Acta Apostolicae Sedis

Volume XXXI (1939)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1939

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXI, SERIES I, VOLUME VI, ROME, POLYGLOT PRINTERS OF THE VATICAN, M • DCCCC • XXXIX.

[*Latin ed. p. 5*]

Year XXXI, No. 28, January 1939 (Series II, Vol. VI)

ACTA APOSOLICAE SEDIS COMMENTARIA OFFICIALIA

PAPAL DOCUMENTS

Apostolic Constitution

CONCERNING THE RESTORATION OF THE DIOCESE OF AVEIRO

PIUS, SERVANT OF THE SERVANTS OF GOD, TO THE EVERLASTING MEMORY OF ALL.

We are most greatly pleased, amidst the concerns of all the churches, whenever a diocese, which for just reasons this Apostolic See has at one time deemed it fitting to abolish, can be restored in its entirety, given changed and favorable circumstances.

Indeed, since the faithful inhabiting the territory that had been the Diocese of Aveiro, which our predecessor, Pope Clement XIV, having graciously received the devoted wishes of King Joseph I of Portugal, established by Apostolic Letters sealed with lead, dated April 12th of the year 1774, and constituted as a suffragan of the Metropolitan Church of Braga, was later, by Apostolic Letters sealed with lead, entitled "Gravissimum Christi," dated September 30th of the year 1881, abolished by our predecessor, Pope Leo XIII, and after fervent prayers made by Us, We have considered it,

[*Latin ed. p. 6*]

6. Acta Apostolicae Sedis – Considering how much this may contribute to the strengthening of the faith and the advancement of the Catholic cause, and after consulting with the venerable Fathers, Our Most Eminent Cardinals, Prefects of the Holy Congregation for Extraordinary Ecclesiastical Affairs, and having received the favorable opinion of the venerable Father Peter Ciriacus, titular Archbishop of Tarsus and Apostolic Nuncio in Lusitania, We have decided to grant Our approval to the requests presented. Therefore, in order that this may be accomplished, and with the consent of those concerned, or of those who presume to have an interest,

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by the fullness of Our Apostolic power, We again erect and establish the church of Aveiro, as mentioned above, into a diocese. However, We have decided to make a slight change to the ancient boundaries of the diocese, so that they may better correspond to the circumstances of Our time. Therefore, We assign to the restored Cathedral Church of Aveiro all and each of the ecclesiastical parishes currently existing within the following territories, commonly known as "concelhos," namely: Águeda, Anadia, Aveiro, Ilhavo, Oliveira de Bairro, Vagos, Albergaria-a-Velha, Estarreja, Murosa, and Sever do Vouga; We therefore separate and detach these parishes from the dioceses of Coimbra, Oporto, and Viseu, to which they currently belong. We restore the city of Aveiro as the episcopal see; and We elevate the parish church dedicated to Our Lady of Glory to the status of a cathedral, and We grant to it and to the bishop of that diocese, for the time being, all the rights, honors, insignia, and privileges with which other cathedral churches and their prelates are commonly endowed. We constitute this restored diocese of Aveiro as a suffragan see, as it was previously, of the metropolitan Church of Braga, and We subject the bishops of that diocese, for the time being, to the jurisdiction of the metropolitan Archbishop of Braga. Since a cathedral chapter cannot currently be established, and until it is established, We grant permission for canonical diocesan consultors to be chosen provisionally, according to the law. Furthermore, We desire that, as soon as it is possible, a diocesan seminary be established, according to the prescriptions and norms of the Code of Canon Law and those transmitted by the Holy Congregation for Seminaries and Universities; in the meantime, We shall provide for those who have been called by the Lord, according to what the same Holy Congregation has decreed for this matter. As for the governance and administration of the diocese, the election of a Capitular Vicar in the absence of a bishop, the rights, duties, and other matters pertaining to the clergy and the faithful, the sacred canons shall be observed as they prescribe for these matters. With regard to the clergy in particular, We decree that, as soon as these Our Letters regarding the restoration of the aforementioned diocese have taken effect, the clergy who legitimately reside within the territory of that diocese shall be considered to belong to that diocese. The episcopal...

[*Latin ed. p. 7*]

The acts of Pope Pius XI establish the financial resources available, including the income from the endowment given by the Commission for the restoration of the diocese, as well as the proceeds from indulgences, which replace the ancient Bull of Indulgences, the taxes and revenues of the episcopal curia, and the offerings of the faithful. Finally, until the diocese is provided for by its own Bishop, We hereby appoint and constitute the Most Reverend Brother John Evangelist of Lima Vidal, titular Archbishop

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of Oxyrhynchus, as Apostolic Administrator of the same diocese, with all the rights and faculties that belong to residential Bishops, as well as with the duties and obligations to which these Bishops are bound. To ensure the execution of all that has been established and decreed above, We entrust this task to the Most Reverend Brother Peter Ciriaci, Our Nuncio in the Portuguese Republic, and We grant him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to achieve the aforementioned purpose, and We impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the completed execution. These present Letters, and everything contained therein, shall never, at any time, be considered subject to any flaw of surreptitiousness or fraud, or of nullity, or of intention, or by any other means, even if substantial and unforeseen; but rather, they shall always be considered valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if anyone, by any authority, knowingly or unknowingly, should attempt to contravene them, We declare and decree that such attempt shall be entirely void and of no effect. Finally, We decree that to the copies of these Letters, even printed ones, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, the same full faith shall be given as would be given to these Letters if they were presented or shown, without prejudice to the rules established in synodal, provincial, general, and universal Councils, in special or general Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, and to any other provisions whatsoever, even those worthy of special mention. To no one shall it be permitted to infringe or contradict this decree of restoration, erection, constitution, dismemberment, concession, statute, election, derogation, mandate, and Our will. If anyone, with reckless audacity, should presume to attempt this...

[*Latin ed. p. 8*]

Acts of the Apostolic See - Official Commentary, 8th session. Let all men know that the wrath of Almighty God and of the blessed Apostles Peter and Paul is to be feared. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and thirty-eight, on the twenty-fourth day of the month of August, in the seventeenth year of Our Pontificate.

V. Fr. TH PIUS, O. P., Card. BOGGIANI, Fr. RAPHAËL C., Card. ROSSI, Chancellor.

8. R. E. S. C. Consistorialis a Secretis.

..., ..., ...

Vincentius Bianchi Cagliesi, Apostolic Protonotary, Ludövicus Kaas, Apostolic Protonotary.

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APOSTOLIC LETTERS

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THE CATHEDRAL CHURCH OF THE DIOCESE OF ALBA REGALENSIS IS ELEVATED TO THE DIGNITY AND TITLE OF A BASILICA MINOR.

PIUS PP. XI

For the perpetual memory of the matter.

The Bishop of Alba Regalensis reports to Us that the cathedral church of his diocese was recently erected in place of an older sacred building, which was located nearby and which had been destroyed and devastated by the Turks. It is said that this same, older church was built in the time of Saint Stephen, King of Hungary, whose jubilee the clergy and people of Hungary devoutly and joyfully celebrated this year. The more recent church, which, as We have said, is the cathedral of the diocese of Alba Regalensis, is distinguished by its size and by its works of art, is richly adorned with sacred furnishings, and is provided with a suitable and sufficiently numerous clergy, who perform the sacred functions in the place, and diligently care for the spiritual welfare of the faithful.

Bearing these things in mind, and after the Bishop of Alba Regalensis, having presented the prayers of the clergy and faithful of the diocese entrusted to him, and also having received the recommendation of the Most Reverend Archbishop of Strigonium and Primate of Hungary, humbly and repeatedly supplicated Us, We have decided to elevate the aforementioned cathedral church to the dignity and title of a Basilica Minor, for the solemnity which is celebrated this year.

[*Latin ed. p. 9*]

The Acts of Pope Pius XI, number 9, are to be preserved, and we gladly and willingly assent to this request. Since these things are so, after having also heard the Sacred Congregation of Rites, and after carefully considering all the circumstances, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these present letters, We honor, in perpetuity, the cathedral church of the diocese of Stuhlweissenburg with the dignity and title of a Minor Basilica, with the rights and privileges attached, preceding all other cathedrals, except those already possessing such privileges. Notwithstanding any contrary provisions. We decree, command, and declare that these present letters shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, or who

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may pertain to them, shall now and henceforth fully observe them; and that it shall be judged and defined to be rightly so: and that it shall be declared "void from now on" if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given from the Palace of Gandulf, under the Fisherman's ring, on the 33rd day of May, in the year 1938, in the seventeenth year of Our Pontificate.

* E. Card. PACELLI, Secretary of State.

TEMPLE DEDICATED TO SAINT BARTHOLOMEW THE APOSTLE IN THE PLACE CALLED "MEERSSEN," WITHIN THE TERRITORY OF THE DIOCESE OF ROERMOND, IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA.

PIUS PP. XI. For the perpetual memory of this matter.

As We are informed by Our Venerable Brother, the present Bishop of Roermond, within the territory of his diocese, in a place called Meerssen, there exists a parish church dedicated to Saint Bartholomew the Apostle, which has recently been restored, enlarged, and improved through the care of the parish priest, with the support of the Dutch government and the alms of the faithful. This same church was built in the fifteenth century in place of an older church dedicated to the Most Holy Eucharist and the Blessed Virgin Mary, in which a Eucharistic miracle is said to have occurred in the thirteenth century, so that from that time onward, the faithful from all regions have flocked and continue to flock there, especially for this reason. Therefore, it is not surprising that this sacred edifice, enriched with indulgences, of the Most Holy

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - An official record. May the Sodalitas be established and flourish; its particular functions, with frequent attendance of the people and the devout, are performed. Now, the venerable Brother, the Bishop of Roermond, earnestly and repeatedly requests that, in order to further increase the piety and veneration of the faithful towards the Most Holy Sacrament of the Eucharist, and in accordance with the wishes of the clergy and the people of the Roermond diocese, we grant that the present church, which shines with beauty and is worthy of all esteem due to its structure and the works of art with which it is adorned, be honored with the title and dignity of a minor Basilica. Therefore, it pleases Us to grant this request; and accordingly, after having heard the Sacred Congregation of Rites, by the tenor of these present letters, We, with Our apostolic authority, hereby elevate the church, dedicated to the Apostle Saint Bartholomew, located in Meerssen, within the diocese of Roermond, to the perpetual dignity and title of a minor Basilica, with the privileges that rightfully belong to it. Notwithstanding any contrary provisions. We grant

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this, decreeing that these present letters shall forever remain valid and effective; shall have and obtain their full and complete effect; and shall fully benefit those to whom they pertain, or may pertain; and shall be duly judged and determined; and shall be declared void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's ring, on the twentieth day of September, in the year 1938, in the seventeenth year of Our pontificate. E. Card. PACELLI, Secretary of State. III VENERABLE SERVANT OF GOD, FRANCISCA XAVIERA CABRINI, FOUNDRESS OF THE INSTITUTE OF MISSIONARY SISTERS OF THE SACRED HEART OF JESUS, IS DECLARED BLESSED. PIUS PP. XI For the perpetual memory of this event. — God, with His benignity, sometimes raises up servants of Our Son, the Redeemer, to alleviate the miseries of men, who, for the good of others, perform those things which appear burdensome and require much labor, with a full heart and with contempt for themselves, for the sake of Jesus Christ, that they may receive the incorruptible crown: for many men easily...

[*Latin ed. p. 11*]

The Acts of Pope Pius XI encourage the preservation of the customs of our ancestors, and the acceptance of countless and almost infinite hardships and labors, all for the sake of the greed for money or honors, and for temporal pleasures. And just as the Apostle says, they receive a corruptible crown (1 Corinthians 9:25). How much more, then, do true followers of Christ willingly endure these labors and hardships, not only desiring but striving to attain the reward of their heavenly vocation, rejoicing in their sufferings and exulting in their tribulations, and becoming wise through the wounds they have received for Christ Jesus, for the good of their neighbors! And indeed, in the past century, a certain woman named Francesca Saveria Cabrini, an Italian virgin, remarkably sought to achieve this. This Francesca, through the Institute of the Sacred Heart Missionaries, founded seventy-six houses of her religious order during her lifetime, and for this purpose she undertook many endeavors for the glory of God and the good of her neighbor; she constantly endured the most serious difficulties of every kind, with a cheerful spirit; she despised the world and chose a difficult life, full of labors, to which she devoted herself diligently and with great zeal until her death; although of delicate health, she accomplished arduous tasks, completed long and perilous journeys, but in all things, both good and bad, she was completely confident in the Lord, constantly keeping before her eyes the words: "I can do all things in him who strengtheneth me." In the Diocese of Lodi, within the boundaries of Fismes, in the town now called San Angelo, the Servant of God was born on the Kalends of July, in the year one thousand eight hundred and fifty, and on the same

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day she received the Sacrament of Holy Baptism, and was given the names Mary and Francesca. The name Xaveria was later adopted in honor of the Venerable Servant of God, because of her great devotion to Saint Francis Xavier, and her admiration for his missionary zeal. She passed from childish games to a life adorned with piety and Christian virtues; and at the age of thirteen, she made a vow of virginity, which she renewed permanently six years later. With a prompt and lively disposition, and having legitimately obtained the right to teach publicly, although she desired to serve God in some already established religious family, she, obeying her parish priest, taught for nearly two years in the town of "Vidardo" with great merit; then, for six years, she prudently and with great charity directed the orphanage, which had been created not long before. In the same place, near the small popular sanctuary of the Blessed Virgin of Graces, following the advice of the Bishop of Lodi, on the fourth day of November, in the year one thousand eight hundred and eighty, she laid the foundation stone of the Institute, called "Missionaries of the Sacred Heart of Jesus," which, by a decree of praise from the Bishop, on the twelfth of March, in the year one thousand eight hundred and eighty-eight, was...

[*Latin ed. p. 12*]

I. The Acts of the Apostolic See – the official record – attest to the honor bestowed upon the Sacred Congregation of the Discalced Carmelites; and it received the highest approval from the Holy See on July 10th, 1907. The beginnings of this Institute were very difficult and humble; and in these circumstances, the prudence and fortitude of Frances Xaviere were evident; indeed, lacking all external help, relying only on Divine Providence, she devoted herself wholeheartedly to establishing the new religious family, which she fortified with Rules or Constitutions, which seem very suitable for the times; and, at the order of the Apostolic See, she governed it as General Mother until her death. In this important task, she instructed the sisters, by word and example, to strive for piety, for doctrine, to dedicate themselves and to be dedicated to all things for the love of Jesus; and she informed them of the adversities to be endured. However, she acted with such grace and prudence that she seemed to be endowed with a special help from God and with the light of the Holy Spirit; in all matters concerning the Roman Pontiff and the Holy See, she was most observant, and she constantly followed the rules established by the Church and its prelates, as the safest means of acting; she proposed to herself nothing else, but that through her works and those of her sisters, the glory of God might be promoted, and that all that she experienced, which concerned the good of others, especially of the Italians, might be furthered. At that time, the condition of the Italians, especially the workers, was miserable; pressed by the hardships and poverty of their homeland, they emigrated in large numbers, amounting to hundreds of thousands, to distant regions, especially

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to America, both North and South, despised because of their poverty, subjected to harsh labor, and completely lacking spiritual assistance. Moved by the plight of these people, and wishing to help those who were far from their homeland, without temples, without schools, without hospitals, and without the support of the sacred ministry, she went there, obeying the will of the Supreme Pontiff; and Frances Xaviere, moved by the missionary spirit of Christ, crossed the Atlantic Ocean twenty-four times, and traveled throughout America, enduring dangers and not sparing her own frail health, working tirelessly; and she deservedly earned the title of "Mother of the Migrating Italians." But not only among the people of overseas America, both North and South, but also among the peoples of Europe, whether in Italy or in France, in England, and in Spain, the Venerable Servant of God established houses with her usual zeal, in order to care for the good of the needy and to promote the Christian education of young girls; but above all, she constantly kept in view the spiritual benefit of each individual throughout the course of her life; so that nothing was more important to her than this.

[*Latin ed. p. 13*]

The acts of Pope Pius XI show that there is no time more fitting, nor more in accordance with the precepts of the Holy Gospel, than this for considering deeds of this kind. From these matters of such great importance, she never refused to undertake labors and endure hardships, always ready to act in the name of the Lord and supported by the help of God; she proved herself more worthy than a fragile woman, yet constantly displaying entirely changeable manners; and she clearly demonstrated great simplicity of heart and unwavering faith in Divine Providence. With a truly willing and cheerful spirit, the Handmaid of God also led a penitential life; it is certain that she was most sparing in her eating, and content with the strictest necessities for living. All her words, desires, and thoughts were directed towards God, and she burned with immense love for the Most Sacred Heart of Jesus, placing her companions also under His protection and guidance; and she fostered the devotion to the Most Blessed Virgin Mary, whom she had already called the Founderess of her Institute under the title of Mother of Graces, with all diligence and care until her death. Finally, shining with the adornment of all virtues and endowed with the gifts of her natural talents, she always remained humble; avoiding applause, honors, and praises, and therefore left to her sisters the signs of her humility as an example. The Holy and most astute Handmaid of God departed this life in Chicago in December, on the twenty-second day, in the year nineteen hundred and seventeen, while she was engaged in the same city, although weakened by labors, in expanding a hospital; and her body was transferred a few days later to West Park, not far from the city of New York, and buried in the chapel for the deceased sisters of her Institute; and later, in these recent

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years, it was transferred in the city of New York to the church attached to the "Mother Cabrini-High School," where it now rests in peace with Christ. From that time on, the faithful have continuously flocked to the tomb of the Handmaid of God, praying for graces through her intercession, remembering her admirable virtues and stupendous deeds, which were praised by Our Predecessors, Pope Leo XIII, Pope Pius X, and Pope Benedict XV, as well as by many Cardinals and Bishops of the Holy Roman Church, and also by civil magistrates, both in Italy and in America. Therefore, it is not surprising that, after proper investigations were duly carried out in both the Chicago and Lodi dioceses, the cause for the beatification of the Venerable Handmaid of God, Francesca Saveria Cabrini, was deemed worthy by Us, and was entrusted to the Sacred Congregation of Rites for examination; so that in the year nineteen hundred and thirty-one, on the thirtieth day of March, We ourselves, with Our own hand, signed the decree...

[*Latin ed. p. 14*]

14. In the *Acta Apostolicae Sedis*, we have recorded the proceedings concerning the cause; and, after the introduction of the cause, and after preliminary investigations had been completed, it progressed to the point that discussions even began concerning the virtues of the Venerable Servant of God; and We, by a solemn decree issued on the ninth of December of the year nineteen hundred and thirty-seven, declared that the virtues of the Venerable Handmaid of God, Francesca Saveria Cabrini, had reached a heroic degree. After the question concerning two miracles, which were said to have been wrought in that very America, in which the aforementioned mother of Italian emigrants, for the good of souls and for the glory of God, labored so greatly, through her intercession, had been raised, after two Congregations, namely a preparatory and a general Congregation, and after another general Congregation which was held before Us on the nineteenth of July of this very year, after all matters had been thoroughly investigated, on the thirty-first of July of the year nineteen hundred and thirty-eight, We ourselves declared that the aforementioned miracles were established, and therefore, it was possible to proceed further in the cause. Since the heroic nature of the virtues and the miracles had been established, the only matter remaining to be discussed was whether the Venerable Servant of God herself could safely be reckoned among the blessed in Heaven. This doubt was presented by Our beloved son, Alexander, Cardinal Verde of the Holy Roman Church, the Relator of the Cause, at the general Congregations held before Us in the Apostolic Palace at Castelgandolfo on the second of August of the present year, and all those present, both Cardinals and Consultors of the Sacred Rites, responded with unanimous affirmative agreement. But in this matter of such great importance, We refrained from revealing Our mind, until, after fervent prayers, We sought assistance from the Father of

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Lights. And after We had done this, on the sixth of August of this very year, on the Feast of the Transfiguration of Our Lord Jesus Christ, who is "the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness" (Wis 7:26), and after the Holy Eucharist had been duly celebrated, in the presence of Our beloved sons, Camillo, Cardinal Laurenti, of the Holy Roman Church, Prefect of the Sacred Rites at that time, and Alexander Cardinal Verde, the Promoter of the Cause, and also the beloved sons Alphonso Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, General Promoter of the Holy Faith, by Our apostolic authority, We decreed that it was safe to proceed to the solemn beatification of the Servant of God, Francesca Saveria Cabrini. Therefore, all members of the Religious Family of the Missionaries of the Sacred Heart of Jesus, founded by her, will fulfill their vows.

[*Latin ed. p. 15*]

The Acts of Pope Pius XI, year 1938, state: With the tenor of these present documents and Our Apostolic authority, We grant the faculty that the Venerable Handmaid of God, Francesca Saveria Cabrini, foundress of that missionary Institute, may henceforth be called by the Blessed name, and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the faithful, and that images of her may be displayed. Furthermore, by the same Apostolic authority, We grant that the Office may be recited and Mass celebrated for her each year on the Feast of All Virgins, with readings and prayers specially approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant permission for the recitation of this Office and the celebration of Mass only in the diocese of Lodi, where the Servant of God was born, and in the archdiocese of Chicago, after she migrated there to the Lord, and in New York, where her body rests in peace; also in temples and chapels throughout the world used by the Institute of Missionaries of the Sacred Heart of Jesus, by all the faithful who are obliged to recite the canonical hours, and with regard to Masses, by all priests, both from the secular and religious clergy, in churches or chapels where the feast is celebrated, provided they are present. Finally, We grant the faculty that the solemnities of the beatification of the aforementioned Venerable Servant of God, Francesca Saveria Cabrini, may be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year, observing the regulations, after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances and decrees concerning the regulation of worship, and any other contrary provisions whatsoever. We decree that copies of these documents, even printed ones, should have the same full faith given to them in all discussions, even judicial ones, provided they are signed by the hand of the Secretary of the Sacred Congregation

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for Religious and are sealed with the seal of that same Congregation, as would be given to the meaning of Our will expressed in these documents. Given at Rome, at St. Peter's, under the Fisherman's ring, on the ninth day of the month of November, in the year 1938, in the seventeenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Official Commentary - i. i v THE VENERABLE SERVANT OF GOD, MARIA DOMINICA MAZZARELLO, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS, IS DECLARED BLESSED. PIUS PP. XI For the perpetual memory of this event. — In the year nineteen hundred and thirty-four, We solemnly decreed that Saint John Bosco be enrolled among the Saints. He, the Founder of the Salesian Society and also of the Institute of the Daughters of the Blessed Virgin Mary Help of Christians, seeing that, in these modern times, with the advancement of inventions, disciplines, and arts, Christian young men and women were in danger of forgetting the principles of wisdom and being led away from the Church of God, inflamed with charity and mercy towards them, and, with God's help, accomplished wonderful things in their protection, and formed many suitable workers, leaving them as a legacy to our Society, who, imbued with his spirit and happily following in his footsteps, diligently and perseveringly labor in the vineyard of the Lord. To assist Saint John in establishing and promoting the Institute for young girls under the invocation of Mary Help of Christians, he had a most valuable helper in Maria Dominica Mazzarello, who, under the wise guidance of the aforementioned Saint, although until her death she showed the greatest humility, nevertheless, compelled by obedience, accepted the administration of this new religious family from its very beginnings; she governed with such prudence, and expanded it so greatly, that she deservedly received the title of Foundress from the Sacred Congregation of Rites. The Venerable Servant of God was born in the Diocese of Aquensis, in a mountainous place called "Mornese," on the ninth day of May, in the year eighteen hundred and thirty-seven, from parents who were honest and pious farmers; and, on the same day, she was cleansed with the waters of Baptism and given the names Maria Dominica. From her early years, she showed exceptional modesty in her speech, dress, gait, and manners; responding to the loving care of her religious parents, although endowed with a lively mind and a vigorous nature, she was obedient to their precepts and willing, fulfilling even those things that were less pleasing to her, which were prescribed or even only suggested to her. As the years passed, she intended with all her effort to preserve the integrity

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of her purity, and with piety.

[*Latin ed. p. 17*]

17 The acts of Pope Pius XI show that, even as a young girl, she had dedicated herself to a vow of perpetual chastity, and that she was not afraid to endure the cold, frost, and snow, waiting for a long time outside the doors of the parish church in the early hours of the morning to attend daily Mass, even in the depths of winter; and that, when she was not allowed to enter the church, she would kneel before the open windows of her home, facing the church, and spend long hours in prayer. After she became a young woman and approached the Eucharistic Table, she was soon consumed by a fervent love for Jesus Christ, and she received the Holy Sacrifice daily. In the meantime, she abhorred the vanities of women and the pleasures of the world, and either diligently performed household chores under the guidance of her mother, or cheerfully devoted herself to the labors of the fields in the family vineyards, under the watchful care of her father. But when, at the age of fifteen, she was afflicted by a serious illness, she abandoned her rural life and dedicated herself to learning the art of sewing, so that she could later gather other young girls from the surrounding area into a suitable home, where she would not only teach them the aforementioned art, but also, having rescued them from dangers, lead them to know and love Jesus Christ. When she gave her community the name of the Blessed Virgin Mary Immaculate, and after a time, added a companion from the same community, she began to live almost like a religious woman, in order to better educate the young girls entrusted to her, not only in domestic matters and the art of sewing, but also in the duties of piety and religion. Thus, as if from a small seed, the beginnings of what would later become the Institute of the Daughters of Mary Help of Christians seem to have been gradually established. Having learned of the manner of life of Mary Dominica and her companions, Saint John Bosco, who at that time, with the encouragement of Pope Pius IX, our predecessor, had deliberately conceived of another institute similar to his own, intended for the education of girls, in order that he would not lack suitable helpers, either for founding the institute itself or for managing and serving in it, gave the Servant of God and her companions a model of how to live; and, having found that the undertaking was proceeding happily with the outcome he had hoped for, he provided them with suitable and stable rules. However, the beginnings of this fruitful work were burdened by every kind of difficulty, whether those arising from men, or indeed from relatives and neighbors who were skeptical of the religious life, or those arising from food and other necessities of life, so that the institute, especially in its early days, caused the Servant of God and her companions to experience great poverty, or rather, destitution, although even then, imitating the venerable Saint John Bosco, she placed her hope with the utmost faith in God, and

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therefore nothing could disturb her peace of mind and confidence. In the early days, the religious community was established in the town where the Servant of God was born, and the Venerable Mary Dominica held authority over it, previously only as a temporary vicar; but two years later,

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Official Commentary, from the beginning of the Institute of the Daughters of Mary, Help of Christians, namely in the year one thousand eight hundred and seventy-four, the Venerable herself, by unanimous suffrage of the sisters, was declared General Mother; and it then became apparent how deeply the Handmaid of God was imbued with a spirit of profound humility: for she could only be led, by the force of obedience and also by the persuasive words of Saint John Bosco, who was present at the meeting of the religious, to accept the responsibility of governing the Institute. However, considering herself entirely unworthy of the burden and honor of the General Mother of the new Institute, her remarkable virtues, her prompt and innate ability in practical matters, and, above all, her great confidence in John Bosco as a saintly man, so that she was always obedient to his will and guidance, and she diligently took care that the sisters would be imbued with his spirit of charity, all caused the sisters and her students to hold her in high esteem and affection. In perfecting and expanding the Institute, which at that time was scarcely begun, although she was almost entirely uneducated, she gave the best examples of her prudence, sagacity, and wisdom; yet she always showed herself as a mother to the sisters, and, when the opportunity arose, she displayed her humility to the fullest. It is therefore not surprising that the Institute of the Daughters of Mary, Help of Christians, has grown remarkably during the lifetime of Mary Dominica; and that afterwards, with visible divine help, it was approved and confirmed by the Apostolic See, and has been extended almost throughout the world, even to mission lands among the infidels, so that thousands of Daughters of Mary, Help of Christians, are now working fruitfully, faithfully following in the footsteps of their first teacher and General Mother, in promoting the salvation of souls and, in particular, in the Christian education of girls. In Quarten, when the same, as head of the Institute, had already moved the house to that city in the year one thousand eight hundred and seventy-eight, the Handmaid of God received the news of her impending death, afflicted by a serious illness, enduring the pains of her infirm body with a patient and submissive spirit, and longing to be dissolved and to be with Christ, having been repeatedly comforted by the sacraments of the Church, and calling upon the most holy names of Jesus, Mary, and Joseph, she peacefully departed this life, above the age of forty-four, on the fourteenth day of the month of May, in the year one thousand eight hundred and eighty-one, to be united in marriage to the heavenly Bridegroom. Long before her death, she had foreseen her approaching end;

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but neither the severity of the weather, nor the difficulties of travel, nor the pains of the body, nor the weakness of her health, could prevent the Venerable Handmaid of God from visiting the houses of the Institute, to strengthen the sisters in good works. She had always lived in such a way as to set an example in all things. Simple in her actions, frugal in her food, diligent in performing her duties, generous and, although poor, liberal in giving, prudent and strong in dealing with the sisters.

[*Latin ed. p. 19*]

The acts of Pope Pius XI, number 19, state that, although she dedicated herself entirely to the Institute of Saint John Bosco in all matters, she was most devout in prayer, most diligent in preserving innocence and virginity, and possessed the most vivid faith in the Eucharist, as if she saw Jesus present before her eyes; and she venerated the Blessed Virgin, especially under the title of Auxiliatrix, with no less fervor. At times, she also seemed to possess a discernment of secret matters and of spirits. Therefore, the reputation for holiness, with which the Venerable Servant of God was already adorned during her mortal life, has grown even stronger among all people after her death and funeral. It is therefore not surprising that, from the year 1911 to the year 1917, proceedings were initiated with the authority of the Ordinary, and that We ourselves, in the year 1924, on the twentieth day of May, personally signed the Introduction of the Cause Commission. After the judicial investigations into the life and actions of the Servant of God were completed according to the laws, and all other requirements were duly fulfilled, We, knowing that discussions about the virtues of the Venerable Servant of God were about to begin, by a decree issued on the fifth day before the Kalends of May in the year 1936, We declared that the Venerable Servant of God, Mary Dominica Mazzarello, had attained heroic perfection in virtues. Subsequently, the question was raised as to whether two miracles had occurred, which were attributed to God through the intercession of the Virgin herself; and after We had carefully considered all matters, and after two preparatory Congregations and one General Congregation, which was held before Us on the tenth day of May of this year, We decreed, by a decree issued on the seventh day before the Kalends of June of the following year, that both miracles had indeed occurred, and that the process could therefore proceed further. Therefore, it remained to be considered whether the Venerable Servant of God would be safely reckoned among the blessed in Heaven. This question was proposed by Our beloved son, Alexander, Cardinal Verde of the Holy Roman Church, Promoter of the Cause in the general assembly of the Sacred Congregation of Rites, before Us on the nineteenth day of July of the current year, and all the Cardinals who were Prefects of the Sacred Rites and those present Consultors unanimously answered in the affirmative. However, in this matter of such great importance, We hesitated to reveal

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Our thoughts and considered it necessary to offer prayers, so that We might obtain heavenly assistance in forming a judgment on such a serious matter. And after We had done this with all diligence, finally, on the thirty-first day of July, that is, the Sunday after Pentecost, in this very year, during the Holy Eucharist, with the Reverend Cardinal Lawrence, of the Holy Roman Church, present,

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis – An Official Commentary by the Prefect of the Sacred Congregation of Rites, and by Cardinal Alexander Verde, Relator of the Cause, and also to our beloved sons Alphonso Carinci, Secretary of the Congregation, and Salvatore Natucci, Promoter of the Faith, we have decreed, with our authority, that the solemn Beatification of the Venerable Servant of God, Mary Dominica Mazzarello, may proceed without impediment. Since these things are so, both fulfilling the desires of the Institute of the Daughters of Mary Help of Christians, and of the Society of Saint Francis de Sales, we hereby, by the tenor of these letters, grant, with our Apostolic authority, that the Venerable Servant of God, Mary Dominica Mazzarello, Foundress of the Institute of the Daughters of Mary Help of Christians, be henceforth called by the name of BLESSED, and that her body, or the relics thereof (which, however, are not to be carried in solemn processions), be publicly presented for the veneration of the faithful; and we also permit that images of the same Servant of God be reproduced. Furthermore, with the same authority, we grant that an Office be recited annually concerning this feast of the Immaculate Virgin, with readings approved by Us, and that a Mass of the same feast be celebrated with proper prayers, also approved by Us, according to the rubrics; but only in the diocese of Acqui, since the Servant of God was born within its boundaries and there passed to the Lord; and also in temples or chapels located throughout the world that belong to either the Institute of the Daughters of Mary Help of Christians or the Society of Saint Francis de Sales, by all the faithful, both secular and religious, who are obliged to recite the canonical hours; and, with regard to Masses, by all priests assigned to the aforementioned temples or chapels, where the feast of the Blessed is celebrated, as is fitting. Finally, we grant that the solemnities of the Beatification of the Venerable Mary Dominica Mazzarello, with the observances prescribed, be celebrated in the aforementioned temples or chapels, on days legitimately designated by authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and decrees concerning non-cult, or any other things whatsoever to the contrary. We decree that, even in printed form, copies of these letters, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and sealed with the seal of the Congregation, shall have the same full

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force and effect in judicial proceedings as if they were presented in their original form, so that, in accordance with the meaning of our will expressed in these letters, they may be held to be valid. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of November, in the year 1938, in the seventeenth year of our pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 21*]

The Sacred Consistorial Congregation, 21. ACTA OF THE HOLY CONGREGATIONS. THE SACRED CONSISTORIAL CONGREGATION. PROVISIONS FOR CHURCHES. Our Most Holy Lord Pope Pius XI, by divine Providence, having issued successive decrees of the Sacred Consistorial Congregation, has deemed it fitting to provide for the following churches with new pastors, namely: on December 21, 1938. — To the Cathedral Church of Alba Iuliense, he appointed the Reverend Aaron Márton, hitherto Apostolic Administrator of the same diocese. On January 7, 1939. — To the titular episcopal Church of Dorylaeum, he appointed the Reverend Father Laurentius Zeller, Abbot President of the Brazilian Congregation of O.S.B. On January 8, 1939. — To the Metropolitan Church of Guatimalensis, he appointed the Reverend Marianus Rosse, formerly Vicar Capitular of the same metropolitan Church.

THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS FOR CHURCHES. Having issued the following decrees, as indicated below, for the propagation of the Christian Name, Our Most Holy Lord Pope Pius XI, by divine Providence, has deemed it fitting to provide for the following churches, namely: on December 13, 1938. — To the Cathedral Church of Portaugustana, he appointed the Reverend Thomas McCabe, a priest of the Lismorensis diocese. — To the Cathedral Church of Betsueda, he appointed the Reverend Father Dominicus Grassi, from the Pontifical Institute founded by the Holy Apostles Peter and Paul, and by the Holy Ambrose and Charles, for missions to foreign lands. — To the titular episcopal Church of Belecia, he appointed the Reverend Father Ioannes Theodorus Suhr, O.S.B., whom he appointed Apostolic Vicar of Denmark. — To the titular episcopal Church of Irenopolitan in Isauria, he appointed the Reverend Father Ioan-

[*Latin ed. p. 22*]

Acts of the Apostolic See – Official Commentary. On November 18, 1938: Reverend Father Thomas of Marcellano, of the Order of the Friars Minor Capuchin, Prefect Apostolic of Solimões Superior, was dispensed from his duties at his own request. On November 25: Reverend Father Leander Nieto Bolándier, of the Order of the Discalced Carmelites, Prefect Apostolic of Palaioan, was dispensed from his duties at his own request. On January 7, 1939: Reverend Father Ambrose Leblanc, O.F.M., Prefect

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Apostolic of Jjrawaënsem, was dispensed from his duties. Reverend Father Patrick Usher, of the Society of Saint Columban for missions among the Chinese, was appointed Prefect Apostolic of Bhamo. Reverend Father Edmund Wolf, of the Society for missions among the Africans, was appointed Prefect Apostolic of Korhogo.

On December 14: Reverend Father Patrick Cleary, of the Society of Saint Columban, titular Bishop of the Church of Amathusia in Cyprus, was appointed Apostolic Vicar of Nancheng. On December 15: Reverend Father Walter Fitzgerald, S.J., titular Bishop of the Church of Tymbrias, was appointed Coadjutor Bishop with right of succession to His Excellency, the Most Reverend Raphael Crimont, Apostolic Vicar of Alaska. On January 5, 1939: His Excellency, the Most Reverend Hugh MacSherry, formerly titular Bishop of Acilisenum and Apostolic Vicar of the Eastern District of the Cape of Good Hope, was appointed Metropolitan Archbishop of the Church of Amoria. To the Cathedral Church of Kottar: Reverend Father Roch Agniswami, S.J. To the Cathedral Church of Chilaw, newly erected: Reverend Father Aloysius Perera, of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate. On January 7: Reverend Father Job Tchen, of the Congregation of the Mission, titular Bishop of the Church of Perta, was appointed Apostolic Vicar of Chengtingfu. On January: Reverend Father Francis Bruls, of the Society of Mary, titular Bishop of the Church of Paraetonium, was appointed Coadjutor Bishop with right of succession to His Excellency, the Most Reverend Joseph Guiot, Apostolic Vicar of the Plains of Saint Martin.

[*Latin ed. p. 23*]

Sacra Penitentiaria Apostolica

ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA

(OFFICIUM DE INDULGENTIIS)

DECRETUM

INDULGENTIA PLENARIA

<(TOTIES QUOTIES) DIE II MENSIS NOVEMBRIS VEL DIE DOMINICA SUBSEQUENTI LUCRIFIERI POTEST.

Summus Pontifex Pius X, per Decretum S. Congregationis S. Officii die XXV mensis Iunii a. MDCCCCXIV datum, omnibus christifidelibus, qui quamlibet ecclesiam aut quodlibet publicum oratorium (vel semipublicum

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pro legitime utentibus) die secunda mensis Novembris pie visitavissent, plenariam indulgentiam a toties quoties suetis conditionibus lucrandam concessit, fidelibus defunctis solummodo applicandam.

At identidem, decursu temporis, ad hoc Sacrum Tribunal supplicationes pervenerunt, quibus postulabatur ut eadem indulgentia die quoque dominica subsequenti lucrifieri posset; idque eo consilio ut ii etiam pretiosissima hac concessione frui possent, qui die Commemorationis omnium fidelium defunctorum id non peregerint.

Quam ad rem, SSmus D. N. Pius divina Providentia Pp. XI, in audientia die x mensis Decembris a. MDCCCCXXXVIII infra scripto Cardinali Paenitentiario Maiori concessa, statuere ac decernere dignatus est plenariam eiusmodi indulgentiam vel die II mensis Novembris, vel subsequenti die dominica lucrifieri posse, firmis manentibus ceteris conditionibus tum memorati Decreti S. Congregationis S. Officii, tum Decreti S. Paenitentiariae quoad plenariam indulgentiam « toties quoties » lucrandam.

Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione et contrariis quibuslibet non obstantibus.

Datum Eomae, ex Aedibus S. Paenitentiariae Apostolicae, die 2 Ianuarii 1939.

L. Card. LAURI, Paenitentiarius Maior.

L. © S. S. Luzio, Regens.

1 2 Acta Ap. Sedis, vol. VI, a. 1914, p. 378.

Acta Ap. Sedis, vol. XXII, a. 1930, p. 363.

The Sacred Apostolic Penitentiary

ACTS OF THE TRIBUNALS

SACRED APOSTOLIC PENITENTIARY

(OFFICE OF INDULGENCES)

DECREE

PLENARY INDULGENCE

<(TOTIES QUOTIES) CAN BE OBTAINED ON THE SECOND DAY OF NOVEMBER OR THE SUNDAY FOLLOWING.

Pope Pius X, by Decree of the Sacred Congregation of the Holy Office dated June 25, 1914, granted to all the faithful who piously visited any church or public oratory (or semi-public oratory for those who legitimately use it) on the second day of November, a plenary indulgence to be obtained

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according to the conditions specified, to be applied only to the souls of the deceased.

However, over time, supplications have reached this Sacred Tribunal, in which it was requested that the same indulgence could also be obtained on each subsequent Sunday; and this for the purpose that even those who could not take advantage of this most precious concession on the day of the Commemoration of all the Faithful Departed might also enjoy it.

In this matter, the Most Holy Lord Pope Pius, by divine Providence, Pope XI, in an audience granted on December 10, 1938, to the Most Reverend Cardinal Penitentiary Major, deigned to establish and decree that a plenary indulgence of this kind can be obtained either on the second day of November, or on the subsequent Sunday, provided that the other conditions remain firm, both of the aforementioned Decree of the Sacred Congregation of the Holy Office, and of the Decree of the Sacred Penitentiary regarding the plenary indulgence "as often as desired."

This present decree is valid forever, without any Apostolic Letters being issued in brief form, nor any other contrary provisions.

Given at Rome, from the Offices of the Sacred Apostolic Penitentiary, on January 2, 1939.

L. Card. LAURI, Major Penitentiary.

L. © S. S. Luzio, Regent.

1 2 Acta Ap. Sedis, vol. VI, a. 1914, p. 378.

Acta Ap. Sedis, vol. XXII, a. 1930, p. 363.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis — Official Commentary

SACRED ROMAN ROTA

Summons by edict

REGARDING THE NULLITY OF MARRIAGE (KLEPSIG-SCHMIDT)

Since the actual place of residence of Mr. Aloysius Schmidt, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on February 25, 1939, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rota will render its decision in this case: Does it appear that the marriage is null in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Aloysius Schmidt, must take care to inform him of this edictal

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summons.

Albertus Canestri, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, December 22, 1938.

T. Pendola, Notary.

[*Latin ed. p. 25*]

25 *Diarium Romanae Curiae*. On Thursday, January 19, 1939, the Holy Father received in a solemn audience His Excellency, the Baron Gabriele Apor of Altorja, Extraordinary Envoy and Minister Plenipotentiary of the Kingdom of Hungary, for the presentation of his Credentials. On Saturday, January 21, 1939, the Holy Father received in a solemn audience His Excellency, the Reverend Professor Filippo dei Marchesi Serlupi Crescevi, Extraordinary Envoy and Minister Plenipotentiary of the Republic of San Marino, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. On Tuesday, January 10, 1939, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Justin de Jacobis, titular Bishop of Nicopolis, and the first Apostolic Vicar of Abyssinia, of the Congregation of Saint Vincent de Paul.

On Tuesday, January 24, 1939, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the general Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors gave their vote:

1) Regarding the process for the beatification of the Venerable Servant of God, Emilia de Vialar, foundress of the Institute of the Sisters of Saint Joseph of the Apparition.

2) Regarding two miracles which are asserted to have been wrought through the intercession of the Blessed Gemma Galgani, Virgin of Lucca, which are proposed for her solemn canonization.

[*Latin ed. p. 26*]

Acts of the Apostolic See – Official Commentary. SECRETARY OF STATE, by means of documents from the Secretary of State, the Most Holy Father Pius XI, reigning happily, deigned to appoint: December 22, 1938. The Reverend Father Giuseppe Creusen, of the Society of Jesus, Consultor of the Supreme Sacred Congregation of the Holy Office. January 7, 1939. The Illustrious and Reverend Monsignor Vittorio Bartoccetti, and the Reverend Fathers Ludovico Nolan, of the Order of the Friars Preachers, Cosma Sartori, of the Order of the Friars Minor, and Anthony Constantin,

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of the Missionaries of Africa, Consultors of the Sacred Congregation for the Propagation of the Faith. January 12. The Eminent and Reverend Cardinal Massimo Massimi, Member of the Sacred Congregation for the Propagation of the Faith. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: November 12, 1938. Monsignor Filippo Pellegrini, Pontifical Extraordinary Chaplain. November 18. Monsignor Biagio Martini, Pontifical Extraordinary Chaplain. December 22. The Eminent and Reverend Cardinal Vincenzo La Puma, Pro-Protector of the Institute of the Sisters of Reparation, House of Nazareth (Milan). December 24. Monsignor Nicola Nacci, Pontifical Extraordinary Chaplain. Assistants to the Papal Throne: January 5, 1939. His Excellency, the Reverend Monsignor Natale Gabriele Moriondo, Bishop of Caserta. January 11. His Excellency, the Reverend Monsignor Luigi Paulini, Bishop of Concordia. Apostolic Protonotaries, as if participating: November 14, 1938. Monsignor Gaspare Bentivegna, of the archdiocese of Monreale. Monsignor Carlo Kolb, of the diocese of Strasbourg.

[*Latin ed. p. 27*]

Diarium Romanae Curiae, 27 et 30 Novembris, 1938. Reverendissimus Dominus Giulio Czapik, ex Administratione Apostolica Debrecen. 14 Decembris: Reverendissimus Dominus Nicodemo Tarasiewicz, ex Dioecesi Pinsk. Prelati domestici Sanctitatis Suae. 9 Septembris, 1938: Reverendissimus Dominus Michele Köszeghy, ex Archidioecesi Golocsa. Reverendissimus Dominus Golomanno Gonczlik, ex eadem Archidioecesi. Reverendissimus Dominus Antonio L. Leininger, ex Dioecesi Columbus. 13: Reverendissimus Dominus Edoardo Hettinger, ex eadem Dioecesi. Reverendissimus Dominus Antonio Meneghetti, ex Dioecesi Treviso. 25 Octobris: Reverendissimus Dominus Tommaso Grogan, ex Dioecesi Townsville. 6 Novembris: Reverendissimus Dominus Michele W. Lyons, ex Dioecesi Indianapolis. Reverendissimus Dominus Francesco A. Reardon, ex Archidioecesi Cincinnati. Reverendissimus Dominus Leopoldo Neis, ex Archidioecesi Portalegre. 10: Reverendissimus Dominus Giuseppe Wendling, ex Dioecesi Strasburgi. 14: Reverendissimus Dominus Antonio Wursthorn, ex eadem Dioecesi. Reverendissimus Dominus Emmanuele Trabadelo y Muiña, ex Dioecesi Matanzas. Reverendissimus Dominus Pietro Jullien, ex Archidioecesi Chambéry. 16: Reverendissimus Dominus Clemente Cossettini, ex Archidioecesi Udine. Reverendissimus Dominus Giuseppe P. Morrison, ex Archidioecesi Chicago. Reverendissimus Dominus Giovanni G. Mielcarek, ex eadem Archidioecesi. Reverendissimus Dominus Tommaso F. Friel, ex eadem Archidioecesi. Reverendissimus Dominus Giovanni Campbell, ex eadem Archidioecesi. 21: Reverendissimus Dominus Buggero Tredici, ex Dioecesi suburbicaria Velletri. 23: Reverendissimus Dominus Francesco Wakim, ex Archidioecesi Novae York. Reverendissimus Dominus Onofrio Buonocore, ex Dioecesi Ischia.

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28: Reverendissimus Dominus Giovanni J. Sweeney, ex Dioecesi Trenton. 29: Reverendissimus Dominus Massimiliano Wujek, ex eadem Dioecesi. Reverendissimus Dominus Tommaso U. Reilly, ex eadem Dioecesi. Reverendissimus Dominus Luigi S. Quinlan, ex Dioecesi Camden. 30: Reverendissimus Dominus Giacomo A. Moroney, ex eadem Dioecesi. Reverendissimus Dominus Sigismondo Mihalovics, ex Archidioecesi Strigonia. Reverendissimus Dominus Pietro Caccia, ex Dioecesi Como. 1 Decembris: Reverendissimus Dominus Francesco Antonio Bios y Galiano, ex Dioecesi Matagalpa.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis — Official Commentary, December 17, 1938. Monsignor Giovanni Croce, of the diocese of Chiavari.

Monsignor Vincenzo Masciello, of the diocese of Bovino.

Monsignor Giorgio Jacquin, of the diocese of Dijon.

Monsignor Pietro Mahony, of the diocese of Sandhurst.

Monsignor Giovanni Steinlage, of the diocese of Amarillo.

Monsignor Francesco Giuseppe Pokluda, of the same diocese.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Pius: January 12, 1939.

Upon His Excellency, the Most Reverend Doctor Giuseppe Bonifacio de Andrada e Silva, Extraordinary and Plenipotentiary Ambassador of Brazil to the Holy See.

Upon His Excellency, the Most Reverend Doctor Carlo Aldunate, Extraordinary and Plenipotentiary Ambassador of Chile to the Holy See.

The Knighthood of the Order of Saint Pius: November 17, 1938.

Upon Mr. Carlo C. Kerwin, of the Archdiocese of Chicago.

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 20, 1938.

Upon His Excellency, the Most Reverend Marquess Carlo Pacelli, General Counselor of the State of Vatican City.

January 12, 1939.

Upon His Excellency, the Most Reverend Doctor Aurelio Giovanni Vassiliu, Extraordinary Envoy and Minister Plenipotentiary of Romania to the Holy See.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: October 6, 1938.

Upon Mr. Giovanni Bertini, of the diocese of Prato.

December 1.

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Upon Mr. Alberto Jourdain (France).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: April 30, 1938.

Upon Mr. Paolo Tournon (France).

July 30.

Upon Mr. Vittore Thiran, of the diocese of Namur.

October 28.

Upon Mr. Stefano Germain de Montauzan, of the Archdiocese of Lyons.

Upon Mr. Agostino Cretinon, of the same Archdiocese.

November 7.

Upon Mr. Doctor Professor Giuseppe Milone, of the Proto-Archdiocese of Naples.

[*Latin ed. p. 29*]

Diarium Romanae Curiae, November 29, 1938. To Mr. Leslie Alessandro Toke, of the diocese of Southwark. December 1st: To Mr. Dr. Patrick O'Brien, of the diocese of Rockhampton. To Mr. Carlo Lepoutre, of the archdiocese of Cambrai. November 9th: To Mr. Knight Daniel G. Callahan, of the archdiocese of Philadelphia. To Mr. Knight Luca E. Hart, of the archdiocese of St. Louis. To Mr. Knight Francesco P. Matthews, of the diocese of Omaha. To Mr. Dr. Edward W. Fahey, of the archdiocese of St. Paul of Minnesota. To Mr. Valentino Arenas y Armiñán, of the archdiocese of San Cristoforo dell'Avana. To Mr. Giovanni Vittadini, of the diocese of Lodi. November 15th: To Mr. Vincenzo Fogliano, of the archdiocese of Naples. January 2, 1939: To Mr. Professor Joachim Renato Enrico Pietro Stefano du Plessis de Greneday, of the diocese of Angers. The Knighthood of the Order of St. Gregory the Great, civil class: March 28, 1938. To Mr. Stefano Moldoványi, of the diocese of Sabaria. To Mr. Alfredo Van Melle, of the archdiocese of Malines. November 8th: To Mr. Professor Fernando De Visscher (Belgium). November 18th: To Mr. Engineer Fernando Maggi, of the suburbicarian diocese of Albano. To Mr. Lewis Arnoux, of the archdiocese of Paris. November 29th: To Mr. Professor Clemente De Lafontan de Goth, of the Apostolic Vicariate of Shanghai. To Mr. Giovanni Eusebio Krysinski, of the same Apostolic Vicariate. To Mr. Dr. Stefano Malier, of the diocese of Hartford. December 17th: To Mr. Domenico Burns, of the same diocese. November 30th: To Mr. Adriano Giovanni M. Vervoort, of the diocese of Bois-le-Duc. June 19, 1938: The Commanderate of the Order of St. Sylvester Pope: To Mr. Francesco Casnati, of the diocese of Como. October 10th: To Mr. Remo Baggini, of the diocese of Vigevano. November 5th: To Mr. Atalia Mantoura, of the Patriarchate of Jerusalem. December 12th: To Mr. Engineer Antonio Ceresa, of the diocese of Novara. November 19th: To Mr. Salvatore Smirne, of the diocese of Nocera dei Pagani. November 22nd: To Mr. Knight, Advocate Abramo Mastronuzzi, of the archdiocese of

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Taranto.

[*Latin ed. p. 30*]

Acta Apostolicae Sedis – Official Commentary 30. The Knighthood of the Order of St. Sylvester the Pope: August 17, 1938.

To the Reverend Tranquillino Bianchi (Italy). November 6.

To the Reverend Doctor, Engineer Camillo Micketti, of the Archdiocese of Chieti.

To the Reverend Geometer Francesco Margaritora, of the same Archdiocese.

To the Reverend Silvio Gava, of the Diocese of Castellammare di Stabia.

To the Reverend Arcangelo Taiana, of the Diocese of Como.

August 8.

To the Reverend Michele Hô' Pháp, of the Apostolic Vicariate of Hué.

August 16.

To the Reverend Felice Cortinovis, of the Archdiocese of Turin.

August 21.

To the Reverend Giorgio Fares, of the Diocese of Trenton.

August 23.

December 12.

To the Reverend Professor Andrea Festa, of the Apostolic Vicariate of Eritrea.

To the Reverend Pietro Petrani, of the Diocese of Ivrea.

January 15, 1939.

To the Reverend Aldo Tamba, of the Archdiocese of Bologna.

January 3.

To the Reverend Architect Mario Mariani (Rome),

With letters from the Secretariat of State, the Most Holy Father Pius XI, happily reigning, deigned to appoint:

Secretaries of His Holiness, Honorary:

September 15, 1935.

Monsignor Achille Onorati, of the suburbicarian Diocese of Velletri.

September 13, 1938.

Monsignor Stefano Lengyel, of the Diocese of Timisoara.

Monsignor Venceslao Havlik, of the same Diocese.

Monsignor Carlo Geysa Kienitz, of the same Diocese.

October 20.

Monsignor Federico Molnar, of the Archdiocese of Strigonia.

Monsignor Enrico Szabo, of the same Archdiocese.

Monsignor Stanislao Mazanek, of the Archdiocese of Cracow.

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October 27.

Monsignor Giuliano Hincky, of the Diocese of Strasbourg.

Monsignor Edoardo Flores Ruiz, of the Diocese of Chiapas.

November 3.

Monsignor Alberto Galieti, of the suburbicarian Diocese of Albano.

November 10.

Monsignor Francesco Vannini, of the Archdiocese of Ancona.

Monsignor Pier Franco Zucchini, of the Diocese of Faenza.

Monsignor Costantino Ferrari (Rome).

Monsignor Giuseppe Krosninski, of the Diocese of Tarnovia.

Monsignor Mattia Giuseppe Gausweidt, of the Archdiocese of Portalegre in Brazil.

July.

[*Latin ed. p. 31*]

Diarium Romanae Curiae, November 31, 1938. Most Reverend Giuseppe de Nadal, of the same archdiocese.

Most Reverend Filippo Diel, of the same archdiocese.

Most Reverend Giovanni Antonio Perez, of the same archdiocese.

Most Reverend Giuseppe Mlodochowski, of the diocese of Tarnovia.

Most Reverend Silvio Cinquini, of the diocese of Livorno.

Most Reverend Giuseppe Kapala, of the diocese of Scepusio.

Most Reverend Pasquale Proia, of the diocese of Aquino.

Most Reverend Reinoldo Hillenbrand, of the archdiocese of Chicago.

Most Reverend Davide F. Cunningham, of the same archdiocese.

Most Reverend Giovanni Kozlowski, of the same archdiocese.

Most Reverend Malachia P. Foley, of the same archdiocese.

Most Reverend Alessandro Morgantini, of the archdiocese of Pisa.

November 24.

Most Reverend Mario Cagna, of the diocese of Casale Monferrato.

Most Reverend Carlo Kadlec, of the archdiocese of Prague.

Most Reverend Giorgio Grüner, of the same archdiocese.

Most Reverend Giuseppe Vymetäl, of the same archdiocese.

Most Reverend Giuseppe Svoboda, of the same archdiocese.

Most Reverend Carlo Bock, of the same archdiocese.

Most Reverend Andrea Hauser, of the same archdiocese.

Most Reverend Giuseppe Kronek, of the same archdiocese.

Most Reverend Giuseppe Dvorak, of the diocese of Budejovice.

Most Reverend Tommaso B. McDonald, of the diocese of Kansas City.

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Most Reverend Francesco Saverio Saliba, of the diocese of Gozo.

Most Reverend Carlo Riu, of the archdiocese of Santiago de Cuba.

Most Reverend Sebastian Folgar, of the same archdiocese.

December 1.

Most Reverend Francesco Machac, of the diocese of Hradec Králové.

Most Reverend Francesco Jelinek, of the same diocese.

Most Reverend Giovanni Groh, of the same diocese.

Most Reverend Francesco Komarek, of the same diocese.

Most Reverend Emanuele Fenzl, of the same diocese.

Most Reverend Michele Di Bartolo, of the diocese of Agrigento.

Most Reverend Rocco Cusumano, of the archdiocese of Palermo.

December 3.

Most Reverend Tomislao Firis, of the diocese of Crisio.

Most Reverend Angelo Vianello, of the diocese of Chioggia.

December 29.

Most Reverend Clarenzio J. Riordan, of the diocese of Lincoln.

Most Reverend Maurizio W. Helman, of the same diocese.

January 5, 1939.

Most Reverend Giovanni Terenzi, of the suburbicarian diocese of Palestrina.

[*Latin ed. p. 32*]

Acts of the Apostolic See - Official Commentary, 32. Extraordinary Chamberlain of Sword and Cape: December 15, 1938. Mr. Francesco Bonnyman, of the diocese of Southwark. Honorary Chamberlains in attendance at the Papal Court: July 15, 1938. Monsignor Giuseppe Antonio Fernandes, of the diocese of Meliapor. Monsignor Antonio Federico Theodore, of the archdiocese of Madras. September 25. Monsignor Giuseppe Volpicelli, of the diocese of Segni. November 17. Monsignor Scipione De Lisio, of the diocese of Campobasso. Honorary Papal Chaplain outside of Rome: December 1, 1938. Monsignor Luca Weiss, of the archdiocese of Trento. NECROLOGY: December 1, 1938. Monsignor Wulstano Pearson, Bishop of Lancaster. December 17. Monsignor Luigi Durou, Archbishop of Guatemala. December 24. His Eminence, Cardinal LEONE DE SKRBENSKY, of the Titular Church of Saint Stephen in the Celian Hill. December 29. Monsignor Tommaso Francesco Lillis, Bishop of Kansas City. December 30. His Eminence, Cardinal ALESSANDRO KAKOWSKI, of the Titular Church of Saint Augustine, Archbishop of Warsaw. January 5, 1939. Monsignor Bernardo O'Kane, Bishop of Derry. January 10. Monsignor Santino Maria da Silva Coutinho, Archbishop of Maceiò. January 20. Monsignor Giuseppe Maria Leo, Archbishop of Trani

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and Barletta. January 26. Monsignor Matteo Angelo Filipello, Bishop of Ivrea.

[*Latin ed. p. 33*]

Annus et Volumen XXXI, 25 Februarii 1939 (Series II, Anno VI) - Numerus 2. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE.

P. SUMMUS POBIFEX.

Sanctissimo Hora, die 15 mensis Februarii, OBIIVIT IN DOMINO.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Official Commentary on the Extreme Illness, Death, and Funeral of His Holiness Pope Pius XI. The Supreme Pontiff, Pius XI, on Sunday, the fifth of February, after midday, being exceedingly fatigued, was compelled to lie down, and, partaking most devoutly of the Holy Eucharist daily, remained in bed, trusting in the Lord to regain his strength, so that he might otherwise be able to convene the Bishops of Italiae to Rome on the following day, the eleventh. However, a catarrh developed, accompanied by a fever, and on the ninth, twice, at the first hour after midday and at half past four, the strength of his heart began to fail. Nevertheless, in the evening, the relatives of the Pope, at his command, recited the Holy Rosary with him devoutly, and those prayers were brought to his mind, which he had learned as a child from his pious mother. The Blessed Father often gazed repeatedly at the Holy Crucifix, calling upon Him with all the strength of his voice with the words, "My God and all," and, hearing the many prayers offered by the faithful for his health from everywhere, he responded that he gratefully acknowledged them all, imploring all the divine blessings for those faithful and for the entire Church, renewing his offering of his life to God for the peace of Christ throughout the world. Afterwards, he seemed to be overcome by sleep. However, at four o'clock in the morning of the following day, the tenth, as the fever worsened and the strength of his heart continued to diminish, the doctors announced: "His Holiness, who for some days had presented catarrhal tracheobronchial symptoms with a slight fever, has worsened in the early hours of the night due to a sudden rise in temperature (40°) and an increase in respiratory distress. The circulatory conditions, which had already caused concern at the beginning of the illness, are rapidly deteriorating." Prof. Aminta Milani, Prof. Filippo Rocchi. In the meantime, His Excellency, Father Alphonsus de Romanis, Prefect of the Apostolic Sacristy, administered the Extreme Unction to the Supreme Pontiff with visible piety, and afterwards recited the customary prayers for the dying, while Reverend Father Didacus Venini, the Pope's closest chamberlain,

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celebrated Mass for the dying in the nearby chapel.

[*Latin ed. p. 35*]

The death of the Supreme Pontiff Pius XI:

ON THE DEATH OF THE SUPREME PONTIFF PIUS XI, AT THE HOUR OF 5:31 ON THE TENTH DAY OF FEBRUARY, HE PLACIDLY FELL ASLEEP IN THE LORD. Present were the Most Reverend Cardinal Eugenio Pacelli, Secretary of State, and also the Chamberlain of the Holy Roman Church, and the Most Reverend Monsignor Alphonso C. de Romanis, Prefect of the Apostolic Chamber, the Most Reverend Cardinal Camillus Caccia Dominioni, the Most Reverend Monsignor Albertus Arborio Mella di Sant'Elia, Prefect of the Pontifical Secretariate, the Most Reverend Monsignor Dominicus Tardini, Secretary of the Congregation for Affairs of Religious, the Most Reverend Monsignor Ioannes B. Montini, Substitute of the Secretariat of State, the Very Reverend Monsignors Carolus Confalonieri, Didacus Venini, Fridericus Callori di Vignale, Marius Nasalli Rocca di Corneliano, intimate chamberlains of the Pontiff, the Most Reverend Monsignor Marchio Camillus Serafini, Governor of the Vatican City, and Count Francus Ratti, nephew of the Pontiff; all of whom were earnestly offering prayers for the dying man. Immediately after the Pontiff's death, the Reverend Monsignor Carolus Confalonieri celebrated Mass in the nearby chapel, and afterwards, there, and above the altar, in the very room where the Pontiff had breathed his last, the Most Reverend Cardinals Ioannes B. Nasalli Rocca di Corneliano, Fridericus Tedeschini, Aloysius Maglione, Eugenius Tisserant, Camillus Caccia Dominioni, Nicolaus Canali, and Dominicus Iorio, along with other Prelates and Secret Chaplains, offered the sacred rites for the repose of his soul. In the meantime, the Most Reverend Cardinal Eugenio Pacelli, Chamberlain of the Holy Roman Church, taking charge of the affairs of the Palace, ordered the doors to be closed as was customary, and immediately informed the Cardinal Vicar in the City of Rome of the Pontiff's death, who immediately issued this notification to the clergy and the people: "Francesco, by the mercy of God, Bishop of Frascati, of the Holy Roman Church, Cardinal Marchetti Selvaggiani, General Vicar and Ordinary Judge of Rome and its District. With hearts deeply moved, we address you today, beloved Catholics of Rome. His Eminence, the Most Reverend Cardinal Chamberlain of the Holy Roman Church, to whom it belongs to give public faith to the death of the Roman Pontiffs, has just now conveyed to us the sad official announcement of the death of the Holy Father Pius XI, which occurred this morning at the hour of 5:31. The name of this great Pontiff will always remain in history for the zeal and wisdom with which

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he governed the Church. Rome owes to him..."

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis – Official Commentary to the Bishop, eternal gratitude for the countless proofs of his inexhaustible generosity, and especially for the erection of so many new Parishes. We do not doubt, therefore, that you, citizens of Rome, will not fail to offer fervent prayers to God for the rest of the great soul of so great a Pontiff and your benefactor. We therefore urge you to participate numerously in the public and solemn funeral rites which, according to custom, will be celebrated in the Patriarchal Basilica of the Vatican. We also order that in all the churches of this venerable City, both of the Secular and Regular clergy, and in whatever manner privileged, the bells of the Ave Maria be rung in a mournful manner at one hour after nightfall today, February 10th, and tomorrow, February 11th. As soon as the precious mortal remains of the Supreme Pontiff are transported to the Vatican Basilica, solemn funeral rites will be celebrated in all the aforementioned churches. The Priests, both Secular and Regular, are urged to offer the Holy Sacrifice in suffrage for the deceased Supreme Pontiff, and the Communities of both sexes, as well as all the Faithful, are invited to commend the blessed soul of Him to God. Finally, we prescribe that in all Masses and other sacred functions, the collect "pro Pontifice eligendo" be added, until the vacancy of the Holy See shall cease.

FRANCESCO Cardinal MARCHETTI SELVAGGIANI. Prefect of the Apostolic Ceremonies, has published these instructions to signify the external mourning in accordance with his office:

VARIATIONS AND DISPOSITIONS TO BE OBSERVED REGARDING THE CLOTHING OF THE MOST ILLUSTRIOUS AND REVEREND LORDS CARDINALS "IN SEDE VACANTE."

A distinction is made between the Cardinals created by the pontificates of Pius X, Benedict XV, and Pius XI. Violet undergarment and mozzetta of cloth, sash of silk with bows similar to those without gold, violet stockings. Smooth biretta with a small fringe at the very end of the sleeves. A change regarding the red or black hat. Black shoes.

[*Latin ed. p. 37*]

Upon the death of the Supreme Pontiff Pius XI:

37. The Most Eminent members belonging to monastic and mendicant religious orders will not change their vesture. All the Most Eminent Cardinals, during the vacancy of the Holy See, except for sacred functions, will proceed wearing only the mozzetta, without the zucchetto. In the Congregations, they will use the customary plain habit with a violet ferraiolone. The Caudatari Chaplains will wear their usual paonazza soutane with a similar sash and croccia, when the Eminents wear the cappa; in other circumstances, they will wear the black soutane and a similar ferraiolone.

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By order of the Sacred College: Carlo Respighi, Apostolic Protonotary, Prefect of Pontifical Ceremonies.

VARIATIONS AND DISPOSITIONS REGARDING THE FORM OF THE ECCLESIASTICAL HABIT TO BE USED BY BISHOPS AND THE PRELATURE IN SACRED FUNCTIONS, DURING THE VACANCY OF THE HOLY SEE.

Bishops and Prelates, both in chapels and in other sacred functions, will wear the black soutane with the train and without any ornamentation of another color. However, the aforementioned soutane may also be used without the train. A black wool sash with similar tassels. A black wool mantelletta with similar fringes. A smooth zucchetto without lace, with a small fringe only at the end of the sleeves. The stockings will be black wool, and likewise the ferraiolone. There is no variation in the hatband. With the plain habit, they will wear black stockings and a black wool ferraiolone.

By order of the Sacred College: Carlo Respighi, Apostolic Protonotary, Prefect of Pontifical Ceremonies.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis — Official Commentary

RECOGNITION AND EXAMINATION OF THE BODY

At the eleventh hour of that day, February x, His Eminence, Cardinal Secretary of State of the Holy Roman Church, accompanied by members of the Sacred College of Cardinals, entered the chamber where the deceased Pontiff lay, and duly recognized the body. The record of the recognition, which the Notary of the Sacred College read, is as follows, according to the established form:

IN THE NAME OF GOD, AMEN.

RECORD OF THE EXAMINATION OF THE BODY OF THE HOLY MEMORY OF POPE PIUS XI, FORMERLY ACHILLIS RATTI.

On the tenth day of the month of February, in the year of Our Lord nineteen hundred and thirty-nine.

Whereas the Most Holy Lord Our Pope Pius XI, according to the Divine Providence, today, at approximately half-past five in the morning, in the Apostolic Palace at the Vatican, has surrendered his soul to nature, His Eminence and Reverend Father Eugenius Pacelli, Cardinal Secretary of State of the Holy Roman Church, accompanied by the Illustrious and Reverend Clerks of the Sacred College, and by the Most Excellent and Reverend Gentlemen Frigdiano Giannini, Vice-Chamberlain, Bartholomew Cattaneo, General Treasurer, Tito Trocchi, General Auditor, went to the place, commonly called the apartment, of the aforementioned Palace, and, entering

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with all the aforementioned into the chamber of the aforementioned Pope, found the body itself, still lying in its bed, and examined it.

After rendering due reverence to it, and offering prayers for the soul of the deceased, he requested from Ulm and the Reverend Alberto Arborio Mella di S. Elia, Prefect of the aforementioned Chamber, the delivery of the fishing ring of the aforementioned Pope, which the aforementioned Prefect, having taken the aforementioned ring from a certain purse, handed over to the aforementioned Eminence and Reverend Cardinal, and confirmed, which the same Eminence and Reverend Lord received in order to present it to the first forthcoming Congregation of the Most Eminent and Reverend Lords Cardinals, and regarding this, the Illustrious and Reverend Lord Albert Arborio Mella di Sant'Elia, present, testified in the form "all is well."

Subsequently, the aforementioned Eminence and Reverend Cardinal ordered that an inventory of the aforementioned chamber be made, and the mansion-

[*Latin ed. p. 39*]

The recognition and exposition of the body of the Supreme Pontiff, Pope Pius XI, number 39 of the aforementioned Palace, with the participation of those Most Reverend and Roman Clerics who have been appointed for this purpose. Concerning which, etc. This was carried out in the aforementioned chamber, in the presence of the undersigned witnesses:

Eugenius Cardinal Pacelli, Secretary of State of the Holy Roman Church.

Albert Arbori o Mella di Sant'Elia, Prefect of the Secret Chamber.

Brother Frigdianus Giannini, Vice Secretary of State of the Holy Roman Church.

Bartholomaeus Cattaneo, General Treasurer of the Roman College.

Titus Trocchi, Archbishop of Lacedaemon, General Auditor of the Roman College.

Ioannes Biasiotti, Dean of the Clergy of the Chamber.

Alphonsus Bruni, Cleric of the Roman College.

Iosephus Malusardi, Cleric of the Roman College.

Petrus Borgia, Cleric of the Roman College.

Hugo Descuffi, Cleric of the Roman College.

Gulielmus Felici, Notary of the Roman College.

Aloysius Angelini Rota, Notary, Secretary, and Chancellor of the Roman College.

Subsequently, the Most Reverend and Venerable Lords of the Clergy of all and each offices, in a full session of the Chamber held on the same day, the tenth of February, by the Most Eminent and Reverend Lord Cardinal Eugenius Pacelli, Secretary of State of the Holy Roman Church, began to receive possession of the buildings in the Vatican and in the Castel Gandolfo,

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according to the acts of the Most Reverend Lord Aloysius Angelini Rota, Secretary and Chancellor of the Roman College, to which were appended all the individual inventories.

Around midday of the same day, a particular congregation of Cardinals was held in the buildings of the Vatican, in the presence of the Cardinals Granito Pignatelli di Belmonte, Ascalesi, and Caccia Dominioni, together with the Most Eminent Cardinal Secretary of State and the Most Reverend Lord Vincent Santoro, Secretary of the Sacred College.

After midday, at the fourth hour, the body of the Blessed Father was transported with a funeral and pious procession from the chamber to the Sistine Chapel, where first the Eminent Fathers, Bishops, and Prelates of the Palace and of the Curia, and also the Legates of foreign States, were present, and then, throughout the entire afternoon and during the morning hours of the following day, crowds of faithful from Rome came, pouring forth prayers, and most piously venerated it.

Among the first to be present in the Sistine Chapel to piously venerate the body of the deceased Pontiff, it is worth mentioning His Highness Humbert, Prince of Savoy, Heir to the Italian Throne, who previously, together with his officials, had been with the Most Eminent Cardinals Pacelli, Secretary of State of the Holy Roman Church, and Granito Pignatelli.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis — Official Commentary by Belmonte, Nasalli Rocca di Corneliano, Caccia Dominioni, accompanied him, so that, in the name of King August of Italy and Emperor, and of his Family, they might express feelings of sorrow for the death of the Pontiff. Also present were the Most Reverend Gentlemen: Count Galeazzo Ciano, Minister of Foreign Affairs of the Kingdom of Italy; Aloysius Federzoni, President of the Senate of the Kingdom of Italy, and also President of the Royal Academy of Italy; Count Constantius Ciano di Cortellazzo, President of the Chamber of Deputies of the same Kingdom; Fulvius Testi, Civil Prefect of the Province of Rome; Prince James Burghesius, President of the Province of Rome; Prince Peter Colonna, Governor of the City of Rome; each of whom, beforehand, signified to the Most Reverend Cardinal, Prefect of the Sacred Congregation, in the name of the Italian Government, the Senate, the Chamber, the Province of Rome, and the Roman people, feelings of sorrow. On Saturday, February 11th, at ten o'clock in the morning, all the Bishops of Italy, present in Rome, gathered in the Sistine Chapel near the body of the deceased Pontiff, desiring to recite the Divine Office for the dead and to attend to the sacred rites; and afterwards, the Most Reverend Cardinals present in the Curia, in the Consistory Hall, were convened, according to the Constitution of Pius X, title I, chapter 2, for the first general congregation, in order to participate in the solemnities.

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THE TRANSFER OF THE BODY TO THE VATICAN BASILICA

At five o'clock in the afternoon of the same day, February 11th, the body of the Blessed Father, clothed in pontifical vestments of red color, with the pallium, the fanon, and the golden mitre, was carried in a procession to the Basilica of Saint Peter. First walked the Swiss Guards, then the Papal Guards, blowing trumpets, followed by the Chamberlains, both secret and honorary, twelve chair-bearers with cushions, and, from the clergy of the Vatican Basilica, after the cross-bearer with the acolyte, the Pontifical Seminary of Rome, the Chapter with lit candles, and the Most Reverend Benjamin Nardone, Dean of the Canons, who, wearing a black cassock, had given the first absolution to the body of the Blessed Father in the Sistine Chapel. Following were the Most Reverend Robert Vicentini, Patriarch of Antioch of the Latins, and the Most Reverend Archpriests Vicars; the Most Reverend Albert Arborio Mella di Sant'Elia, Prefect of the Secret Chamber; the Most Reverend Joseph Migone, Almoner; the Most Reverend Alphonsus C. de Romanis, Prefect of the Apostolic Sacristy, and other Palatine and Secret Chamber officials; also present was the prince...

[*Latin ed. p. 41*]

The solemn procession of the body of the Supreme Pontiff Pius XI: 41. Marcus Antonius Colonna, Assistant to the Papal Throne, Marchio (Marquis) Ioannes Sacchetti, Major Domus, Tribune Dominici Lateris (of the Bodyguard). Afterwards, the litter, upon which the body of the Blessed Father rested, was carried forth by the chair-bearers, surrounded by the Bodyguard of Dominici Lateris, followed by the Pope's Nephew, Count Franco Ratti, and others from the Secretariate. Following the bier also walked the Eminent Fathers Cardinals present in the Curia: Granito, Dolci, Vidal y Barraquer, Nasalli Rocca, Verde, Pacelli, Verdier, Rossi, Fumasoni Biondi, Tedeschini, Salotti, Villeneuve, Sibilia, Marmaggi, Maglione, Boetto, Tisserant, Pellegrinetti, Pizzardo, Caccia Dominioni, Canali, La Puma, Cattani, Massimi. Following them were the Eminent Lords Ludovicus and the Princes Chigi Albani della Rovere, the Grand Master of the Order of Jerusalem, Legates from foreign nations, the Most Noble Marquis Camillus Serafini, Governor of the Vatican City, and numerous Archbishops, Bishops, Prelates of the Roman Curia, Chamberlains and Chaplains of honor, Superiors of religious orders, and Patrician and Noble Romans. After the singing of the psalm *Miserere* and the antiphon *Libera me, Domine*, the Eminent Father, Archbishop Petrus Pisani, titular Archbishop of Constantiensis, Canon of the Vatican, imparted a second absolution over the body of the Blessed Peter, laid upon the funeral bed. Then, with a very large crowd accompanying, with the Chapter preceding, and with sacred chanting resounding, the body of the Pope was carried into the chapel of the Most Holy Sacrament, where the same Archbishop of Constantiensis imparted a third absolution. The body, illuminated by

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torches here and there, and watched over by the Bodyguard of Dominici Lateris, was placed within the enclosure of the chapel, so that, even with the gates closed, the faithful could easily see and venerate it. For three subsequent days, a very large gathering of the faithful was present, who devoutly prayed before the remains of the Pope: this very frequent pilgrimage demonstrated the profound piety of the Romans towards their beloved Father and Pastor. The day after, February twelfth, on the Lord's Day, the funeral services to pray for the soul of the Pope, which, according to custom, were to be celebrated continuously for nine days, began in the Vatican Basilica, with a solemn Mass celebrated by the Eminent Father, Bishop Francisco Beretti, titular Bishop of Caesarea Philippi, with the Reverend Chapter present, and with a very large multitude of people.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis — Official Commentary

On the afternoon of the fourteenth day of February, on the third day of the week, the solemn deposition of the body of the Supreme Pontiff in the crypts of the patriarchal Basilica of the Vatican began, in accordance with the explicitly expressed will of the deceased, who had chosen that place for his final burial.

From the chapel of the Most Holy Sacrament, the body was carried in a funeral procession before the altar of the Cathedra, preceded by the Chapter of the Vatican with lit candles. The bier, draped in black, was carried by His Excellency Father Robert Vicentini, Patriarch of the Latins of Antioch, and the Vicar of the Archpriests, who intoned the antiphon "Exultabunt Domino," followed by the singers chanting "Miserere."

The bier was borne by pallbearers and surrounded by the protectors of Dominic Lateris, followed by Prelates of the Secretariate of State and the Secretariate of Cubiculum, including His Eminence Cardinal Eugenio Pacelli, Archpriest of the Basilica, and the Camerlengo of the Holy Roman Church, with other Prelates of the Roman Curia; afterwards, His Eminences Cardinals present in the Curia, namely Granito Pignatelli di Belmonte, Gasparri, Dolci, Ascalesi, Vidal y Barraquer, Nasalli Rocca di Corneliano, Verde, Lauri, Hlond, Schuster, Lavitrano, Verdier, Rossi, Liénart, Fumasoni Biondi, Tedeschini, Salotti, Villeneuve, Dalla Costa, Sibilla, Marmaggi, Maglione, Cremonesi, Suhard, Boetto, Tisserant, Pellegrinetti, Hinsley, Pizzardo, Caccia Dominioni, Canali, Iorio, La Puma, Cattani, Massimi, Mariani, Mercati; all of whom occupied places in the choir before the Cathedra.

The Grand Master of the Order of the Holy Sepulchre, His Excellency Monsignor Ludovico Vicus, and the Princes Chigi Albani della Rovere, along with Knights, were also present; also present was His Excellency Marquis Camillus Serafini, Governor of the Vatican City.

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The nephews of the deceased Pontiff were seated on the Gospel side, and on the Epistle side were the civil representatives of the governments at the Holy See, and Patricians and nobles of Rome.

Also present were officials of the Secretariat of State: His Excellencies Monsignors Dominic Tardini, Secretary for Extraordinary Ecclesiastical Affairs, and Giovanni Montini, Substitute and Secretary of Ciphers, and others.

Numerous Archbishops and Bishops, and Prelates from other Colleges, as well as the College of Parish Priests of the City, together with His Excellency the Reverend Father, the Vicegerent of the Cardinal Vicar of Rome, occupied places here and there.

Delegates from Desio, the city of the Pontiff's birth, were also present.

As the Pontiff's body was reverently lowered into the funeral area, the choir sang the antiphon "Sicut ovis ad natum." Upon the conclusion of this, the Reverend Father Giovanni Ferraro, Chancellor and Custodian, began to read the decree of burial.

[*Latin ed. p. 43*]

9. The burial and deposition of Pope Pius XI.

IN THE NAME OF THE LORD. AMEN.

DURING THE VACANCY OF THE HOLY SEE.

Death, deposition, and burial of the Holy Memory of Pope Pius XI.

To the Reverend Chapter of the Most Holy Patriarchal Basilica of Saint Peter, Prince of the Apostles, in the City.

On the tenth day (a Thursday) of the month of February, in the year of the Lord nineteen hundred and thirty-nine.

The Supreme Pontiff, Pius XI, formerly Ambrose Damian Achilles Ratti, who, throughout his pontificate, had presented outstanding documents for the defense of the Catholic cause, and who, in the most difficult times of the Church, had shown great fortitude, was seized by a grave illness and, on the tenth of February, on a Thursday, in the year of our Lord nineteen hundred and thirty-nine, at five o'clock in the morning, with thirty-one minutes, peacefully fell asleep in the Lord, in the Vatican buildings, having reached the age of eighty-one years, ten months, and ten days, having completed seventeen years of his pontificate.

He was born in the town of Desio, in the extreme limits of the Diocese of Milan, on the thirty-first day of the month of May, in the year one thousand eight hundred and fifty-seven. After completing his studies in Milan, Monza, and Rome, he was ordained to the priesthood in the year one thousand eight hundred and seventy-nine, and subsequently, having been pro-

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moted to the highest degrees of Doctor, he devoted himself wholeheartedly to studies of profound learning. Imbued with vast knowledge, for many years he was in charge of the most famous libraries of Italy, the Ambrosian and the Vatican, and this learned man quickly became known. And it is not unworthy of being recorded that for many years, this outstanding man, who was destined to become a celebrated Pope, was a canon of Our Reverend Chapter of the Vatican.

He received the Episcopal consecration in the city of Warsaw, in Poland, while he was governing that legation, on the twenty-eighth day of the month of October of the year nineteen hundred and twenty, and in the month of June of the following year, he was appointed Archbishop of Milan and Cardinal of the Holy Roman Church, with the title of Saint Martin in the Fields, by Pope Benedict XV.

At the beginning of the year nineteen hundred and twenty-two, upon the death of the most holy Pope Benedict XV, whose death occurred on the twenty-first day of January, Achilles Ratti, who had recently begun his archiepiscopal duties in Milan, was elected to the Supreme Pontificate on the sixth day of February of the same year, by the vote of the Cardinals, and on the same day, he was proclaimed to the City and the World, from the high external platform of the Basilica of Saint Peter, according to the ancient custom.

A few hours after the death of this extraordinary Pope, the body was...

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - The Official Commentary records that the ceremony was completed in the Apostolic Palace at the Vatican by His Eminence and Reverend Cardinal Eugenio Pacelli, Secretary of State of the Holy Roman Church, who had previously been a Secretary of State for the same Pontiff, through the actions of Aloysius Angelini, Secretary of the Secretariate and Chancellor of the Reverend Apostolic Chamber, and the body itself was, on the same day, the tenth of February, transferred to the Sistine Chapel, in the manner previously practiced, but not before it had been cut and embalmed with certain chemical substances to delay the decomposition of the body. In the Sistine Chapel, the sacred body of the deceased Pontiff was exposed for those who wished to pay their respects, among them many members of the clergy and distinguished men of Roman society. Present were also the Prince of the House of Savoy and prominent figures of the present Italian government, as well as many Cardinals, Bishops, Senators, and other leading and distinguished individuals of the Holy Roman Church. On the following day, Saturday, around five and a half o'clock, the body, dressed in sacred vestments according to custom, adorned with the pontifical pallium, and placed in a bier, was carried by the bearers of the papal seat into the Vatican Basilica — The acolytes and chaplains of the choir, who are responsible for carrying the bier, were

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present, each accompanying the bearers. The Dean of the Canons of the Vatican Chapter, His Excellency and Reverend Lord Benjamin Nardone — for it was at this time that the sacred body of the deceased Pontiff was entrusted to the Vatican Chapter for safekeeping — sprinkled the body of the Pontiff with holy water before it was carried out of the Sistine Chapel, and recited the customary prayers, and then a funeral procession was led through the Hall and the Royal Staircase. Accompanying the pontifical bier were Cardinals of the Holy Roman Church, Prelates of the Papal Household, Chamberlains, and other members of the Curia, and in the forefront was the Governor of the Vatican City State, as well as the Canons and the entire clergy of the Vatican Basilica, the guards of the Holy Father's side, and the Swiss Guard and the Palace Guard with their leaders. When the sacred body arrived at the Vatican Basilica, the procession entered the Temple. After it had been placed on a high catafalque, placed before the Confession of the Prince of the Apostles, His Excellency and Reverend Peter Pisani, Archbishop of Coutances, a Canon of the Vatican, administered absolution according to the rite. After this, the body of the Pontiff was transferred, by the same bearers, without ceremony, to the sacristy of the Basilica of Saint John Lateran, through the entrance on the side, and there, placed on a high catafalque, it was exposed for public veneration, with torches lit here and there, and guarded by the guards of Saint Peter's, but with the gates closed. On the following day, Sunday in Sexagesima, at the eighth hour, the doors of the Temple were opened, and immediately a large crowd of people entered in an orderly manner.

[*Latin ed. p. 45*]

The burial and deposition of the Supreme Pontiff Pius XI took place from the fourth hour until vespers of this day, the twelfth of February, and for the two following days, crowds passed silently and reverently before the lifeless sacred body of the Pontiff. This continued until the twelfth hour of the third day, when all the gates and entrances of the Basilica were closed. On the fourteenth of February, the third day, around the fourth hour after midday, the funeral rites were performed at the Altar of the Cathedra by the Most Reverend and Illustrious Robert Vicentini, Patriarch of Antioch, in the presence of the Vicar General, Cardinal Archpriest of the Holy Basilica of the Vatican. Thus, the sacred body of the Pontiff, which had been in the Chapel of the Most Holy Sacrament, where the Vatican Chapter had convened earlier with the Eminence Cardinal Archpriest and Our Venerable Chapel of Julia, after the blessing and incensation of the sacred body, was taken from its elevated bier by the chairbearers, and, while musicians sang the psalm *Miserere*, was carried before the Altar of the Chair of St. Peter. There, after the psalm *Miserere* had been sung and the music of the same Venerable Chapel of Julia had been performed, the aforementioned Patriarch sprinkled the body with blessed water and then

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recited the prayer "Deus qui fundasti." Present were numerous Cardinals, Bishops, and many from the Curia, the Reverend Vatican Chapter with the entire clergy of the Basilica, parish priests, numerous religious orders, and also countless invited guests, among whom were ambassadors of nations, orders of knighthood, Roman nobles, and many other most distinguished men of every order. After the blessing of the cypress chest, in which the sacred body of the deceased Pontiff was to be placed, the chairbearers lifted the body to its place, and placed it in the same blessed chest, prepared according to custom. To which approached the Illustrious and Reverend chamberlains of the deceased Pontiff, Callori, Venini, and Confalonieri, in place of the Most Excellent and Reverend Arborio Mella, who was present but ailing, who spread a white silk veil over the face of the deceased Pontiff and over his feet; and at the same time, one of the aforementioned chamberlains placed a crimson mantle at the feet of the body, in which he declared aloud that it contained coins and medals of gold, silver, and bronze from the time of the pontificate of Pius XI. Within the chest was also placed a parchment scroll enclosed in a cylindrical leaden container, containing the eulogy of the same venerable Pontiff, which had been composed and recited here by the Illustrious and Reverend Anthony Bacci, Prefect of the Briefs.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary. PIUS XI, POPE. Ambrosius Achilles DamÀanus Ratti, born in the town of the Archdiocese of Mediolanensis, on the 31st of May, in the year of the Republic 1857, was cleansed on the following day with the water of the sacred font. At the beginning of his youth, called to the priesthood by divine inspiration, he excelled in sacred and profane disciplines at S. Petri Martyr, in Modiciae, Mediolani, and Romae; and on the 20th of December, in the year 1879, he received the dignity of the priesthood in the Archbasilica of the Lateran. First, he devoted diligent efforts to instructing the students of the sacred seminary in his homeland; then, due to his outstanding abilities, adorned with the best of letters and arts, he was appointed Prefect of the Ambrosian Library, and soon after, of the Vatican Library; in this office, whether advising learned men or carrying out laborious investigations, he greatly benefited the human and divine disciplines. Then, by the will of God, he was called to a wider field of labor and honor; indeed, while a terrible war raged throughout Europe, he was sent to Poland as a legate for peace; and there, by the mandate of the Supreme Pontiff Benedict XV, as Apostolic Visitor and Nuncio, he not only actively supported the interests of the Vicar of Jesus Christ, but also, with a new and most terrible war breaking out, defended that "bulwark of Christendom" with steadfast vigor and singular courage. Finally, after things were settled, he returned to his homeland in the year 1921, and was appointed Archbishop of the

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Church of Mediolanensis, and was adorned with the Roman purple with the unanimous approval of all. For only a short time could the city of Ambrosia enjoy such a pastor; for Benedict XV, to the great sorrow of the entire Catholic world, was taken from this life, and in his place, on the 6th of February, in the year 1922, he was succeeded, with the joy of all the faithful, and he received the name Pius XI. Innumerable are the things, and truly wondrous, which he accomplished in the glory of God and the growth of the Catholic Church during his seventeen years in the Supreme Pontificate. He greatly promoted the sacred missions, sending preachers of the Gospel to all nations, and founded numerous dioceses, vicariates, and Apostolic prefectures. He established new seminaries, academies, and universities for the study of letters and other disciplines.

[*Latin ed. p. 47*]

The burial and deposition of the Supreme Pontiff Pius XI was attended by forty-seven cardinals; he condemned and suppressed the rising errors and heresies with most excellent and irrefutable documents; furthermore, in order to make the work of the clergy easier and more extensive, he co-opted into the sacred apostolate all those who, serving in the Catholic Action, diligently promoted the Kingdom of Jesus Christ. He fostered public relations with the States most diligently, increased them; and he established new agreements with several Republics: among these, those which were happily initiated between the Apostolic See and the Kingdom of Italy are worthy of note. He decreed three sacred Jubilees for the Catholic world; namely, at the end of the fifth decade of this century; then, in the fiftieth year of his priesthood; and finally, in the nineteenth century after the completion of the Redemption of the human race. He decreed the honors of Blessed or Saints for many heroes of evangelical virtue; and he presented them to the Christian people as examples to be imitated. Therefore, broken by so many cares and labors, on the tenth day of February, in the year 1939, he peacefully rested in the Lord, lamented by men and peoples of every order and nation. He was of an unconquered spirit, of a keen intellect, and of the most steadfast will. He openly professed the truth to all, even if it was not pleasing. Throughout his entire pontificate, he steadfastly defended the sacred rights of the Church against all attempts. He lived eighty-one years, eight months, and ten days; in the Supreme Pontificate, seventeen years and four days. Most Holy Father, may you live forever in Christ, and may you enjoy eternal blessedness. After the cypress box had been firmly closed with its lid by the carpenters, it was bound with violet silk ribbons, and upon the softened Spanish wax, two seals were impressed by the Most Eminent and Reverend Cardinal Eugenio Pacelli, Chamberlain; another seal was impressed by the same Cardinal as Archpriest of the Basilica of the Vatican; two seals were impressed by the Most Eminent and Reverend Respighi, Prefect of Ceremonies of the Pontiff, for the Most Eminent and

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Reverend Arborio Mella; and finally, one seal was impressed by the Most Eminent and Reverend Lord Benjamin Nardone, Dean of the Chapter of the Vatican. After these things were done, the cypress box itself was placed in another lead box, the lid of which was carefully secured in every direction with nails, and sealed by the hands of those who were above the cypress box.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - An Official Commentary. The seal of China had been imprinted. The leaden casket bore this inscription, along with the Pontiff's coat of arms and the sign of the cross: "THE BODY OF PIUS X, POPE. HE LIVED 81 YEARS, 8 MONTHS, 10 DAYS. HE PREVAILED OVER THE ENTIRE CHURCH FOR 17 YEARS, 4 DAYS. HE DIED ON THE 10TH OF FEBRUARY, IN THE YEAR 1939." Finally, the leaden casket was placed inside another casket made of elm wood; this latter casket was secured with a lid; upon the lid of this elmwood casket, the same inscription was engraved, along with the coat of arms. After these things, the body, for the sake of remembrance and of the holy memory of Pope Pius X, was, with a brief procession, carried from the chapel of the Cathedral to the Confession of St. Peter, and, through the labor of industrious workers, was brought into the ancient Vatican Crypts, and there was given over to burial. I have seen all these things, and I have written and published them, in the presence of the Reverend Leo Gromier, Altar Server of the Basilica, and Vincent Misuraca, Canon of the Vatican, witnesses specifically called and questioned by me for this purpose. Done at Rome, on the 14th of February, in the year of Our Lord 1939, with the Apostolic See vacant. IOANNES FERRARO, Chancellor of the Reverend Chapter of the Vatican. Moreover, many reverent faithful, clergy, religious, and laymen were present, all of whom were performing the last offices of piety, mourning the Supreme Pastor and Father, whom the Church of Christ throughout the world justly laments. MORE SOLEMN FUNERAL RITES IN THE VATICAN BASILICA. From Sunday, the 11th of February, for six days, novendial funeral rites were celebrated in the Vatican Basilica, before the altar of the Cathedral, by the Chapter. For the last three days of the funeral rites, the following was issued by the Prefect of Ceremonies.

[*Latin ed. p. 49*]

The funeral obsequies of the Supreme Pontiff Pius XI will take place in the Vatican Basilica on Saturday, February 18, 1939, at half-past ten o'clock, for the repose of the soul of the Most Holy Pope Pius X. The Mass will be celebrated by the Most Reverend and Reverend Monsignor, Cardinal Angelus Dolci, Bishop of Palestrina. After the Mass, a solemn Absolution will be performed around the bier, with the assistance of the Most Reverend and Reverend Cardinals: Michael de Faulhaber, Franciscus A. Vidal

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y Barraquer, Ioannes Baptista Nasalli Rocca, and Alexander Verde. On Sunday, February 19th, at the same hour and in the same Basilica, the Mass will be celebrated by the Most Reverend and Reverend Cardinal, Alexius Ascalesi, and in the solemn Absolution, the Most Reverend and Reverend Cardinals: Iosephus Ernestus Van Roey, Augustus Hlond, Petrus Segura y Saenz, and Georgius Seredi will be present. On Tuesday, February 20th, at the aforementioned place and hour, the Mass will be celebrated by the Most Reverend and Reverend Cardinal, A. Ildefonso Schuster. After the Mass, a prayer will be recited in praise of the deceased Supreme Pontiff, and afterwards, a solemn Absolution will be performed with the assistance of the Most Reverend and Reverend Cardinals: Dionysius Dougherty, Georgius Gulielmus Mundelein, Emmanuelis Gonçalves Cerejeira, and Eugenius Pacelli. The Most Reverend and Reverend Cardinals, who are to participate in the Act of Absolution, should wear the Pontifical vestments with the stole; they should also carry the amice and a simple mitre made of damask silk. For those carrying the mitre, a superpellice and a veil should be provided to support the mitre.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis – Official Commentary. It is announced to all and each of the Most Reverend and Right Reverend Cardinals, who, wearing woolen garments, a simple *rochetto*, and violet silk *cappe*, adorned with ermine fur, shall attend. The *cappe* are to be put on in the Hall of the Canons, near the Sacristy of the Basilica of the Vatican. The Caudatarian Chaplains shall wear yellow over their customary silk garments. Also present shall be the Vice-Chamberlain, the Auditor, and the General Treasurer of the Royal Chamber, the Archbishops, Bishops, Assessors and Secretaries of the Holy Roman Congregations, Protonotaries, Abbots and Generals of Orders, Auditors of the Rota, Clerks of the Apostolic Chamber, those who vote in the Signature (who shall not wear *cappe*, but a *mantelletum* and a black garment with a simple *rochetto*), Consistorial Advocates and Procurators of Regular Orders; by order of the Most Reverend and Right Reverend Cardinal Dean, Charles Respighi, Apostolic Protonotary, Prefect of the Office of the Holy See. All of these things, having been duly and religiously performed on the appointed days and hours, were attended by the Most Noble Prince Louis Chigi Albani della Rovere, Grand Master of the Order of Jerusalem, the Most Excellent Gentlemen, Legates from foreign States, Nephews of the deceased Supreme Pontiff, the Governor of the Vatican City, Patrician and Noble Romans. Although extraordinary Legates had declined the gracious invitation, present were the Most Excellent Count Szembek, Undersecretary for foreign affairs in Poland, by special mandate of the President of the Republic and himself, and Doctor Vladimirus Antoniewicz, Magnificent Rector of the University of Warsaw, together with a delegation from other Polish Universities. The

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Municipal Council of Lutetiae Parisiorum had deputed the Reverend Gentlemen Lo Provost de Launay, President, and Victor Bucaille, Assessor. Nor was the President of the Pontifical Academy of Sciences absent, along with his colleagues.

[*Latin ed. p. 51*]

The funeral obsequies of the Most Holy Pope Pius XI were celebrated in the Basilica of the Vatican. At the foot of the tomb, four eulogies of the deceased were read by the Reverend Father Anthony Bacci, written as follows:

I. MOST UPRIGHT, GUARDIAN OF TRUTH, RUTHLESSLY REPRESSING ERRORS WITH AN INVINCIBLE HEART, AND BRINGING BACK THOSE WANDERING FROM THE UNITY OF THE CATHOLIC FAITH.

II. A SUPPORTER OF MORE REFINED HUMANITY, HE FURTHERED SACRED AND PROFANE DISCIPLINES, AND STIMULATED STUDIES, AND LED MEN TO A BETTER WAY OF LIFE.

III. FOR THE SAKE OF THE ENTIRE HUMAN FAMILY, SO OFTEN TORMENTED BY DISCORD, SORROW, AND ANXIETY, HE PROMOTED FRATERNAL HARMONY, GUIDED BY JUSTICE AND UNDER THE AUSPICES OF CHARITY, WITH A FATHERLY HEART.

IV. A FIERCE DEFENDER OF JUST LIBERTY, HE PUNISHED EVERY INJURY DONE TO THE CHURCH, AND, HAVING REMOVED THE ANCIENT CAUSE OF DISSENSION, HE RESTORED PEACE AND RETURNED TO ITALY THE INTEGRAL RIGHTS OF RELIGION.

A. BACCO.

[*Latin ed. p. 52*]

Acta Apostolicae Sedis – Official Commentary. On the 20th of February, during the final funeral rites, the following ORATION FOR THE DECEASED POPE was delivered by the Reverend Father Angelo Perugini, entrusted with writing Latin documents: "They who are wise shall shine as the brightness of the firmament" (Daniel, XII, 3). Ten days prior, Pope Pius XI peacefully departed this life, causing profound sorrow and grief to all the faithful of Christ, an echo of which resonated throughout the entire world. He himself has entered into eternal life, but he has left behind on this earth a most brilliant legacy of teachings and a wondrous harvest of works. No praise is too great for so illustrious a name! It is not the place, Most Eminent Princes, nor the time, to recount in detail all that the lamented Pope accomplished. But, since it has fallen to me, by your command and mandate, to speak of his long and glorious pontificate, I shall endeavor to present, in the most important sections, the principal aspects of his apostolic ministry, specifically those pertaining to doctrine, drawn from the

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Encyclical Letters, which were indeed issued in order to promote and foster peace of mind and of souls, domestic and civil peace, peace among peoples and all nations, according to that motto: "Peace of Christ in the Kingdom of Christ." Before speaking of the Pope's doctrine, I will briefly touch upon his life. Achilles Ratti, born in Desio, near Milan, dedicated himself with zeal to humanistic and sacred studies, first at the Seminary of St. Peter Martyr, in Monza and Milan, and then here in Rome. Ordained to the priesthood in the Archbasilica of the Lateran, he devoted thirty years to the pursuit and advancement of various branches of knowledge, either at the Milanese Seminary or, more especially, in the excellent libraries of Ambrosian and Vatican, the administration of which he managed with such benefit to scholars. Meanwhile, animated by a solid foundation of piety and charity towards his neighbors, he diligently performed his sacred ministry, especially for the benefit of young people and children, guiding their receptive minds towards Christian virtues through example and word. During annual vacations from his duties, he often ascended the peaks of the Alps with remarkable vigor; for from those lofty heights, he beheld wondrous and vast vistas, the majestic crowns of mountains, the deep green valleys, the whiteness of the snow, and the expanse of the blue sky, finally grasping with keenest eyes and heart the immensity, glory, and majesty of God. Through these physical and mental exercises, and especially through these intellectual pursuits, the future Master of the Church prepared himself to achieve great things.

[*Latin ed. p. 53*]

The funeral rites of Pope Pius XI were held in the Vatican Basilica, and with each passing day, fifty-three qualities of his character were increasingly evident, among which subtlety and breadth of mind stood out, along with meticulous care in writing and a thorough understanding of matters, the very majesty of his speech and the elegance of his words, unwavering firmness and equanimity of spirit, prudence in providing, diligence in labor, and unyielding fortitude in the face of adversity. Furthermore, historical records, custom, and correspondence with the most learned men from all nations, as well as journeys undertaken in foreign lands, and the performance of his own sacred ministry, contributed greatly to his knowledge of people and things, and to his long experience as a doctor of the Ambrosian Church. Hence, it is not difficult to understand his remarkable and rapid ascent to the highest honors. For his singular expertise in both matters and languages, he was sent by Pope Benedict XV as Apostolic Visitor to Poland, which was then beset by many difficulties; later, he became the first Apostolic Nuncio in that nation, proclaimed in its liberation and elevated to the dignity of archbishop, where he diligently performed the duties of a most important office, and even in the face of the onslaught of enemies, he remained steadfast in his place. Finally, created Archbishop of

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Milan and adorned with the Roman purple, after seven months from the Ambrosian See, he was happily transferred to the Roman See of Saint Peter, by divine providence and counsel. At the very beginning of his pontificate, in the first Encyclical *UMBRA ALAE* (December 23, 1922), Pope Pius XI outlined the main features of a great and future work. In this document, long meditated upon and carefully considered, are found the seeds of all the documents and institutions that would later, over seventeen years, be gradually issued: there are, as it were, bright gems of a single life, which subsequently flourish and blossom widely and variably, bearing abundant fruit; there, indeed, is the reason and the form of the entire long pontificate. At the beginning of the letter, after mentioning the events that were about to occur, whether joyful or sad, the principal evils are enumerated, which prevented the true peace after the end of the war; in particular, the mutual animosities and offenses between republics, which, as the Pope says, "do not allow peoples to breathe"; also, internal discords, the fatal strife between classes of citizens, the weakening of domestic bonds, and the neglect of Christian duties. Not only are the evils listed in the letter *UMBRA ALAE*, but also the deeper causes are investigated; there are immoderate desires for material possessions, there are excessive pursuits of external goods, which, just as for individuals, give rise to all kinds of evils for human society. "For," says the Pope, "men have, alas, turned away from God and from Jesus Christ," and therefore, from the former happiness of things, there arises this collision of evils.

[*Latin ed. p. 54*]

The "Acta Apostolicae Sedis" – the official record – states: "And shortly thereafter: 'It is likewise decreed that neither God nor Christ the Lord shall preside over the founding of the first family, with civil contracts replacing marriage, which Christ had made a great sacrament...' Therefore, we have seen... religion obscured throughout the people, and understanding and sense dulled, which the Church had originally bestowed upon the very seed of society, which is the family; domestic order and domestic peace overturned; and the communion and stability of families increasingly undermined daily." And it concludes: "Finally, it has been seen that from the very beginning, God and Christ have been separated from youth..." The most terrible consequences of this unfortunate separation are reported by the Pontiff. These evils, and the resulting immense distress and hardship, having not diminished with the passage of time, in the tenth year of his pontificate, he issued the Encyclical Letter *Nova impendet* (October 2, 1931), in which he vehemently laments the most grievous economic disparity, the abandonment of work by many, and the increasing preoccupation with military matters. To repel such calamities, in the following year, through the Encyclical Letter *Caritate Christi compulsi* (May 3, 1932), all the faithful are exhorted to offer prayers and acts of piety to the Most

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Sacred Heart of Jesus, whose praises and benefits had already been most beautifully celebrated in the Encyclical Letter *Miserentissimus Redemptor* (May 8, 1928). Truly, the most suitable remedies for these evils are suggested, which, throughout the course of the pontificate, are individually treated in magnificent and salutary documents of Christian wisdom. Thus, in the Encyclical Letter *Mens Nostra* (December 20, 1929), human desires are to be restrained, where Spiritual Exercises are strongly recommended as "a most excellent spiritual training ground"; and in the Encyclical Letter *Quas primas* (December 11, 1925), given in the Holy Year, the main points of which are clearly set forth in the first Encyclical *Ubi arcano*, where the Church is presented as a Kingdom divinely established on earth, and Christ is said to reign in the minds, in the souls, in the life of each individual, in domestic society, in civil society. Furthermore, the Encyclical Letters *Casti connubii* (December 31, 1930) deal extensively and eruditely with the great sacrament and the sanctity of marriage, placing the nature, dignity, and benefits of Christian marriage in a clear light, exposing errors and vices, and offering appropriate remedies. A refined treatment of the education of children is given in the Encyclical Letters *Divini illius Magistri* (December 31, 1929); but already in the Encyclical *Ubi arcano*, the education of young people is presented as "a noble contest, as if for altars and hearths." This contest, indeed, moves the solicitude of the Pontiff.

[*Latin ed. p. 55*]

The funeral rites of the Supreme Pontiff Pius XI were held in the Vatican Basilica, and it is fitting that this event should highlight the most effective means recently discovered for disseminating information, among which are, first and foremost, cinematographic displays and the widespread distribution of daily or periodical writings. Therefore, the Pontiff issued the Encyclical Letter *Vigilanti cura* (June 29, 1936) concerning cinematographic performances, whose fascination often leads, to the detriment and ruin of young people; and he also presided over the Exhibition in the Vatican buildings of the *Catholicam*, an exposition of newspapers and periodicals from almost all nations. Regarding schools, especially those that are neutral or mixed, where grave dangers threaten Catholic children, the Divine Master speaks extensively in his writings. Just as, in the Letter *Ubi arcano*, Pius XI had spoken of the sanctity of the priesthood and the faithful union with the pastors, so too he spoke on several occasions about the highest dignity of the priesthood and the most important duties; and he wished to complete the already established precepts through the Encyclical Letter *Ad catholici sacerdotii* (December 20, 1935), which contains the most complete treatment of the sacred office. Furthermore, the proper instruction of the young clergy has always been a primary concern of the Supreme Pastor, who, at the beginning of his pontificate, before addressing the entire Catholic

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world, issued the Apostolic Letter *Officiorum omnium* (August 1, 1922), in which he strongly recommended not only higher theological and philosophical disciplines, but also the Latin language itself, "to be understood through knowledge and practice." The sacred and human sciences are also discussed in the Encyclical Letter *Studiorum Ducem* (June 29, 1923), which was promulgated in the sixth century by the heavenly Doctors. But the most important document concerning higher studies, in which the wisdom and concern of the learned Pontiff shine forth, is the Apostolic Constitution *Deus scientiarum* (May 24, 1931), by which special regulations are prescribed for ecclesiastical universities and faculties, so that they "may stand out among all other academies, first and foremost, through the subtlety of studies and the splendor of sciences." How much Pius XI has led by example in fostering the sciences and the arts is evident from the very institutions and monuments themselves, among which are the astronomical observatories at Gandulphi, the Vatican City, and the Pinacotheca Vaticanae in the august city of Rome, the new building of the Roman Minor Seminary, the Institute of Christian Archaeology, the radio station, the restored Pontifical Academy of Sciences, and also the recent and splendid seat of his own Lateran Athenaeum, which he himself inaugurated. The very stones speak. Furthermore, it is clear how much joy the learned Pontiff took in...

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis — The official commentary of a group of learned men would present this; it is sufficient to recall that, besides the solemn gatherings of his Academies, he desired to preside over a Juridical Congress from all nations, to which he wished to bestow a crown in the Hall of Beatifications, in the presence of the most distinguished Senate of the Church. The pastoral solicitude of the Pontiff is clearly demonstrated by the numerous parish churches and buildings attached to them, which were built at great expense. In these documents, when speaking of the regular clergy, and of the members of religious families, it is written that they "either, occupied with heavenly matters in the shaded gymnasium of the sacred enclosure, or progressing into the open field, while vividly expressing the appearance of a perfect Christian life with their own lives... incite the faithful to aspire to higher things," and "by the offices of Christian beneficence, they heal all the infirmities of body and soul." Again, two years later, he addressed the religious through the Apostolic Letter Unigenitus Dei Filius (March 19, 1924) concerning the studies of religious discipline. Also, in these documents, a special consideration was upon the Action Catholica, whose members are greeted with the words of Saint Peter: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light:" (1 Peter 2:9).

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As time passed, the nature and form of the Action Catholica were more and more defined and explained through numerous Encyclical Letters, Letters, sermons, and conventions, so that the Action Catholica appeared as a distinctive mark of this Pontificate, or rather as a dominant theme or harmony, which always returns and resounds. To effectively promote the action of the Catholics, the Pontiff affirmed in these documents the need to recall the fundamental principles of Christian doctrine transmitted by his predecessors, especially concerning economic and social matters, which he himself treated extensively in the Encyclical Letter Quadragesimo anno (May 15, 1931). Regarding the relations between ecclesiastical and civil authority, there are certain Encyclical Letters, such as Iniquis afflictisque (November 18, 1926) and Acerba animi (September 29, 1932), concerning the unjust condition of the Catholic Church in the Republic of Mexico, and the Letter Dilectissima Nobis (June 3, 1933), written sixty years prior, in which the anxious Pontiff laments that, along with the Catholic faith, the very prosperity of the citizens is being harmed, and he denounces the laws against the Catholic Church promulgated by the magistrates of the Republic. Recently, and in Encyclical Letters and solemn sermons and addresses, the Master of the Church vehemently condemned communism, the unjust persecution of the Catholic Church in certain regions, and other contemporary deviations from rectitude.

[*Latin ed. p. 57*]

The funeral rites of the Supreme Pontiff Pius XI were held in the Vatican Basilica. The most profound pastoral concern in the Secret Documents (UM) extends to countless people, who, as he himself said, "are not yet of this fold." How many paternal invitations he issued, so that those sons who had strayed might return to the bosom of the Church! He also provided guidelines through the Encyclical *Mortalium animos* (January 1, 1928), so that the unity of religion might be fostered rightly and safely. How much effort he devoted to promoting the study of Eastern affairs, to preparing a Code of Laws for the Orient, and to illuminating the religious history of the East! What can be said of the initiatives and institutions of the Pontiff aimed at expanding the Kingdom of Christ among the non-Christian peoples? First and foremost, there is the pious work of the Propagation of the Faith, renewed at the beginning of his pontificate and adapted to the needs of the times. There is also that remarkable Missionary Exhibition celebrated by countless pilgrims during the Holy Year, whose image is permanently preserved in the Lateran Palace. Finally, there are the many dioceses and vicariates, or apostolic prefectures, established in mission territories. Furthermore, in order to regulate relations between the Republics and the Apostolic See, Pius XI, following a path already begun by Benedict XV, entered into solemn agreements with several states, always motivated by the desire to promote the salvation of souls and, at the same time, civil

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prosperity. But one nation was lacking, a nation that was most dear to him. At the end of those same Secret Documents (UM), the Pontiff turned his words to Italy, paternally noting that, among all the nations that have joined the Apostolic See in friendship, Italy was absent: "Italy," he said, "the homeland most dear to Us, chosen by God Himself... in which Our vicars have placed the seat of their power on earth." He then recalled the precautions necessary to safeguard the freedom of the Pontiff, and concluded: "But it will be the work of Almighty God and His mercy to bring about the day when this most blessed day will finally dawn, bringing forth the most fruitful harvest, both in the restoration of the Kingdom of Christ and in the affairs of Italy and of the entire world: let us hope that this will not be in vain, and let all who feel rightly so dedicate themselves diligently to this task." The awaited day arrived ten years ago, and the promised peace finally emerged. This arduous work of justice and peace wonderfully amplified the dignity and authority of the Roman Pontiff throughout the world. In summary, this series of undertakings and accomplishments has commended Pope Pius XI to immortality. It is true that not all the wishes of the great Pontiff have been fulfilled. In many places, the peace of Christ is still desired. Therefore, the Vicar of Christ, burdened by a grave illness and suffering many pains, freely offered his life to God, in order to obtain peace in the Kingdom of Christ.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary. The immolation is now completed. May the Most Merciful God deign to hear the final prayer for this most illustrious Victim! Behold, most blessed Father, the august crown of your advisors, the College of purple-robed men, the interpreter of the Cattolica Church, prays to God for you, that you may rest in peace. The Divine Redeemer Himself, to whom you so greatly magnified the memory through solemn jubilees, has received you into eternal tabernacles, so that we may hold fast with firm hope. The most holy Virgin Mary, whose praises and protection you so often celebrated, has come to meet you. Joyful souls, those great and holy spirits, whose glory you amplified on earth, have come to meet you, and they, praying for you, have adorned your laborious pontificate with fragrant flowers. O most blessed Father! You, indeed, unconquered defender and advocate of truth and justice, having been led to the heavenly homeland, continue to illuminate us, those who are pilgrims on earth, with the brilliance of your teachings. "But they that are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity" (Dan. 12:3).

[*Latin ed. p. 59*]

In the death of the Supreme Pontiff Pius XI, testimonies of grief were offered.

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On February 13th, at 11 o'clock, the Knights of the Order of Jerusalem attended the second general assembly of the Sacred College, and on behalf of the Order, the Grand Master, His Excellency Prince Ludovicus Chigi Albani della Rovere, testified in clear words how deeply the Order mourned the death of the Supreme Pontiff. His Eminence the Dean Cardinal indicated that the service rendered to the Apostolic See had been most gratefully received.

On February 16th, at 11 o'clock, at the request of the representatives of civil governments, proper access was granted to the Sacred College to convene in the Consistory Hall.

Those assembled together, the Most Excellent Doctor Didacus Von Bergen, the representative of Germany, and the Dean of the representatives at the Apostolic See, addressed the Fathers with these words, on behalf of himself and his colleagues:

"Most Eminent Princes, the diplomatic corps accredited to the Holy See, of which I have the honor to be the Dean, performs the sad duty of offering to Your Reverend Eminences the expression of the deepest sorrow for the grief that afflicts the Catholic Church and, in particular, the Sacred College.

Beyond the highly honorable title of representatives of sovereigns and heads of state of the most civilized nations of the world, we believe that we can, in this sad circumstance, invoke a personal title to render the ultimate tribute of homage to Him who, remaining in the midst of the most difficult and critical times in Varsavia, as Dean of the diplomatic corps, gave a shining example of high understanding of duty, regardless of the danger to which he exposed his own life.

Supreme Pontiff, zealous guardian of centuries-old rights and traditions, in the face of the supreme interest of peace and concord among peoples, he did not hesitate to meet the proposals of a brilliant statesman, put an end to a dispute that threatened to become eternal, and thus made possible in our esteemed assembly the presence of the worthy representative of that nation which has the singular honor of containing, in the highest independence, the State of the City of the Vatican."

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Commentarium Officiale. The Pope of Missions is dead! The humanist Pontiff, learned, no longer bends over the precious codices to decipher them; He who always encouraged the arts and science in their most modern and daring manifestations! Taking up the torch from the hands of that great Pontiff who exercised his high office during the world war, Pius XI remained, until his last breath, faithful to the motto he adopted after his elevation to the Papacy: "Pax Christi in Regno Christi." We live and act in one of the most decisive hours of History; we witness the development of a new world that seeks to rise from

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the ruins of a past that, in many things, no longer has reason to exist: an evolution that we desire to be peaceful! And the Papacy, undoubtedly, has an essential role! On the Sacred College, we are well aware, Most Eminent Princes, rests at this moment a responsibility of the most delicate nature in the choice of a worthy Successor to Pius XI, of a Pontiff upon whom humanity looks as a beacon that shines in the stormy and anxious striving towards a common goal of peace and progress! Our prayers accompany you, Most Eminent Princes! And you will welcome them together with the renewed condolences for the passing of the great Pontiff who has now entered into History! To this, however, the Cardinal Dean responded in this manner: Most Reverend Ambassadors, Ministers, and Gentlemen Envoys, On behalf of the Sacred College, I thank you for the condolences that you personally express to the Sacred College itself, which, during the vacancy of the Apostolic See, represents the Supreme Authority of the Catholic Church. Your presence confirms the unanimous and heartfelt expressions of sorrow that your Heads of State and of Government have already sent to the Sacred College, and they also act as interpreters of the spontaneous solidarity of their respective peoples. Your presence has great value, not only for this reason, but because you all, having had the honor of being closely acquainted with the deceased Pontiff, knew the loftiness of his mind and heart; and therefore, you manifest at this moment what you deeply feel in your souls. The Sacred College, renewing its thanks, asks you to transmit once again to your Governments those thanks, which they have already received directly from us.

[*Latin ed. p. 61*]

At the death of the Supreme Pontiff Pius XI, testimonies of grief 61. Meanwhile, the Sacred College, united in spirit with the faithful of the whole world, raises fervent prayers to the Lord, that He may deign to grant to His Church, for the good of the same and for the very interest of the Nations worthily represented by you, a Supreme Pastor according to His own Heart. After these things, the same Most Eminent Legates, having made manifest the sentiments of their minds, departed from the hall. II. TESTIMONIES OF GRIEF, COMMUNICATED BY TELEGRAPH OR OTHERWISE. The faithful of the entire world, in this most grievous event of the death of the Supreme Pontiff Pius XI, have given singular testimonies in various ways, from which it was evident how much they cherish and esteem the Supreme Pontiff and the Apostolic See. Not only those who profess the Catholic religion, but even heterodox individuals have offered testimonies of deep sorrow. Kings themselves and Supreme Rulers of Republics participated in the grief, and in public sessions they commemorated the deeds of the deceased Pontiff with great reverence, attended solemn funerals, decreed mourning throughout their nations, and signified their deepest sorrow, either directly or indirectly. Among other things, the following testimonies

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of grief reached the Holy See. From EGYPT: The King of Egypt and his Minister for Foreign Affairs sent distinguished men as Apostolic Delegates, to signify their grief concerning the death of Pope Pius XI. From EQUATORIAL AFRICA: The Governor General of French Equatorial Africa informed the Apostolic Delegate as follows: "Your Excellency, I beg you to accept the sentiments of deep condolences that I express to you on behalf of KolÃn and on behalf of myself personally, on the occasion of the death of the Supreme Pontiff, whose memory will remain particularly venerated in all the mission countries."

[*Latin ed. p. 62*]

Acta Apostolicae Sedis - Official Commentary from AFRICA MERIDIONALI: Please convey to the Holy See, on behalf of the Union Government, an expression of sincere sympathy from the Government and people of the Union of South Africa, regarding the great loss sustained by the lamentable death of His Holiness Pope Pius XI. Premier of South Africa.

From ALBANIA: It is with the deepest affliction that I have learned of the death of His Holiness Pope Pius XI. The eminent virtues which distinguished the Illustrious Deceased, his wisdom, and his inexhaustible goodness, inspire profound regret in the entire Christian world, to which I join with all my heart. Zog. I pray that Your Eminence will accept the heartfelt condolences of the Royal Government and my personal condolences for the death of His Holiness Pope Pius XI. A. I. Rotta, President of the Council.

From ANGLIA: The Administrator of England at the Apostolic See transmitted this telegraphic message to the Most Eminent Cardinal Secretary of State: "I have the honor to inform you that I have received the command of His Majesty King George VI to express to Your Eminence the profound regret with which His Majesty has learned of the death of His Holiness Pope Pius XI, and to convey to you the assurance of His sincere sympathy. "I take this opportunity to renew to Your Eminence the assurances of my highest consideration." D. G. Osborne. "Please convey to the Cardinal Secretary of State an expression of the deep sorrow with which the Prime Minister has learned of the death of His Holiness the Pope. During the visit which the Prime Minister was fortunate enough to be able to make to the Vatican, he was profoundly impressed by His Holiness' breadth of outlook, personality, and humanity, and sincerely laments his loss." Lord Halifax.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary. Those who are oppressed and downtrodden, whatever their nationality or creed, will cause his name to be remembered with affection. His insistence in carrying out his duties in recent years, despite failing strength, once more revealed to us a man and a leader whose passing will be a loss to the world. Lyons, Premier, from BELGICA: The Envoy of the Kingdom of Belgium to the

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Apostolic See conveyed to the Sacred College of Cardinals the sorrow felt by the Augusta House, the Government, and the Belgian Nation at the death of Pope Pius XI: "I have just received a telegram from the Minister of Foreign Affairs, expressing the deep sorrow with which the King, my august Sovereign, and the Royal Family, who have received so many testimonies of the paternal kindness of His Holiness Pope Pius XI, and the Belgian Government, have learned of the death of the Supreme Pontiff. "I am charged to appeal to the benevolent intervention of Your Eminence in order to convey to the Sacred College the most sincere condolences of His Majesty King Leopold III, the Royal Family, and the Belgian Government. I should be grateful if Your Eminence would deign to be the interpreter of my sentiments of deep condolences to the Sacred College in these painful circumstances." From BOLIVIA: On behalf of the Government and the Bolivian people, I express to Your Excellency my deepest condolences for the unfortunate death of His Holiness Pope Pius XI. Ten. Col. German Busch, President of Bolivia. Please accept, Your Excellency, my most heartfelt and profound condolences for the death of His Holiness Pope Pius XI. Eduardo Diez de Medina, Minister of Foreign Relations and Cults of Bolivia. From BRASILIA: I offer to Your Eminence Reverendissima and to the Sacred College, in the name of the Brazilian Nation and in my own name, the most heartfelt condolences for the death of the Supreme Pontiff Pius XI. Getulio Vargas, President of the Republic of the United States of Brazil.

[*Latin ed. p. 65*]

Upon the death of the Supreme Pontiff Pius XI, testimonies of grief: O President of the Republic and his Ministers, and all of Brazil, received with the deepest sorrow the news of the passing of the Holy Father Pius XI. It is impossible for the Brazilian people to forget the paternal affection with which His Holiness distinguished them during his glorious pontificate. I beseech Your Excellency to accept the expression of my personal sentiments and to transmit them with due respect to the Most Eminent and Reverend Cardinal Camerlengo of the Holy Roman Church and to the Sacred College. C. de Freitas Valle, Minister of State ad interim for Foreign Affairs.

From BULGARIA (Nicopolis): Deeply afflicted by the painful loss that the Catholic Church has just suffered in the person of the Sovereign Pontiff, His Holiness Pius XI, I express to Your Eminence, as well as to the Holy College, my most sincere condolences. Boris R.

On the occasion of the death of His Holiness, Pope Pius XI, I pray Your Eminence to accept the expression of my most heartfelt condolences, as well as those of the Royal Government. Ciosseivanov, President of the Council of Ministers.

From CANADA: The Government of Canada desires to associate itself with the Governments of other countries in expressing its sense of the loss

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sustained in the death of His Holiness, Pope Pius XI. The profound sorrow felt by members of the Roman Catholic Church in all parts of the world will be shared throughout Canada, where the devotion of Pope Pius XI to the spiritual progress of mankind had gained for His Holiness nation-wide admiration and esteem. The Minister of Foreign Affairs.

From CZECHOSLOVAKIA: Saddened to the depths of my soul by the painful news that afflicts all of Christendom, I respectfully bow before the remains of His Holiness. The Czech-Slovak people as a whole join me in my sorrow. Emil Hacha, President of the Czechoslovak Republic.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Official Commentary.

Deeply moved, I hasten to express to Your Eminence my most profound condolences. Chvalkovski, Minister of Foreign Affairs. The Government of Carpathian Ukraine requests to receive condolences on the occasion of the death of the Most Holy Pope Pius XI, Father of the Ukrainian people. Volosin, Prime Minister.

From CHILE: Deeply moved by the passing of the great Pope Pius XI, the people and the Government of Chile join in the profound sorrow of the entire world. Please accept, Your Excellency, my most sincere condolences in the face of this irreparable loss. Pedro Aguirre Cerda, President of Chile. All of Chile participates in the deep sorrow that afflicts the Catholic world due to the death of the Holy Father, whose name history will preserve among the great servants of humanity. I respectfully greet Your Excellency. Abraham Ortega, Minister of Foreign Affairs of Chile.

From COLOMBIA: I present to Your Eminence the expression of my profound sorrow on the occasion of the death of the illustrious Pontiff, His Holiness Pope Pius XI. Eduardo Santos, President of Colombia. The Colombian Nation and its Government, concerned and saddened, lament the death of the most excellent Pontiff who exalted peace, charity, and ecumenical justice, and, as intimately their own, share this dark trial and this moment of the fraternity of Christ. Luis López de Mesa, Minister of Foreign Affairs of Colombia.

From CONGO BELGICO: The Governor General in the Belgian Congo has informed the Apostolic Delegate: "On behalf of the General Government and on behalf of the populations of French Equatorial Africa, I address to you the most heartfelt condolences on the occasion of the death of the Supreme Pontiff, with high consideration."

[*Latin ed. p. 67*]

Upon the death of the Supreme Pontiff Pius XI, testimonies of grief:

From COSTA RICA: The representative of the Republic of Costa Rica at the Apostolic See signified to the Sacred College of Cardinals the sorrow with which the President of that Republic, the other authorities, and the

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people mourned the passing of the Supreme Pontiff.

From CUBA: The extraordinary envoy and minister, bearing the mandates of the Republic of Cuba, informed the Most Reverend Cardinal Chamberlain: "My government, to which I hastened to communicate this sad news, charges me with conveying to the Sacred College and to Your Eminence the expression of its deepest sympathy." "On behalf of the government and the people of Cuba, and in my own name, I express to Your Excellency our most heartfelt condolences for the deeply lamented passing of His Holiness, Pope Pius XI." Juan, Secretary of State of the Republic of Cuba.

From DENMARK: His Majesty the King, having learned with the greatest emotion of the death of His Holiness, has ordered me to be present with Your Eminence to convey his sentiments of profound sympathy. I join, on behalf of the government of the King, the expression of my most sincere condolences. P. Münch, Minister of Foreign Affairs of Denmark.

From the DOMINICAN REPUBLIC: The Dominican government has declared official mourning for the days of the 16th, 17th, and 18th of this month, on the occasion of the passing of His Holiness Pius XI, thus giving further testimony of the sorrow that the death of the August Pontiff has caused to the government and the people of the Dominican Republic, who so distinguished themselves by their efforts in favor of peace and concord among the human family. Arturo Despradel, Secretary of State for Foreign Relations.

[*Latin ed. p. 68*]

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From EQUATOR: On behalf of the government and the people of Ecuador, I present to Your Eminence, a distinguished collaborator of the glorious Pope Pius XI, a respectful expression of condolences for this irreparable loss. Please accept also the filial and heartfelt sentiments with which I join in the general mourning of the Church. Tobar Donoso, Minister of Relations.

From ESTONIA: On the occasion of the death of His Holiness, I pray that Your Eminence will accept the most sincere condolences of the Estonian government. Karl Selter, Minister of Foreign Affairs.

From FINLAND: Deeply moved by the sad news of the death of His Holiness Pope Pius XI, I pray that Your Eminence will accept my most sincere condolences. Kyosti Kallio, President of the Republic of Finland.

On the occasion of the profound mourning that, through the death of His Holiness Pope Pius XI, has struck Your Eminence, I beseech Your Eminence to graciously accept my heartfelt condolences. Eljas Arkko, Minister of Foreign Affairs of Finland.

From GALLIA: Deeply moved by the mourning that afflicts the Church,

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I renew to Your Eminences my most sincere condolences. All of France, a fervent admirer of the high qualities of His Holiness Pope Pius XI, joins me in sentiments of profound sympathy. Albert Lebrun.

Furthermore, the Legate of Gallia to the Apostolic See, the Most Reverend Cardinal Camerlengo, arrived, so that through these letters he might express the grief of the Republic of France: "Scarcely informed of the death of His Holiness, Pope Pius XI, Mr. the President of the Republic has charged me to present myself to Your Eminence and the Most Eminent Cardinals composing the Sacred College..."

[*Latin ed. p. 69*]

Upon the death of the Supreme Pontiff Pius XI, the interpreter, in accordance with the law of 69, expressed the profound regret and painful emotion that the sad news of the death of the Holy Father had caused him, as well as the sincere sympathy he felt for the grievous mourning that afflicted the Church, and which would be deeply felt in France. "Furthermore, the President of the Council and the Minister of Foreign Affairs invited me to convey to Your Eminence and to the Most Eminent members of the Sacred College the heartfelt expression of their personal condolences and those of the Government of the Republic, on the occasion of the painful loss that has just befallen the Catholic world and the entire universe. Your Eminence will permit me to add, to the official condolences with which I have been charged, the assurance of the very painful emotion that I myself feel, in seeing disappear a Sovereign Pontiff whose august benevolence I had so often experienced, whose trust greatly honored me, and to whom I had devoted as much admiration as filial devotion."

From GERMANIA: The Most Reverend Doctor Didacus von Bergen, Legate of GERMANIA to the Apostolic See, on the day that the Supreme Pontiff departed from life, sent letters to the Most Reverend Cardinal Chamberlain, in which he expressed his sorrow for the death of the Patriarch of the Roman Church, and rendered due honor to his memory and his labors. On the same day, the Legate visited the Cardinal Chamberlain, so that, on behalf of the Chancellor of GERMANIA, from whom he had received this charge, he might convey the feelings of sorrow for so great a loss to the flock of Christ. This was also an expression of the sorrow of the Government and the people of GERMANIA. Furthermore, the Minister von Ribbentrop, entrusted with foreign affairs, sent this telegraphic message: "Your Eminence, I ask that you accept, on the occasion of the death of His Holiness Pope Pius XI, the assurance of my most sincere condolences." Von Ribbentrop, Reich Minister of Foreign Affairs. Moreover, the Chancellor of GERMANIA ordered this to be conveyed to the Minister Meissner, so that he might present a special

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expression of his sorrow to the Apostolic Nuncio in Berolinensi.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary from the Ordinariate of Greece: "I address Your Eminence with my most sincere and deeply felt condolences for the cruel loss that the Roman Church has just suffered in the person of His Holiness, the Supreme Pontiff. Georges R., Legate of Greece to the King and Emperor of Italy, fulfilling the mandate entrusted to him by the Most Reverend I. Metaxas, President of the Council of Administration and also Minister of Foreign Affairs, requested the Apostolic Nuncio in Italy to convey to the Sacred College of Cardinals of his government their mourning upon the death of Pope Pius XI."

From GUATEMALA: "I beg you to accept my most sincere feelings of condolence on the occasion of the painful death of His Holiness, Pope Pius XI. Jorge Ubico, President of Guatemala. I implore Your Eminence to accept the feelings of deep sorrow that the death of His Holiness, Pope Pius XI, causes to the people and government of Guatemala." Carlos Salazar, Secretary of Foreign Relations.

From HAITI: "It is with emotion that the government and the entire Haitian people have received the sad news of the death of our Holy Father, the Pope. I pray that Your Excellency will kindly accept the heartfelt condolences of the President of the Republic and my personal sympathies. Laleau, Secretary of State for Foreign Affairs."

From HELVETIA: "The Swiss Federal Council learned with deep sorrow of the death of His Holiness, the Supreme Pontiff, whose august personage profoundly marked our time. Switzerland venerated in Pope Pius XI, who loved our landscapes and our people, a courage, a moral elevation, and a nobility of thought rarely united to such a degree, and inclines with respect before His memory. The Federal Council prays that Your Eminence will accept..."

[*Latin ed. p. 71*]

Upon the death of the Supreme Pontiff Pius XI, testimonies of grief, both for themselves and for the Sacred College, were offered as a tribute of their condolences, and of their profound sympathy. Etter, President of the Confederation, wrote: "I wish to join in the mourning of the Church and in your personal grief. The person and the work of Pius XI are greeted with intimate reverence by the Swiss people, who venerated in Him the august Friend and the supreme apostle of peace and freedom." Motta, Federal Councillor, wrote: "From HIBERNIA: I have learned with deep regret of the death of Holiness Pius XI, and I offer Your Eminence my most sincere sympathy." Douglas Hyde, President of Ireland, wrote: "On behalf of the government and people of Ireland, I desire to assure Your Eminence of our sentiments of profound sorrow at the death of the Holy Father, whose

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noble work in the cause of Christian ideals had won for Him the love and admiration of all the peoples of the world. I further wish to assure Your Eminence of our heartfelt sympathy in your great personal loss." Eamon De Valera wrote: "From HISPANIA: The Spanish Legate at the Apostolic See, acting under the mandate received from the Most Excellent Supreme National Leader of Spain, visited the Most Reverend Cardinal Camerlengo, to express the profound grief of Spain, both for the Church and for so great a Pastor. He also presented letters, in which these words were also written: 'The National Government of Spain has entrusted me with the honorable task of expressing to Your Eminence Reverendissimus their deep sorrow on this sad occasion. 'I also implore Your Eminence Reverendissimus to accept the sentiments of condolence which I personally have the honor of offering you for this irreparable loss to Christendom. 'I cannot let this sad occasion pass without expressing to Your Eminence Reverendissimus my profound recognition for the..."

[*Latin ed. p. 72*]

Acta Apostolicae Sedis – Official Commentary 72. "The kindness which Your Holiness, Pope Pius XI, always showed me, I shall always remember, and to which I shall always join the memory of the official and private marks of consideration which I owe to Your Most Reverend Eminence, for which I am honored to express my profound gratitude."

FROM HOLLAND: As soon as the Queen of Holland learned of the death of the Supreme Pontiff, she sent Baron Liber van Lynden as Envoy, so that he might convey the feelings of sorrow of the Hollanders for the loss of the Catholic Church. The President of the Council of Ministers, the Minister for Foreign Affairs, the Catholic Minister, and many other prominent men of the civil and military orders, approached the same Envoy in order to express their sorrow for the passing of the Supreme Pontiff.

FROM HONDURAS: The Minister of the Republic of Honduras, at the Apostolic See, on behalf of the President and the Government of the same Republic, expressed his feelings of sorrow: "The Government and the people of Honduras join in the mourning that afflicts Catholicism with the death of their Pastor. I reiterate my testimony of my high esteem." Salvador Aguirre, Minister of Foreign Relations of Honduras.

FROM HUNGARY: "The sad news which casts mourning over the Christian world has deeply moved me. In the misfortune which so cruelly strikes the Holy Roman Church, I address to Your Eminence the expressions of my deepest condolences, as well as those of the entire Hungarian nation, to whom the late Holy Father always manifested paternal sentiments." Nicolas de Horty, Regent of Hungary.

The Royal Hungarian Government learned with the greatest emotion the sad news of the death of His Holiness, Pope Pius XI, which has plunged the Christian world into mourning. I pray that Your Eminence will be assured

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of the deep concern that the Royal Hungarian Government feels for this mourning. Bela de Imredy, President of the Council of Hungary.

[*Latin ed. p. 73*]

With sentiments of the deepest sorrow, I have just learned of the cruel loss that the entire Christian world is experiencing through the death of His Holiness, Pope Pius XI, of blessed memory. I beseech Your Eminence to deign to accept the expression of my most profound condolences.

Count Etienne Csaky, Hungarian Minister of Foreign Affairs.

From INDIA: In the death of the Pope, the world has lost a great and inspiring personality. Please accept my sincere condolences.

Maharaja of Cochin.

Deeply grieved to learn of the late Holiness, the Pope's demise, which has removed from the world an outstanding personality. I send you my sincerest sympathies in your great loss, which is mourned throughout the world.

Maharaja Dhiraj of Patiala.

From INDOSINA: The Governor-General of Indochina informed the Most Reverend Apostolic Delegate: "I beg you to kindly accept my personal condolences and those of all of Indochina. His Holiness, Pope Pius XI, was one of the greatest pontiffs of the Church. The height of his views, particularly concerning missions, the union of the various Christian churches, and the relationship between the spiritual and the temporal, impressed all those who have followed the pontifical action for twenty years. The death of the Sovereign Pontiff is also a great loss for France, to whom he has shown marks of esteem and affection. I ask you to kindly convey the assurance that Indochina shares in the grief of the Church."

From IRAN: The Imperial Government requests Your Eminence to accept its deepest condolences.

Aalam, Minister of Foreign Affairs.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis — Commentarium Officiale Ex ITALIA: Cum Sacra Romana Ecclesia hodie tanto dolore affligatur ob obitum Sanctitatis Suae Pii XI, Regina et ego volumus ad Eminentiam Vestram Reverendissimam omnem nostram dolorem expressurum, memoriam et profundum affectum testari. Affinis: Vittorio Emanuele. Obitus Pontificis Reconciliationis est luctus pro Ecclesia et pro Natione Italica. Sententia populi Italici interpretans, Eminentiæ Vestræ Reverendissimæ et Sacro Collegio sentitias condolentias sentitissimas Regiminis Fascistae et meas personales mitte. Mussolini. Eminentiæ Vestræ Reverendissimæ et Sacro Collegio meas profundas condolentias pro dolore quem Ecclesia passus est ob obitum Sanctitatis Suae Pii XI. Ciano. Ex IAPONIA: Cognoscens mortem Sanctitatis Suae

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Papae Pii XI, meum est Vos offerre condolentias meas vehementissimas. Hirohito. Cognoscens cum profundo dolore mortem Sanctitatis Suae Papae Pii XI, meum est ad Vos exprimere sinceram meam sympathiam. Princeps Takamatsu. Cognoscens cum viva emotione mortem Sanctitatis Suae Pii XI, meum est, nomine Regiminis Imperialis, condolentias sincerissimas præbere. Arita, Minister Affarum Externarum. Condolentias sinceras, honorem respectum. Dux Yamamoto.

[*Latin ed. p. 75*]

At the funeral of Stimmi, Pope Pius XI, testimonies of sorrow:

- From YUGOSLAVIA: "It is with profound sorrow that I have just learned of the news of the death of His Holiness the Pope. I pray that Your Eminence may accept, on this occasion, the expression of my deepest sympathy in the mourning that has so cruelly struck the great Catholic Church. Paul of Yugoslavia. On behalf of the Yugoslav Government, I pray that Your Eminence may receive my most sincere condolences on the occasion of the mourning that afflicts the Great Catholic Church. D. Cvetkcvitch, President of the Council. Deeply moved by the news of the death of His Holiness, I wish to express to Your Eminence the deep share I take in the great mourning that has just struck the Church and the entire Catholic world. Dr. M. Spaho, Minister of Foreign Affairs of Yugoslavia.

- From LATVIA: "Having learned the painful news of the death of His Holiness Pius XI, I pray that Your Eminence may accept the expression of my deepest sympathy in the cruel loss that the Catholic Church and the civilized world have just suffered. All of Latvia mourns the death of a sincere friend of the country and the people. Karlis Ulmanis, President of the Republic. Deeply moved by the news of the death of His Holiness Pius XI, I pray that Your Eminence may accept the condolences of the Latvian Government and believe in the very sincere share that it takes in the mourning that the Catholic Church has suffered by the disappearance of its Sovereign Pontiff and one of the great defenders of peace. Munters, Minister of Foreign Affairs.

- From LEBANON: The Legate of Galliae apud Apostolicam Sedem transmitted this message, by which the sorrow of the Lebanese Republic was signified: "I have the honor to express to Your Eminence and to the Sacred College, on behalf of Lebanon and in my own name, our most painful condolences..."

[*Latin ed. p. 76*]

70 Acta Apostolicae Sedis - Commentarium Officiale: Expressions of sorrow for the grievous affliction that has befallen the Roman Church and all of humanity. The Lebanese people bow deeply before the remains of the Holy Father, who, with sublime tenacity and admirable courage, defended against all forms of error and oppression the eternal principles of justice,

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charity, and the dignity of the human person. Emil Edde, President of the Lebanese Republic.

FROM LIBERIA: The Administrator of Liberia, at the Apostolic See, interpreter of the sorrow of his Republic: "Having immediately communicated the news of this event to my Government, it has charged me to express to Your Eminence how deeply it shares in the mourning of the Church for the immense loss that Christianity has suffered. I permit myself to join wholeheartedly in the mourning of the Holy See." "My deepest sympathy for the passing of Pope Pius XI." Dixon Brown.

FROM LIECHTENSTEIN: "Deeply moved by the news of the death of His Holiness Pope Pius XI, I convey to Your Excellency the assurance of my most heartfelt sympathy and deepest sorrow. I also ask Your Excellency to accept the most respectful and heartfelt sympathy of my Princely House, and to express to the Holy College my feelings of sympathy and sorrow, in faithful devotion. Franz Josef, Prince of Liechtenstein.

FROM LITHUANIA: "Immersed with the Lithuanian Nation in the deepest sorrow, I pray that Your Eminence will accept my heartfelt condolences on the occasion of the death of His Holiness Pope Pius XI. Antanas Smetona, President of the Republic of Lithuania.

[*Latin ed. p. 77*]

Deeply grieved by the death of His Holiness Pope Pius XI, I have the honor to request that Your Eminence kindly accept the assurance of the most sincere sentiments, by which, together with the Lithuanian Government, I share in the profound sorrow. Urbsys, Minister of Foreign Affairs.

From LUSITANIA: I directly renew to Your Eminence and to the entire Sacred College the expression of my profound sorrow for the grief that I sincerely share in the loss of their eminent and glorious Pontiff. Gen. Cannona, President of the Portuguese Republic.

I do not wish to fail to directly renew to Your Eminence and to the entire Sacred College the expression of the sincere sentiments that the entire Portuguese Government shares in the grief caused to the entire world by the death of His Holiness Pius XI of glorious memory. Oliveira Salazar, President of the Council and Minister of Foreign Affairs.

From LUXEMBOURG: It is with a sad emotion that we have just learned that the Holy Father has breathed his last. Particularly favored by the paternal kindness of the late Pope, we pray that you transmit to the Sacred College, on our behalf and on behalf of the Luxembourgish people, the expression of our deepest condolences. Charlotte-Felix.

From MALTA: On behalf of myself and the people of Malta, I wish to express my heartfelt grief at the death of His Holiness Pius XI. Bonham-Carter, Governor.

From MANCHUKUO: Upon hearing of the death of His Holiness Pius

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XI, I am instructed by His Imperial Majesty the Emperor to express sincere condolences. Hsi Chia, Minister of the Imperial Household of ManchouTcuo.

[*Latin ed. p. 78*]

Acta Apostolicae Sedis — Commentarium Officiale 78. Cum profunda maesta audivimus tristia nuntia de obitu Sanctitatis Suae, PII XI, Pontificis Nostri, expremo condolentias meas sincerissimas ob gravem damnum quod Sancta Sedes sustinuit. Chang Chinghui, Primus Minister Manchuohuo.

Ex MAROCCO: Legatus Galliae apud Apostolicam Sedem nomine Principis Marocensis: "Habemus honorem nuntiare Eminentiæ Vestrae quod Majestas Sherifiana, Sultanus Maroci, vehementer commotus a nuntio mortis Sanctitatis Suae, PII XI, voluit me delegare ut apud Eminentiæ Vestram et Sacrum Collegium interpreterem condolentias suas profundissimas. Charles-Roux."

Ex PRINCIPATU MoNöECENSi: "Profunde affligens ob mortem Sanctitatis Suae, rogo Eminentiæ Vestram accipere expressionem lamentationis meae sincerissimae. Louis."

Ex NICARAGUA: "Administratorem Reipublicae Nicaraguensis apud Apostolicam Sedem S. R. E. Cardinali Camerario litteras misit, ut nomine Reipublicae illius Praesidis, Gubernii et populi dolorem exprimat. Vivamente impresionado mi gobierno por fallecimiento Su Santidad Pio XI, rogo accipere cordiales sentimientos de pesar con quibus Nicaragua se asocía al duelo Ecclesiae Catholicae. Reitero ad Eminentiæ Vestram sentimenta considerationis meae maxime distinguida. M. Cordero Reyes, Minister Relationum Externarum."

Ex NORVEGIA: "Exprimo Eminentiæ Vestrae condolentias meas sincerissimas ob dolorem magnum quem Ecclesia Catholica nuper passus est propter mortem Sanctitatis Suae, Pontificis. Haakon."

[*Latin ed. p. 79*]

In the passing of the Supreme Pontiff Pius XI, testimonies of grief:

79. I pray Your Eminence to accept the sincere condolences of the Norwegian government on the occasion of the death of the Sovereign Pontiff. Koht, Minister of Foreign Affairs.

From NEW ZEALAND: My Prime Minister would be grateful if an expression of the profound regret of the Government and people of New Zealand on the death of His Holiness Pope Pius XI can be conveyed to the Vatican. The untiring efforts of His Holiness in the cause of peace and justice, and his courage and devotion to duty despite his failing health, have won the grateful admiration of the whole world, and the passing of His Holiness will be deeply mourned in this Dominion. Governor General of New Zealand.

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From PANAMA: In the name of the Government and people of Panama, I beseech Your Eminence to accept the expression of our profound condolences on the occasion of the death of the Holy Father Pius XI, which has filled the entire universe with consternation. Garay, Minister of Foreign Relations of Panama.

From PARAGUAY: May Your Eminence, Reverend, accept the profound sentiments of sorrow that I express in the name of the Paraguayan people and in my own name, on the occasion of the death of the Supreme Pontiff, His Holiness Pius XI. Felix Paiva, President of the Republic of Paraguay.

From PERU: In the name of the Government and the Peruvian people, and in my own name, I transmit to the Sacred College of Cardinals the deep and sincere sorrow with which we join in the mourning that afflicts Christendom for the death of His Holiness Pius XI, of glorious memory. In expressing to Your Eminence these sentiments, I reiterate the assurance of our filial devotion to the Apostolic See. General O. R. Benavides, President of Peru.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Commentarium Officiale

From Peru: Your Eminence, the Government of Peru joins the Church in mourning the deeply felt passing of the August Pontiff, His Holiness Pope Pius XI, with sentiments of profound sorrow. Carlos Concha, Minister of Foreign Affairs of Peru.

From the Philippine Islands: As the head of this nation, I feel that the greatest moral influence for peace has been lost to humanity, and as a Catholic, I mourn with millions of Catholics the death of our Holy Father. In my social justice policy, I have found inspiration in the Encyclical letters of Pius XI. I express the sentiments of my deep sorrow and that of the Filipino people. Manuel Quezon.

From Poland: Learning at this moment with the deepest emotion of the cruel loss that the Church has just suffered in the person of His Holiness, Pope Pius XI, I pray that the Sacred College of Cardinals will receive the assurance of the profound sympathy that I, along with all of Poland, feel for the sorrow of the Christian world. The death of the great and most venerable Pontiff plunges the Polish nation into a particularly poignant mourning, which will forever preserve a pious and grateful memory of the treasures of kindness and paternal concern that the August Deceased bestowed upon it, both during his distinguished mission in Warsaw and throughout the duration of his glorious apostolic reign. Ignace Moscicki.

Deeply affected by the painful news of the cruel sorrow that has just struck the Catholic world, I pray that Your Eminences will receive the most profound and particularly heartfelt condolences of the Polish Government. Slawoj Skladkowski.

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I pray that Your Eminence will receive the expression of the deepest sadness with which I join in the great mourning that has just spread over the Catholic world. Beck.

[*Latin ed. p. 81*]

FROM Rumehen, testimonies of grief concerning the death of the Supreme Pontiff Pius XI:

"I beseech Your Eminence to receive the most sincere and most afflicted condolences that I send to the Catholic world for the loss of the great Pontiff who was Pius XI." Cardinal Carol R., Apostolic Nuncio in Rumehen, stated: "The Patriarch and President of the Council have expressed their heartfelt condolences, and I pray that you may convey them to Your Eminence."

"Deeply moved by the death of His Holiness Pius XI, I beseech Your Eminence to kindly accept the expression of the profound sorrow that I share, on behalf of the Royal Government, as well as in my own name, for the great mourning that afflicts the Catholic Church." Gafencu, Minister of Foreign Affairs.

FROM THE Republic of San Marino: "We mourn with our people the death of the great Pontiff Pius XI, whose immense goodness will be an enduring memory for all, as for us in particular, the echo of the last loving words he spoke towards our Republic."

/ The Captains Regent of San Marino: Carlo Balsimelli, Celio Gozi — The Secretary of State: Giuliano Gozi.

FROM THE Republic of San Salvador: "Deploring with my Government the death of His Holiness Pius XI, I present to Your Eminence my sincere condolences." Araujo, Minister of Relations.

FROM CHINA: "I express a word of heartfelt condolences to the lamentable mourning of the entire world for the death of the just Sovereign, to whose mind no country was foreign, who often showed concern for China, and who, even in death, did not forget the world peace that he so greatly desired." Chiang-Kai-Shek.

ACTA, vol. VI, n. S. — 25-2-1939. 6

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Commentarium Officiale.

I learn with grief the passing of His Holiness Pope Pius XI. I recall with appreciation His friendly interest and His kindly regards for me personally; in Him was found a genuine lover of peace and righteousness. H. H. Kung, President of the Executive yuan of China.

Ex STATIBUS FOEDERATIS: The President desires me to express to Your Eminence the profound condolences on the death of His Holiness the Pope Pius XI. His great spiritual qualities and his zeal for peace and tolerance won him a place in the hearts of all races and creeds. The news of his passing

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has been received with deep sorrow throughout the United States. Cordell Hull, Secretary of State of the United States of America.

Ex SUECIA: Ayant appris avec profond chagrin le décès du Pape, je vous exprime ma vive sympathie et mes très sincères condoléances. Gustav R. Profondément ému par la nouvelle du décès de Sa Sainteté Pie XI, je prie Votre Eminence agréer mes sincères condoléances pour la grande perte que vient de frapper l'Eglise Catholique entière. Gustaf Adolf, Prince Royal Régent. Vivement ému par la nouvelle du décès de Sa Sainteté Pie XI et dans un sentiment de profond respect pour Sa haute Personnalité et Son activité soutenue pour la conciliation des Peuples, je prie Votre Eminence d'accepter les sincères condoléances du Gouvernement Suédois. Sandler, Ministre Affaires Etrangères.

Ex SYRIA: Au nom du Gouvernement République Syrienne, partageant le deuil chrétien par suite du décès Sa Sainteté Pie XI, je présente à Votre Eminence l'expression de mes profonds condoléances. Saadlah Djabri, Ministre Affaires Etrangères.

[*Latin ed. p. 83*]

83 Upon the death of the Supreme Pontiff Pius XI, testimonies of sorrow from URUGUAY: "The grief that afflicts Christendom on the occasion of the death of the Supreme Pontiff, His Holiness Pius XI, finds a sincere echo in the heart of the Catholic people of Uruguay. I wish to convey to Your Eminence, interpreting these feelings of sorrow, the expression of my personal condolences. I am certain that the judgment which History will bestow upon the illustrious deceased Pontiff will not fail to highlight, when appreciating his vast and fruitful activity, the unceasing concern for peace and concord among men, which constituted one of the deepest preoccupations of his exalted spirit." Alfredo Baldomir, President of the Oriental Republic of Uruguay.

From VENETIOLA: "The government and the people of Venezuela deeply deplore the death of His Holiness Pius XI, whose illustrious virtues and eminent services to the Church and to humanity have made his pontificate memorable. Receive, Your Eminence, a very sincere expression of condolence." E. Lopez Contreras, President of Venezuela. "Please present to Your Eminence, through the Cardinal Secretary of State, the condolences of the Government of Venezuela. The Executive will issue today a decree declaring a public period of mourning for the death of the Illustrious Pontiff." Gil Borges, President of the Government of the United States of Venezuela. "With sincere feelings of sorrow, the Venezuelan Nation joins the mourning of the Church and of Christendom for the death of the illustrious Pontiff Pius XI. Receive, Your Eminence, a very heartfelt expression of condolence." E. Gil Borges, Minister of Foreign Affairs of Venezuela.

From the SOCIETY OF NATIONS: "I pray that Your Eminence will

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accept and kindly offer to the Sacred College my most respectful expression of sentiments of profound affliction in the mourning that saddens the Church and all of humanity." Avenol, Secretary General of the League of Nations.

[*Latin ed. p. 84*]

"Since a nearly countless number of testimonies of piety and devotion have been received, not only from cities, but also from municipalities, associations, and from most distinguished public and private individuals, all of which are gratefully acknowledged, and since it is quite impossible to respond to each one individually, the Holy College publicly expressed My grateful sentiments towards all those who have shared in the Church's mourning."

[*Latin ed. p. 85*]

Year XXXI, March 3, 1939 (Series II, Vol. VI) - No. 3

ACTA APOSTOLICAE SEDIS

COMMENTARY

OFFICIAL ANNOUNCEMENT

We announce to you a great joy: Pope Pius XI and His Eminence, Cardinal Eugenio Pacelli, who has taken the name [Pope] Pius XII. This joyful announcement was delivered on Friday, March 2, 1939, at 6:07 PM, from the upper portico of the patriarchal Basilica in the Vatican, by the Most Reverend Father Camillo Caccia Dominioni, S.R.E., Cardinal Protodeacon.

[*Latin ed. p. 86*]

BY THE MOST HOLY WILL OF OUR LORD, THROUGH THE DIVINE PROVIDENCE OF POPE XII, THE APOSTOLIC NUNTIUS, BROADCAST FROM THE SIXTINE HALL ON THE THIRD DAY OF MARCH, IN THE YEAR OF OUR LORD 1939, TO THE ENTIRE CATHOLIC WORLD.

While the most grave burden of the Supreme Pontificate, which God, through the secret counsel of His Providence, has laid upon Our shoulders, deeply moves and almost breaks Our heart, We are compelled by a certain necessity to address the entire Catholic world with a paternal word. And first, We embrace with the most loving will Our most beloved sons of the Sacred College, whose piety, virtue, and outstanding qualities of mind We have long known through familiar acquaintance; then, We earnestly pray for all Venerable Brothers in the episcopate; We also bless the priests, ministers and dispensers of the mysteries of Jesus Christ, the religious men and women, and those also who, whether engaged in sacred missions, constantly promote the Kingdom of Jesus Christ, or who, under the guidance

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of the Bishops, serve in the Catholic Action, assisting in their hierarchical apostolate; finally, We implore heavenly graces and celestial consolations for all those whom We have throughout the world, and especially for those who suffer from poverty or are afflicted by sorrows.

Yet Our thoughts also extend to all those who are outside the confines of the Catholic Church; and We trust that they will readily receive the divine assistance that We, at this solemn hour, implore for them from God, the Most High. And to this Our paternal message, We add a sign of peace.

[*Latin ed. p. 87*]

We desire reconciliation and peace. We say peace, which Our Predecessor of blessed memory so earnestly urged upon men, and which he implored with fervent prayers, so that he might devote his life to God for the sake of reconciling the concord of men! Peace, the most beautiful gift of God, which surpasses all understanding; peace, which all who are of good heart cannot help but desire; and finally, peace, which arises from justice and charity. We urge all to strive for that peace, which unites souls in friendship with God, and which tempers and harmonizes the domestic life through the sacred love of Jesus Christ; to peace, which joins nations and peoples through mutual and fraternal aid: and finally, to peace and concord so restored among nations, that each people, with mutual consent, through a friendly alliance and helpful endeavors, may strive for and promote the progress and happiness of the entire human family, aided and guided by God. And furthermore, in these troubled times, when so many and such great difficulties seem to hinder and obstruct that true peace which all so earnestly desire, we raise our supplications to God for all those who govern the public affairs, and to whom it pertains to lead the people to civil prosperity and progress. To you, our beloved sons, to you, our venerable brothers, and to you, our most beloved children, this is the first and most heartfelt wish that God has inspired in our paternal heart. And before our eyes are the grave evils with which men are afflicted, and with which we, unless aided by the Supreme God, must strive to contend. Borrowing the words of the Divine Paul, "Receive us. We have injured no man." (2 Corinthians 7:2), we urge all. Indeed, we place our hope in this, that our most earnest desire for the reconciliation of peace will not be in vain. After God's help, we place great confidence in your prompt and eager willingness. May Christ the Lord, "from whose fullness we have all received" (John 1:16), be present from heaven to support this our desired peace, and may He spread throughout the entire world that which promises all solace and all good; under the auspices of the Apostolic Blessing, which We impart with all our heart.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary ACTA of the Holy

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See, PAPAL DOCUMENTS, ELEVENTH. APOSTOLIC CONSTITUTIONS CONCERNING MAIUNGA AND OTHERS (CONCERNING MORONDAVA, THE APOSTOLIC VICARIATES OF MAIUNGA, TANANARIVE, FIANARANTSOA, AND ANTSIRABÉ, TERRITORIES WHICH ARE SEPARATED THEREFROM, FROM WHICH A NEW APOSTOLIC PREFECTURE IS ESTABLISHED: "OF MORONDAVA"). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: That the workers in the Gospel, laboring among the infidel peoples, may more easily and healthily fulfill the office entrusted to them, it greatly helps to divide the missionary territory, and from thence to establish new missions, entrusting them to the governance of other pastors. Such a division has now been deemed most opportune and suitable for the regions of the island of Madagascar, which face westward, so that better provision may be made for the propagation of the Christian name there. Therefore, with the counsel of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Holy Congregation for the Propagation of the Faith, We, having carefully considered all things, and having obtained, where necessary, the consent of those concerned, or of those who may presume their interest, by the fullness of our apostolic power, We separate from the territories of the Apostolic Vicariates of Maiunga and Tananarive, the civil districts of Maintirano and Morafenobe, and the remaining part of those same districts, and We join them to the Apostolic Vicariate of Maiunga. We also separate the region of Bakalavia, belonging to the Vicariates of Fianarantsoa, Antsirabé, and Tananarive, except for that part of the district of Ansalova, which includes the civil administrative center of Ankavandra, and that part of the civil region of Tulear, which lies within...

[*Latin ed. p. 89*]

The Acts of the Most Holy Fathers, Eleventh Session of the Vicariate of Fianarantsoa, contain the following: We separate from the Vicariates of Tananarive, Antsirabé, and Fianarantsoa, the entire territory, and we erect and establish it as a new Apostolic Prefecture, which we name "of Morondava," and, for the good of souls and with the approval of the Holy See, we entrust it to the care of the members of the Congregation of Missionaries of "La Salette," who are already diligently working in the Vicariate of Antsirabé. Therefore, we grant to this new Apostolic Prefecture of Morondava, and to its Prefect for the time being, all rights, privileges, honors, and powers, by which other Apostolic Prefectures and their Prefects are commonly endowed and enjoy, and we likewise subject them to the same obligations and duties to which others are subject. We will that all of these things, as above established and decreed, be considered rare and valid, and we command that they remain so, notwithstanding any contrary things. Furthermore, we decree that any transcript, excerpt, or printed copy of

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these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full force and effect as if the original documents were presented and shown. To no one is it permitted to infringe upon or contradict this page of dismemberment, erection, constitution, commission, statute, decree, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-eight, on the eighth day of the month of January, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI

P. Card. FUMA SONI BIONDI

Cancellarius

8. B. E. S. C. de Propaganda Fide

Pref. Carolus Respighi, Proton. Apost.

Alfridus Vitali, Proton. Apost.

Loco 68 Plumbi Reg. in, Cane. Ap., Vol. LVIII, n. 65. - Al. Trussardi.

[*Latin ed. p. 90*]

99 Acta Apostolicae Sedis - Official Commentary II OF THE DIOCESES OF HAILEYBURY AND NORTHERN ONTARIO (HEARST), CONCERNING THE DIVISION OF THE DIOCESES OF HAILEYBURY AND THE APOSTOLIC VICARIATE OF NORTHERN ONTARIO, AND THE ERECTION OF THE NEW DIOCESE OF HEARST, A SUFFRAGAN OF THE METROPOLITAN CHURCH OF OTTAWA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER.

It is of the greatest importance for the good of souls that the ecclesiastical territory be so arranged that it may most closely meet the needs of the faithful, according to the circumstances of time and place. Since, for this reason, it has been requested by the Apostolic See that the Dioceses of Haileybury and the Apostolic Vicariate of Northern Ontario be divided in order to erect a new diocese, We, having obtained the consent of the venerable Brothers Aloysius Rhéaume, Bishop of the aforementioned diocese, and Joseph Haelé, Apostolic Vicar of that Vicariate, and with the advice of our venerable Brothers of the Sacred Roman College of Cardinals, and after having heard the prayers offered to Us, have decided to approve.

Therefore, to the extent that it is necessary, and with the consent of those concerned, or of those who presume to have an interest, by the fullness of Our Apostolic authority, We separate parts of the territory from both the

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Diocese of Haileybury and the Vicariate of Northern Ontario, from which We erect a new diocese, which shall be bounded by the following limits:

To the north: by the parallel of 50° 45′ 23″ north latitude in the civil province of Ontario, beginning from the point where that parallel touches the northernmost part of the Heigt o f Land near Lake Mojilcit, up to the boundary of the civil province of Québec.

To the east: from the boundary between the civil provinces of Ontario and Québec, to Lake Ábitibi.

To the south: from the northern shore of the same lake, to the intersection with the line parallel to the southern boundary of Berry Township, then along that same parallel, turning to the west, to the eastern boundary of Aitken Township, by a meridian line, trending south, to the parallel that terminates the southern boundary of Pharaad Township, and, along that same line, turning to the east.

[*Latin ed. p. 91*]

Acta of Pope Pius XI, page 91, from the point [designated] until the intersection of the "Height of Land" line. To the south and west: along the same "Height of Land" line, as far as it reaches the northern boundary of the diocese, as previously described. We desire that this new diocese be called "Hearst," and we establish its episcopal seat in the city of Hearst, which we therefore elevate to the rank of a city with an episcopal see, granting it all the privileges and rights to which other cities with episcopal sees are commonly entitled. We decree that the episcopal chair be placed in the church of the Blessed Virgin Mary, assumed into Heaven, located in the same city, and we accordingly raise that church to the rank and dignity of a cathedral. To the bishop in office of Hearst and of the aforementioned cathedral church, we grant all the rights and privileges, honors, insignia, favors, and graces to which other cathedrals and their prelates are commonly entitled and enjoy, and we subject the church of Hearst and its bishop to the same burdens and obligations as other cathedrals and their prelates. Furthermore, in order to establish an endowment for this new diocese, we grant to the bishops in office of Hearst the right to impose, according to custom, taxes similar to those imposed by other bishops who preside over cathedral churches within the Canadian jurisdiction, and other burdens, according to the sacred canons, by which the needs of the diocese may be properly met. Moreover, we establish the diocese of Hearst as a suffragan diocese of the metropolitan church of Ottawâ€"Cornwall, and we subject the bishops in office of Hearst to the metropolitan jurisdiction of the Archbishop of Ottawâ€"Cornwall. With regard to the erection of a cathedral chapter, the constitution of a council of consultors, the election of a capitular vicar in the event of a vacancy, the institution of a diocesan seminary, the rights and obligations of clergy and laity, and other matters of this kind, we command that those things be observed which the sacred canons

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prescribe. With regard to the clergy in particular, we decree that as soon as the erection of this new diocese has been carried out, the clergy of that church shall be considered to be assigned to it, and shall legitimately reside within its territory. Finally, we order that all documents and acts pertaining to the new diocese, as soon as it is possible, be delivered by the chancellors of the diocese of Haileybury and the Apostolic Vicariate of Northern Ontario to the curia of the diocese of Hearst, so that they may be religiously preserved in its archives. For all of the matters set forth above, we appoint the Most Reverend Brother Hildebrand Antoniutti, titular Archbishop of Synnades in Phrygia, as Apostolic Delegate in the Canadian jurisdiction, and we therefore grant him all the powers necessary and appropriate for the purpose in question, including the power to delegate to any person in the ecclesiastical sphere.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis – An official commentary, established by its authority; and we declare it to be authentic, obligating the transmission of a certified copy of the executed acts to the Sacred Congregation of the Consistory within six months. These present Letters, and everything contained within them, even concerning those who are present or who may presume to have an interest, even if they are worthy of specific and individual mention, shall never be subject to any objection based on the grounds of fraud, deception, nullity, or any other defect, whether substantial or unforeseen, of Our intention; but rather, they shall always be considered valid and efficacious, as if made and issued with full knowledge and authority, and shall produce their full and complete effects, and must be inviolably observed by all to whom they apply, and if anyone, with any authority, knowingly or unknowingly, should attempt to contravene them, we will and decree that it shall be entirely void and of no effect. Notwithstanding any rules established in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention, to all of which we derogate by these presents. We also wish that these Letters, even if printed, shall be given the same full faith as if they were presented and exhibited, provided that they are transcribed, signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, derogation, and Our will. If anyone, with reckless audacity, should presume to attempt this, let them know that they will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the third day of the month of December, in the seventeenth year of Our Pontificate. Fr. TH.

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PIUS, O. P., Card. BOGGIAN1 Fr. RAPHAËL C. Card. ROSSI, Chancellor of the Holy Roman Church, Sacred Ordinary of the Consistory. a> Secretis Ioseph Wilpert, Dean of the College of Protonotaries Apostolic. Alfridus Vitali, Protonotary Apostolic. Loco i$l Plumbi Reg. in Cane. Ap., Vol. LX, n. 58. - AL Trussardi.

[*Latin ed. p. 93*]

The Acts of Pope Pius XI, page 93, section III, HAILEYBITRENSIS (AMOS). A portion is separated from the territory of the Diocese of Haileybury, from which a new Diocese is erected, to be called "Amos," a suffragan of the Metropolitan Church of Quebec. Pope Pius, servant of the servants of God, for the perpetual memory of the good of the faithful and the reason of pastoral ministry, it sometimes happens that a too extensive diocesan territory is divided into parts, and, with the boundaries thereof changed, other new dioceses are established for other prelates. Having these things in mind, We, on this very day, by Apostolic Letters, have separated portions from the very extensive territory of the Diocese of Haileybury and the Vicariate Apostolic of Northern Ontario, and We have erected a new Diocese of Hearst; and to others, by Apostolic Letters, We have erected a new Vicariate Apostolic of James Bay, from a part torn from the aforementioned Diocese of Haileybury, in the region around James Bay, and from the remaining territory of the aforementioned Vicariate Apostolic. Furthermore, supplications having been presented to the Apostolic See, that a part be separated from the Diocese of Haileybury, so that another new diocese might be erected therefrom, We, having heard the petition of the venerable Brother Aloysius Rhéaume, Bishop of the same diocese, have deemed it fitting to grant their request. Wherefore, with the consent of those concerned, or of those who presume to have an interest in the matter, by the fullness of Our Apostolic authority, We separate a southern portion from the territory of the Diocese of Haileybury, the boundaries of which shall be as follows: To the north: the line of latitude 50 degrees, 45′ 23″, beginning from the point of intersection with the Hauteur des terres line, up to the intersection with the western boundary of the civil province of Quebec. To the west: the same boundary of the aforementioned province, up to the northern boundary of the county of Temiscamingue. To the south: a straight line that partially follows the same northern boundary of the county of Temiscamingue.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Commentarium Officiale, which, in part, extends to the eastern shore of Lake Malartic, thence a line that, descending along the same shore to the Barricano River, reaches the lake Montigny along the course of that river; the eastern shore of that same lake, and then Lake Le Moine, encircles the northern boundary of the county of Temis-

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camingue, proceeding along it to the district of Vanquelin, turns south near the boundary of the county of Temiscamingue, then follows first to the east to the county of Montcalm, then, inclining to the south, near the boundary of the county of Pontiac, to the extreme northern boundary of the county of Gatineau, and finally, near the imaginary parallel, reaches the western boundary of the county of St. Maurice. To the east: the line that defines the boundary between the county of St. Mattrrice and the county of MasTcinougé, to the territory of Abitïbi, and then follows the boundary of that same county first to the east, then to the north, until it touches the Hauteur des terres line, and finally along that same line to the intersection of the northern boundary of the aforementioned diocese. From the territory thus separated, we establish a new diocese, which we decree shall be called the Diocese of Amos, from the city of Amosensem. We establish the episcopal seat of this new diocese in that very city of Amos, and therefore we raise it to the rank of a city, granting it all the privileges and rights with which other cities are commonly endowed by law. We place the episcopal chair in the parish church of St. Thérèse, located in that same city, and therefore we elevate that church to the rank and dignity of a cathedral. To the Bishop of Amos, for the time being, and also to the Cathedral Church, we grant all the same rights and privileges, honors, insignia, favors, and graces with which other cathedral churches and their prelates are commonly endowed, and we subject them to the same burdens and obligations with which other cathedrals and their prelates are burdened. We establish the Diocese of Amos as a suffragan diocese of the Metropolitan Church of Quebec, and we subject its bishops, for the time being, to the metropolitan jurisdiction of the Archbishop of Quebec. To establish the endowment of this new diocese, we grant the Bishop of Amos the right to impose, according to the custom of other bishops who govern cathedral churches in the Canadian jurisdiction, taxes, and other burdens, in accordance with the sacred canons, by which the needs of the diocese may be met. As for the erection of a cathedral chapter, or the constitution of a council of advisors, the election of a capitular vicar in the absence of a bishop, the institution of a diocesan seminary, the rights and obligations of clergy and laity, and other matters of this kind, we command that the sacred canons be duly observed.

[*Latin ed. p. 95*]

Acta Pii PP. XI 95. Concerning, in particular, the clergy, We decree that as soon as the documents pertaining to the erection of this new diocese are presented for execution, the clergy of that Church shall be considered to be legitimately assigned to its territory. Finally, We command that all documents and records pertaining to the new diocese be transmitted, as soon as possible, from the Chancery of the Diocese of Haileybury to the Episcopal Curia of Amos, so that they may be religiously preserved in its archives. For all of the matters set forth above, We appoint the Most

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Reverend Brother Hildebrand Antoniutti, titular Archbishop of Synnades in Phrygia, as Apostolic Delegate in the Canadian Prefecture, and We grant him all the powers necessary and appropriate for the execution of what has been stated, including the power to delegate any person holding an ecclesiastical office to carry out the aforementioned purpose, and We charge him with the responsibility of transmitting a certified copy of the executed documents to the Sacred Congregation of the Consistory as soon as possible. Furthermore, these documents and everything contained therein, even if any person present, or who may presume to have an interest, even if worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never, at any time, be subject to any defect of fraud, deception, or nullity, or to any other objection, even a substantial and unforeseen one, nor may they be challenged or brought into question, but rather, they shall always be considered valid and effective, as having been made and issued with full knowledge and authority, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone, knowingly or unknowingly, should attempt to contravene these matters in any way, We declare and decree that it shall be entirely void and of no effect. Notwithstanding any rules established in synodal, provincial, general, and universal councils, any general or special Apostolic Constitutions and ordinances, and any other provisions of Our Predecessors, the Roman Pontiffs, or any other contrary provisions, even those worthy of special mention, to all of which We hereby derogate. We also decree that these documents, even if printed, shall be given the same validity as if they were presented and shown, provided that they are transcribed, signed by the hand of a public notary, and sealed with the seal of a person holding an ecclesiastical office. To no one shall it be permitted to infringe upon or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume to attempt such a thing with such reckless audacity, let him be aware of the wrath of...

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - An Official Commentary, so that the power of God and of the blessed Apostles Peter and Paul may be known. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the third day of the month of December, in the seventeenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI, Chancellor 8. R. E. 8. C. Consistorialis a Secretis Ioseph Wilpert, Dean of the College Proton. Apost. Ludovicus Kaas, Proton. Apost: Place £& Plumbi Reg. m Cane. Ap., Vol. LX, ». 57. - Al. Trussardi. IV HAILEYBURENSIS ET VICAR. APOST, DE ONTARIO SEPTEMTRIONALI (SINUS IACOBI) EX DIOECESIS HAILEYBURENSIS AVULSA PARTE ET EX RESIDUA IAM IMMINUTI TERRITORII

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VICARIATUS APOSTOLICI DE ONTARIO SEPTEMTRIONALI PARTE NOVUS ERIGITUR VICARIATUS APOSTOLICUS « SINUS IACOBI ». PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, For the increase of the discipline of the Christian people and for the benefit of spiritual governance, it is most advantageous that ecclesiastical boundaries, if circumstances and times require, be suitably changed. Having this in mind, We, through Apostolic Letters sealed with lead, given on this very day, have separated parts from the vast territory of the diocese of Haileybury and the Apostolic Vicariate of Northern Ontario, and from these have erected a new diocese of Hearst; and through other Apostolic Letters, for the good of the faithful, We have separated another part from the same territory of the diocese of Haileybury and have established a new diocese of Amos. Furthermore, because We have been requested by the same to erect a new Vicariate in the region around James Bay, after the aforementioned Apostolic Vicariate of Northern Ontario has been extinguished.

[*Latin ed. p. 97*]

97. The Acts of Pope Pius XI. We, with the consent of the venerable Brothers Aloysius Rhéaume, Bishop of Haileybury, and Joseph John Baptist Hallé, Apostolic Vicar of Northern Ontario, under whose jurisdiction that region exists, having carefully considered all matters, and after receiving prayers offered to us, we have freely decided to grant [this request]. Therefore, in order that the work may be carried out, and with the consent of those who are concerned or who may presume to have an interest, by the fullness of our apostolic authority, we permanently separate the northern part of the Diocese of Haileybury, located north of the 51st parallel, and, increasing the remaining territory, we establish a new Apostolic Vicariate, which we wish to call James Bay, and we decree it. We now define its boundaries as follows: To the west: from the meridian of 91 degrees, starting from its intersection with the parallel of 58 degrees, to the parallel of 50 degrees, 45 minutes, 23 seconds north latitude; to the south: along the same parallel of 50 degrees, 45 minutes, 23 seconds, until it reaches Height of Land; to the east: along that same line until it reaches the intersection of the meridian of 72 degrees, and then along that meridian to the latitude of 56 degrees; to the north: along the course of the Apiskigamisk River, through its lake of the same name, and along the Creat Whale River, until it flows into James Bay, and then by a straight line to the meridian of 82 degrees; then along that same meridian, northward, to the parallel of 58 degrees, and along that parallel to the meridian of 91 degrees. We further decree that this new Apostolic Vicariate of James Bay shall be subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith, according to the common law, and shall belong to the ecclesiastical province of Ottawaâ Cornwell. Therefore, we grant to this new Apostolic Vicariate of James

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Bay, and to its Apostolic Vicars for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates are lawfully entitled and enjoy, and we likewise subject them to the same burdens and obligations to which others are subject. For the execution of all these things, we choose the venerable Brother Hildebrand Antoniutti, Archbishop of Synnada in Phrygia, our Apostolic Delegate in the Canadian Prefecture, and we grant him the faculties necessary and appropriate for this purpose, including the power to delegate any person in ecclesiastical office to carry out the aforementioned purpose, and we charge him with the duty of transmitting to the Sacred Congregation Consistorial a certified copy of the acts of execution as soon as they are completed. All these things, as above arranged and established, we declare to be valid and effective, notwithstanding any contrary provisions. These letters, whether transcribed or excerpted, even printed, must be signed by the hand of a public notary and sealed by a person in ecclesiastical office.

[*Latin ed. p. 98*]

Acts of the Apostolic See - Official Commentary 98, we desire that this same faith be held regarding these Our Letters, as if they were presented or shown. However, no one is permitted to infringe upon or contradict this page of dismemberment, erection, constitution, commission, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the third day of December, in the seventeenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI, Chancellor 8. R. E. 8. C. Consistorialis a Secretis Carolus Respighi, Proton. Apost. Alfridus Vitali, Proton. Apost. Loco >B Plumbi Reg. in Cano. Ap., Vol. LX, n. 56. - Al. Trussardi. V DE KIENCHÁNGFÜ (DE NANCHENG) THE APOSTOLIC PREFECTURE OF KIENCHANGFU IS ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE, AND SHALL THEREAFTER BE CALLED "DE NANCHENG." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE, The Apostolic Prefecture of Kienchangfu, entrusted to the Society of St. Columban for Missions in China, which, thanks to the tireless labors and constant zeal of the missionaries, and with God's favor, has experienced considerable growth in recent times, especially in the multiplication of missionary works, and in accordance with the needs of the faithful, has been deemed worthy to be raised to a higher rank by this Apostolic See. Therefore, with the advice of Our Most Reverend Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and after having received prayers from Our beloved son, the General Superior of the Society mentioned above, St.

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Columban, who himself...

[*Latin ed. p. 99*]

The Acts of Pope Pius XI, page 99, not only requested that the aforementioned Apostolic Prefecture of Kienchangfu be elevated to an Apostolic Vicariate, but also that its name be changed from Nancheng, by which it is currently known, and we, with a willing heart, deemed it fitting to assent to this, all the more so because we wish to give due praise to the missionaries of the Society of St. Columban, so that their zeal may be kindled to undertake ever new and greater apostolic labors. Therefore, having completed all that is necessary, and with the consent of those who are present or who are presumed to be present, by the fullness of our Apostolic authority, we elevate and establish the Apostolic Prefecture of Kienchangfu to a higher rank and dignity, erecting it as an Apostolic Vicariate, and we order that it henceforth be called the Apostolic Vicariate of Nancheng, and we wish to entrust it to the Society of St. Columban, as before, but to our own and to the good pleasure of the Apostolic See. To this new Apostolic Vicariate of Nancheng, and to its Vicars Apostolic for the time being, we grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates are commonly enjoyed and possessed, and we likewise subject them to the same obligations and duties. All of these things, as above established and constituted, we declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, we decree that these Letters, whether transcribed or excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if they were presented or shown. To no one shall it be permitted to infringe or contradict this decree. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the thirteenth day of the month of December, in the seventeenth year of our pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius S. R. E.
8. C. de Propaganda Fide
Praef.
Ioseph Wilpert, Decanus
Collegii Proton. Apost.

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Ludo vicus Kaas, Proton. Apost.

Loco

£8 Plumbi Reg. in Cane. Ap., Vol. LX, n. 58. - Al. Trussardi.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER: A NEW APOSTOLIC DELEGATION IS ESTABLISHED IN BRITAIN. PIUS PP. XI. For the perpetual memory of the matter. — Our paternal care, with which We embrace all the faithful, urgently urges Us to attend to their well-being and progress as much as We can in the Lord. Indeed, since in the past century the ecclesiastical hierarchy in the British kingdom has been happily restored, and new advancements in the Catholic cause have followed, it has seemed very opportune to Us to establish, in that same nation, an Apostolic Delegation also, so that the good of the Church and of the faithful may be promoted there more abundantly and more easily. Therefore, after having heard the Sacred Consistorial Congregation, by these Apostolic Letters and by Our authority, We establish, for Britain, an Apostolic Delegation from this time forward, with its seat established in London, and We grant to that Delegation all and each rights, privileges, honors, prerogatives, offices, and indulgences, which are proper to such Delegations by common law. These things, which We are confident will be most beneficial to the noble British people, We establish in the Lord, decreeing that the present Letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and We grant to the Apostolic Delegation established by Us in Britain, now and in the future, Our support; and it shall be rightly judged and defined, and from this time forward shall be declared void and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by whatever authority. Notwithstanding any contrary things. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of November, in the year 1938, in the seventeenth year of Our Pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 101*]

March 31, 1939. Year and Volume XXXI (Series II, No. VI) - No. 4. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. THE CONCLAVE AND THE ELEVATION OF OUR MOST HOLY POPE PIUS XII. PREPARATIONS FOR THE CONCLAVE. According to the Constitution of Pope Pius X, dated December 25, 1904, concerning the vacancy of the Apostolic See, the Most Reverend and Venerable Fathers, Cardinals of the Holy Roman Church, from the day following the death of Pope Pius XI, that is, February 11, 1939, until the day they entered the Conclave, that is, March 1st of the same year, held daily preparatory general congregations at 10 o'clock in the Consistory Hall of the Vatican Palace, except for three days,

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February 18th, 19th, and 20th, on which days, after the solemn nine-day mourning services were completed in the Vatican Basilica, the general congregations were held in the Chapter Hall of the same Basilica. In these councils, after having read in full the aforementioned Constitution, and also the other document entrusted to them by Pope Pius X concerning the civil veto, or exclusion, and also the Motu Proprio of Pope Pius XI, dated March 1, 1922, all the Cardinals present took an oath, according to the prescribed formula. After the necessary arrangements for the proper funeral rites of the Supreme Pontiff had been established, the Most Reverend Fathers quickly decided and arranged to begin the Conclave, and also appointed specific groups, commonly called Commissions, for this purpose, namely: 1) For the investigation of the qualifications of those to be admitted to the Conclave and their approval, and also for the designation of those who should serve in the Conclave: The Most Reverend and Venerable Fathers, Monsignors: Frederick Tedeschini, Joseph Pizzardo, and Dominic Jorio. 2) For the construction and sealing of the Conclave, and for the arrangement of the cells: The Most Reverend and Venerable Fathers, Monsignors: Camillus Caccia Dominioni, Nicholas Canali, and Dominic Mariani. ACTA, Volume VI, No. 4. - 31-3-93.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary. Therefore, the following were present: OFFICIALS AND ASSISTANTS TO THE CONCLAVE. Secretary of the Sacred College: Most Reverend Monsignor Vincent Santoro, Assistant to the Sacred Congregation of the Consistory. Governor of the Conclave: Most Reverend Monsignor Albert Arborio Mella di Sant'Elia, Apostolic Protonotary. Custodian of the Conclave: Reverend Monsignor Ludovicus of the Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Church. General Commissioner of the Conclave: Augustus Milani. Prefect of the Apostolic Sacristy: Most Reverend Father Alphonsus C. de Romanis, titular Bishop of Porphyreon. Prefect of the Apostolic Ceremonies: Reverend Monsignor Charles Respighi, Apostolic Protonotary. Masters of Ceremonies: Reverend Monsignors Aloisius Capotesti, Henry Dante, Hermann Bonazzi, Charles Grano, Joseph Oàlderari, and Salvator Capoferri. Serving as Confessor: Reverend Father Octavius Marchetti, S.J. Physicians: Aminta Milani and Eleuterius Boganelli. Surgeon: Philip Frattali. Aromatarian: Father Faustinus Giulini, O.S.I. While the Fathers diligently prepared those things which were to be carried out for the proper conduct of the Conclave, the Reverend Prefect of Ceremonies, by order of the Sacred College, issued a notice concerning the Mass of the Holy Spirit to be celebrated before entering the Conclave, of the following tenor: NOTICE TO BE DELIVERED BY MESSENGERS, A COPY TO BE LEFT AT HOME. On Thursday, March 1st, 1939, at half-past nine o'clock, in the Pauline Chapel of the Apostolic Palace at the Vatican,

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a solemn Mass of the Holy Spirit will be celebrated by His Eminence and Reverend Monsignor Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, and Dean of the Sacred College. His Eminence and the Reverend Cardinals, wearing woolen vestments, a simple rochet, and silk violet cassocks with ermine trim, will attend. After the Mass, the prayer "for the election of the Supreme Pontiff" will be recited. On the same day, in the afternoon, at half-past three o'clock, His Eminence and the Reverend Cardinals, wearing woolen violet vestments and a violet mozzetta with a silk sash of the same color, along with a rochet, will assemble in the aforementioned chapel. Then, preceded by the Cross, while the singers chant the hymn "Veni Creator," they will, with solemn reverence, beginning with the senior Cardinals, enter the Conclave, and the remainder will be carried out there according to custom. By order of His Eminence and Reverend Monsignor the Dean: Charles Respighi, Apostolic Protonotary, Prefect of Ceremonies of the Apostolic See.

[*Latin ed. p. 103*]

Oration for the Election of the Pope 103 The following oration, concerning the election of the Supreme Pontiff, was recited after the Mass by the Most Reverend Father Anthony Bacci, Secretary for writing Apostolic letters to the Princes.

ORATION FOR THE ELECTION OF THE POPE

Most Eminent Princes,

It is fitting to confess that mortal men are the chroniculos of events, and that the "republic" is eternal, if this can be affirmed in some way concerning the human association. But when it is a question of the Catholic Church, which the Divine Founder established in Blessed Peter, the Prince of the Apostles, as its foundation for all time, this must be affirmed with greater reason and with a stronger right. For all human things, as if fleeing the footsteps of time, are consumed, fall, and vanish; even the most powerful kingdoms and the greatest empires, which were brought about by the force of years and the glory of deeds, are weakened, corrupted, and destroyed by the passage of time: "We are all subject to death, and so are our works."

However, the society which Christ the Lord established for the attainment of eternal salvation for mankind is not disturbed by the impetuosity of the ages, nor is it shaken by alternating vicissitudes, nor, in fact, is it overcome by human misfortunes; but, relying solely on God, it overcomes the difficulties of things and times, and it is propagated securely and completely into all posterity.

Indeed, alas, the Roman Pontiffs, as mortal men, are repeatedly snatched away by human death; nevertheless, he who, by succeeding to Blessed Peter, holds the person of the Divine Redeemer on earth, never dies: "And

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behold I am with you all days, even to the consummation of the world."

Therefore, after you, Most Eminent Fathers, have been most grievously affected by a recent death, it has been your grave duty, through the solemnities held in honor of the deceased, to pour out prayers and supplications for the eternal blessedness of the departed Pontiff. Now, likewise, it is your duty, gathered here before the altar of the heavenly God, to raise supplicating voices to God, that He may graciously illuminate your minds with His heavenly light, so that, for the sake of your most holy office, you may choose a Vicar of Jesus Christ, who may guide the mystical ship of the Church through so many dangers and so many storms with a sure hand and a safe course.

Furthermore, by your command, concerning this most important matter...

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - With due solemnity and importance, I must address you in the manner befitting this occasion, for I see no other way, nor any more suitable means, to approach this matter than by humbly requesting your indulgence for the limitations of my intellect and character. You, indeed, know well, through the keenness of your minds and the prudence with which you conduct affairs, how essential it is that you restore to the Catholic Church that Shepherd who is endowed with all the virtues and who is perfectly suited to the needs of our times. You will surely desire him, to whom "it is necessary that all should come together, that is, those who are faithful from every place," because of his greater authority; him whom Athanasius declares to be "established in the highest place, having care of all the Churches"; whom Gregory of Nazianzus calls "the president of the entire world," and Augustine "the Pastor of the whole Church"; and finally, him whom Saint Bernard so reverently calls: "Who are you? A great priest, the Supreme Pontiff. You are the prince of bishops, you are the heir of the Apostles... in dignity Aaron... in power Peter, in unction Christ. You are he to whom the keys have been given, to whom the sheep have been entrusted. Indeed, there are others who are doorkeepers of heaven and shepherds of the flock; but you are far more glorious, inasmuch as you have inherited a name that is different from all others. They have assigned flocks, each one to each; to you, all have been entrusted, one alone: not only of sheep, but also of all shepherds, you alone are the shepherd." 4 5 6 7 8 From these blossoms of thought, which I have selected as from the most abundant garden of the Holy Fathers, you can easily see, Most Eminent Fathers – although you already know this well – how exalted and almost divine is the dignity of him whom you have placed in the chair of Blessed Peter – father, master, unerring guide – through your votes. But how can I, with my humble words, better illuminate your minds? How can I encourage your zeal and diligence? Therefore, conscious as I am that I

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cannot fully demonstrate to you the qualities that befit a future Pontiff, I will rather briefly touch upon the memories and glories of the Roman Pontificate, so that from history, with greater clarity, it may become apparent to you who he was, and therefore who he ought to be, the Vicar of Jesus Christ. Therefore, I beg you to meditate with me, with a sincere heart, on the annals of the Apostolic See, even if briefly; for this, at this most serious hour, seems not only useful, but, if ever, most fitting.

[*Latin ed. p. 105*]

The Prayer for the Election of the Pontiff 105 As the most eloquent orator of Galliae said, "the crown, which first adorned the brow of the Roman Pontiffs, was a crown of martyrdom." Indeed, for three centuries, almost all the Bishops of this venerable City, with a steadfast spirit following the bloody footsteps of the Apostles, confirmed their faith, which they embraced and defended, by the sacrifice of their own lives.

9. But when, with the restoration of peace and freedom to the Catholic Church, heresies almost everywhere began to spread with greater intensity, and when the German and divine religion of Jesus Christ sought to be corrupted, and its unity broken and torn apart, then the Supreme Shepherd of the Apostolic See spared no cares or labors, with equal doctrine, sagacity, and prudence, conscious of the duty of his office, to restore the matter to its former state. Moreover, since "nothing so divides the body of the Church as pride," when proud and rebellious men sought to separate the most noble part of the Church, namely, the Eastern part, from unity, the Vicar of Jesus Christ, not only with his authority, but also with a wonderful humility of spirit, rebuked their arrogance and insolence. And when a new and most terrible storm, arising from the vastness of Arabia, menacingly invaded the West and sought to overwhelm all things, then also the Pontiff vigilantly watched over the safety of the Church and of civil order in this petrine fortress; and he earnestly urged Christian princes and peoples to prevent such dangers from arising within the borders of the Catholic nations.

Therefore, whatever endeavors men may undertake, either by a mind deceived by the false appearance of truth, or by the wickedness of their will, against the Christian precepts and the Catholic commonwealth, they strike miserably against this most firm Apostolic Rock. And so, when, in the middle ages, the Caesarean arrogance, extending the limits of its power, with reckless audacity invaded the most sacred rights of the Church, then, likewise, the successors of the Blessed Peter fulfilled their office with invincible fortitude, defending the freedom of the Apostolic See, and opposing themselves, as it were, to these insane endeavors, "a fortified city, and a strong iron pillar, and a wall of living stones." And when the heresies of the Novatians, renewing old errors, disturbed the Catholic faith throughout the regions of Europe; and when, in these more recent times, men born and raised in the doctrine, exerting the power and faculty of reason to an exces-

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sive degree, haughtily reject and despise whatever has been grasped above the understanding of our nature, you know well, Most Eminent Princes, with what diligent care...

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentarium Officiale: And the Roman Pontiffs, with diligent study, have striven to meet the new dangers that have arisen. They have always diligently sought to preserve the ancient faith, to defend Christian institutions with vigor, and to restore all to integrity and holiness; and finally, with the greatest care, they have sought to establish and proclaim with Apostolic authority that wonderful harmony, which, when divine truths are revealed, cannot fail to be in accord with human disciplines and the best of studies. Therefore, you have, although briefly and in its main outlines, before your eyes the dignity of the highest shepherd of the Church; you have his outstanding deeds, his prudence and wisdom, which shine forth in almost all the pages of history in golden letters. From this, draw encouragement; meditating on these things with a devout and earnest spirit, give your support to him who commands the ancient glories of the Apostolic See to revive and shine forth with new splendor. May he who will delight you possess that invincible virtue of the spirit, which the martyr Popes consecrated with their abundant blood; may he be endowed with heavenly wisdom, so that he may be able to discern hidden errors, to penetrate them with unerring judgment, and to overcome them; may he be strengthened with Apostolic fortitude, so that he may resist with all his heart the injuries done to the Catholic name; and finally—which is the first and most important thing—may he shine as an example of integrity and holiness of life, so that he may win the admiration and veneration of all. But moreover, you are not only permitted to draw from the annals of the Church the standards by which your judgment ought to be measured in this most serious matter; but also from the particular conditions and needs of our own age. For, Venerable Fathers, you know the times in which we live. On the one hand, it is seen that the desire for external goods, for wealth, for pleasures, has seized the minds of many; on the other hand, there is a certain aversion to heavenly things, a stubbornness combined with the utmost neglect and ignorance of religion: which, as a kind of prevailing disease of our century, is lamented by almost everyone, as being spread very widely. And it is not uncommon, especially in some nations, for things to be brought to a worse state; so that, in some places, a new age is arising, which, with contempt for the light of Christian wisdom, returns to the delusions of the old errors. And it follows that, where the supreme and eternal reason of God, which commands and forbids, is neglected, or even rejected, there morals are corrupted, there public authority is weakened, and there the very foundations of human society are undermined. For when Christian precepts are set aside, when the hope of eternal goods is rejected with a

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certain disdain, when, in short, no safe and certain standard is established by which men may be governed,

[*Latin ed. p. 107*]

The prayer for the election of the Pontiff should be joined with mutual concern for the common good; otherwise, men are inclined to seek only the pleasures of this present life; and if these are not sufficiently available through natural means, then everyone, as far as they are able, attempts to seize them by force, injustice, and the dissolution of proper order. "Hence," as the most wise Pope Leo XIII said, and whose words seem to apply very much to our own times, "it also happens that in domestic life, due obedience is scorned by children, and all patience in discipline is abandoned, unless it is merely pleasurable and lenient; hence artisans abandon their crafts, flee from labor; and not content with what they have, they aspire to higher things, seeking a certain reckless equality of possessions." To this is added that, while the power and apparatus of arms are increasingly threatening almost everywhere, the bonds of mutual dependence between peoples are weakened, and distrust and animosity arise in the hearts of many, and the minds of all are troubled by a certain anxiety about future events. 12 Who will be able to offer a firm defense against this crumbling of the foundations of the past – and this, although not everywhere filled with threats and fears? Who will be able to offer suitable remedies to the human race, so afflicted by this grave illness? Indeed, those who govern the state strive, and sometimes with commendable effort and commendable counsel; but the force of laws is broken, and the wisdom of lawmakers is deficient and weak, when Christian virtue and a sense of duty do not support them. Therefore, we must turn to the Evangelical precepts, we must return to Christ: for He alone can, dispelling the darkness that obscures the minds of men with His divine light, lead those who have gone astray back to the right path; and, extinguishing hatred and animosity, and composing the hearts of men, He can also restore the states themselves. This is indeed a task of great importance for the new Pope, who will soon be chosen by your votes, and who will undertake to steer the mystical ship of Peter. Therefore, you see who he must be; you see how much wisdom, virtue, and holiness he must possess, so that, with God's help, he may be able to successfully accomplish this great task, suited to the times and their needs. We know, indeed, as history confirms, that God always seeks the good and well-being of His Church in its own time; we know that the promises of Jesus Christ will never fail, even in this matter. Nevertheless, it is part of His mysterious plan that He Himself, and He alone, governs all events, even those that pertain to the society founded by Him, gradually and often through the

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actions of men. 12 Cf. Acta Leonis, vol. XIII, p. 285.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis — Official Commentary. Therefore, the most serious cause for which you have been convened, and which is linked to the future of the Church and of human society, rests entirely with you, and your decision depends upon it. Act, therefore, Most Eminent Fathers, and decide as your conscience demands; the times demand it; indeed, the supreme glory of God and the salvation of men demand it. May the Spirit of Paraclete illuminate and guide you; and remember that not only the entire world, anxious and apprehensive, has its eyes turned towards you, but also the angelic hosts, praying from heaven that through him, whom you will declare to be the Supreme Pontiff, true peace may finally shine upon the suffering human race, a peace nourished by the Catholic faith and strengthened by Christian charity. But while I, to the best of my ability, have touched upon the most important aspects of the Supreme Pontiff, whom all the faithful raise up with their hopes and prayers, I believe that I have described none other than him whom we now desire to see living. May he be such that his soul is most graciously regarded from the heavenly realm; may he be such that all peoples follow him with the greatest reverence and zeal, and may Christ the Lord, whose person he will represent on earth, embrace him with his grace and approve him.

ENTRANCE INTO THE CONCLAVE. At an opportune time, the Reverend Father Charles Respighi, Prefect of the Apostolic Ceremonies, issued the following instructions for the closure and custody of the Conclave, both internally and externally, to the Most Eminent Fathers, to the Governor, and to the Marshal, and to the Prelates to whom the matter concerned:

I. DISPOSIZIONI PER LA CHIUSURA E CUSTODIA INTERNA ED ESTERNA DEL CONCLAVE.

The Prefect of the Ceremonies of the Holy Apostolic See has issued the regulations concerning the internal and external closure and custody of the Conclave.

The Most Eminent Lords Cardinals, first of the Order of Bishops, Priests, and Deacons, together with the Chamberlain of the Holy Roman Church, will gather in the afternoon of Wednesday, March 1, 1939, at the hour to be announced by the Most Reverend Dean, in the Hall of Vestments.

In the same Hall will be found the Most Reverend Monsignor Secretary of the Sacred...

[*Latin ed. p. 109*]

The Conclave Hall, the Prefect of the Apostolic Ceremonies, who will serve as Notary, and two Masters of Ceremonies, who will serve as Witnesses, as well as the gentlemen Architects of the Conclave. At the designated hour, the procession will proceed for the necessary and appropriate

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inspections and observations, in accordance with the Regulations of the Conclave. The internal and external closures of the Conclave will be carried out simultaneously. Once all formalities have been completed, the procession will return to the Hall of Vestments, where the relevant Act will be read aloud, with the necessary signatures affixed. The procession will be escorted by the two custodians of the Conclave Hall and by the servants of the Eminences, the Heads of Orders, and the Chamberlain, who will carry lit torches. His Excellency, the Governor of the Conclave, and His Excellency, the Lord Prince Marshal, Custodian of the Conclave, will be pleased to be present on Wednesday, March 1, 1939, at 4:00 PM in the Hall of Vestments, awaiting to be called by the Master of the Apostolic Ceremonies, to take the oath before the Holy College of Cardinals, in the Sistine Chapel. At the sound of the bell, which will be ordered by the Reverend Dean to indicate the closure of the Conclave, His Excellency, the Governor of the Conclave, and His Excellency, the Lord Prince Marshal, Custodian, accompanied by their attendants, and under the direction of the Masters of Ceremonies and the gentlemen Architects, will proceed to the external inspections of the Conclave, after which the closure will be carried out, while the same will be done internally. His Excellency, the Governor, and His Excellency, the Lord Prince Marshal, after the closure of the Conclave, will assemble in a room in the apartments of the Marshal Custodian, and there, by the Dean of the Monsignors, prelates, Clerics of the R. C. A., the Act of closure of the Conclave will be read aloud, and the relevant signatures will be affixed to it. His Excellency, the Governor of the Conclave, and His Excellency, the Lord Prince Marshal, Custodian, in the exercise of their functions, will be escorted by the Swiss Guard. The officials attending His Excellency, the Lord Prince Marshal, Custodian, will oversee the voting booths, where the Apostolic Electorate will also be present. At the voting booths, guarded by the Reverend Prelates, will be the Swiss and Papal Guards. The procession of His Excellency, the Governor, and His Excellency, the Lord Prince.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - The Official Commentary. Marshal Custode, accompanied by four grooms and the liveried servants of the Most Reverend House of Chigi, who will bear the torches, will verify the external closure of the Conclave. Carlo Respighi, Apostolic Protonotary, Prefect of the Ceremonies of the Holy Apostolic See. II. DISPOSITIONS FOR THE PRELATES ASSIGNED TO THE GUARD OF THE GATES OF THE CONCLAVE.

1. The Most Reverend, Illustrious, and Reverend Monsignors, Deans of the Colleges of Archbishops and Bishops Assistants, Apostolic Protonotaries, Auditors of the Rota, Clerics of the Camera, and those who vote in the Signature, will kindly inform their colleagues that, on the coming Wednesday, March 1, 1939, at 3:30 PM, they will assemble in the hall adja-

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cent to the Sacristy of the Vatican Apostolic Palace, where the other officials will also be present, in order to, at the invitation of Monsignor, the Master of Ceremonies, proceed in an orderly manner to take the customary oath regarding the guarding of the gates of the Conclave.

2. The Dean of the Prelates Clerics of the Royal College of Assessors will inspect the closures of the Conclave and will request the document attesting to this in the apartment of Monsignor, the Master of the Chamber.

3. Of the gates which are at the head of the Scala of Pius IX, to the right, at the entrance to the Courtyard of St. Damasus, the first will be guarded by the Monsignors, Apostolic Protonotaries, and the Prelates Clerics of the Camera; the second by the Archbishops and Bishops Assistants and the Auditors of the Holy Rota.

4. The two gates which are in the door between the Courtyard of the Parrots and the Borgia Courtyard, which are used to admit provisions and foodstuffs, will be guarded by the Prelates who vote in the Signature.

5. The gates will remain open each day from 8:00 AM to 10:30 AM and from 3:00 PM to 4:30 PM.

6. The attire to be worn is: black cassock with a black wool sash and black bows, a smooth biretta without lace, and a black mantle, a violet biretta with a bow of the color appropriate to the College.

7. The Deans of the respective Colleges will designate the shifts to be observed in the guarding of said gates.

February 21, 1939.

Carlo Respighi, Apostolic Protonotary, Prefect of the Ceremonies of the Holy Apostolic See.

[*Latin ed. p. 111*]

In accordance with the established order and regulations, at 3:30 PM on the 1st day of March, all the Most Eminent and Most Reverend Fathers, Cardinals of the Holy Roman Church, entered the Conclave: From the Order of Bishops, Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Albano Laziale, Dean of the Sacred College. Donatus Sbarretti, Bishop of Sabina and Mandelensis. Thomas Pius Boggiani, Bishop of Porto and Santa Rufina. Henry Gasparri, Bishop of Velletri. Francis Marchetti Selvaggiani, Bishop of Tusculum. Angelus Maria Dolci, Bishop of Praenestinus. From the Order of Priests, William O'Connell, titular of Saint Clement. Alexius Ascalesi, titular of Saint Callixtus. Adolphus Bertram, titular of Saint Agnes outside the Walls. Michael De Faulhaber, titular of Saint Anastasia. Dionysius Dougherty, titular of Saints Nereus and Achilles. Francis Asis Vidal y Barraquer, titular of Saint Sabina. Charles Joseph Schulte, titular of the Four Crowned Martyrs. John Baptist Nasalli-Rocca di Corneliano, titular of Saint Mary in Transpontina. George William Mundelein, titular of Saint Mary of the People. Alexander Verde, titular of Saint Mary in Cosmedin. Lawrence

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Lauri, titular of Saint Pancratius. Joseph Ernest van Roey, titular of Saint Mary of Aracoeli. Augustus Hlond, titular of Saint Mary of Peace. Peter Segura y Saenz, titular of Saint Mary across the Tiber. Justinian George Serédi, titular of Saints Andrew and Gregory at the Divine Scauri. Alfredus Alphonsus Schuster, titular of Saint Martin in Montibus. Emmanuel Gonçalves Cerejeira, titular of Saints Marcellinus and Peter. Eugene Pacelli, titular of Saints John and Paul. Aloysius Lavitrano, titular of Saint Sylvester in the Vatican. Joseph Mae Rory, titular of Saint John before the Latin Gate. John Verdier, titular of Saint Balbina. Sebastian Lerne da Silveira Cintra, titular of Saints Boniface and Alexis. Raphael Charles Rossi, titular of Saint Praxedis. Achilles Liénart, titular of Saint Sixtus.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary. Peter Fumasoni Biondi, titular of the Holy Cross in Jerusalem. Frederick Tedeschini, titular of Saint Mary of Victoria. Maurilius Fossati, titular of Saint Marcellus. Charles Salotti, titular of Saint Bartholomew in the Island. Roderigus Villeneuve, titular of Saint Mary of Puebla in the Baths. Elias Dalla Costa, titular of Saint Mark. Theodore Innitzer, titular of Saint Chrysogonus. Ignatius Gahriel Tappouni, titular of the Basilica of the Twelve Apostles. Henry Sibilia, titular of Saint Mary of Seville. Francis Marmaggi, titular of Saint Cecilia. Aloysius Maglione, titular of Saint Pudens. Charles Cremonesi, titular of Saint Lawrence in Lucina. Henry Mary Alphrid Baudrillart, titular of Saint Bernard in the Baths. Emmanuel Celestine Suhard, titular of Saint Honorius in the Janiculum. Charles Kaspar, titular of Saint Vitalis. James Aloysius Copello, titular of Saint Jerome of Illyria. Isidore Goma y Tomas, titular of Saint Peter in the Golden Moor. Peter Boetto, titular of Saint Angel in the Fish Market. Eugene Tisserant, titular of the Saints Vitus, Modestus, and Crescentia. Adeodatus John Piazza, titular of Saint Prisca. Hermenegildus Pellegrinetti, titular of Saint Lawrence in Panisperna. Arcturus Hinsley, titular of Saint Susanna. Joseph Pizzardo, titular of Saint Mary in the Wide Street. Peter Gerlier, titular of the Holy Trinity in the Pincian Hill. From the Order of Deacons: Camillus Caccia Dominioni, Proto-deacon of Saint Mary in Dominica. Nicholas Canali, deacon of Saint Nicholas in the Tullian Prison. Dominic Jorio, deacon of Saint Apollinaris. Vincent La Puma, deacon of the Saints Cosmas and Damian. Frederick Cattani, deacon of Saint Mary in the Forum. Maximus Massimi, deacon of Saint Mary in Porticus. Dominic Mariani, deacon of Saint Caesarius in the Palace. John Mercati, deacon of Saint George in the Velabrum. To the Most Eminent Cardinals assembled in the Sixtine Chapel at 4:00 PM, the Most Reverend Albert Arborio Mella di Sant'Elia, Governor of the Conclave, before them, administered the oath in the hands of the Most Reverend Cardinal Deacon, according to the customary formula. The oath was also taken in the same Chapel before the Sacred College, in

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the hands of the Most Reverend Cardinal Deacon, by the Most Reverend Ludovico Chigi, Conclave Guardian.

[*Latin ed. p. 113*]

113 The Cardinals, Patriarchs, Archbishops, and Bishops attending the Conclave, the Apostolic Protonotaries of the number of participants, Auditors of the Holy Roman Rota, Clerks of the Sacred Apostolic Chamber, those who vote in the Signature, and all those to whom the custody of the Conclave was entrusted in any way, were present. The Conclavists, in the Pauline Chapel, took the oath in Latin, according to the Constitution of Pope Pius X, *Vacante Sede Apostolica*, as follows: "Priests, in Latin; laymen, in their own language, before the Most Reverend Secretary of the Holy College and the Reverend Mr. Charles Respighi, Prefect of the Apostolic Ceremonies, with these words: 'I, having been constituted before you, with the Holy Gospels of God touched by me placed before me, swear and promise that I will keep the secret inviolably in all and each matter concerning the election of the new Pope, and concerning those things which are done in the Conclave or in the place of election, in any way; so that it may not be permitted to me, either directly or indirectly, by word, or by writing, or in any other way, to violate this secret; and I also swear and promise that I will not in any way use radio devices, or telephones, or microphones of any kind, whether transmitting or receiving; and this, not only under the penalty of excommunication *latae sententiae*, specially reserved for the future Pope, and also depriving [me] of the Holy Penitentiary, but also under the penalty of the loss of any benefit, pension, office, or function, which will be incurred by this very act in case of transgression. This secret I will most carefully and religiously keep even after the election of the new Pope, unless a special permission or express dispensation is granted to me by the same Pope. May God help me in this, and may these Holy Gospels of God, which I touch with my own hands.' After this, all departed from the Sistine Chapel, except only the Cardinal Fathers who remained there to hear again the reading of the Apostolic Constitutions; afterwards, with the doors of the chapel opened, and accompanied by someone from the household of Mr. Dominic Lateris, each went to his own cell.

CLOSURE OF THE CONCLAVE

In the afternoon, before the closure of the Conclave, the Most Reverend Governor of the Conclave, together with the Dean and Clerks of the Sacred Consistory, the architects, and the witnesses, completed an inspection and examination of the entire exterior part of the buildings of the Conclave, after which the following question was asked.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis — Official Commentary. In the Name of the

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Lord. Amen. During the vacancy of the Apostolic See, due to the death of the Most Holy Pope Pius XI, the visitation and examination of the exterior of the Conclave took place on the first of March, in the year 1939. I, John Biasiotti, Dean of the College of Clerics of the Reverend Apostolic Chamber, specially appointed by Cardinal Camerlengo Eugenio Pacelli, in accordance with the Apostolic Constitution of Pope Pius XI, *Ad incrementum decoris*, of the fifteenth of August, 1934, under number c n, to draw up the record of the external closure of the Conclave, having been requested by the Most Reverend and Illustrious Lord Albert Arborio Mella di Sant'Elia, Governor of the Conclave, I personally presented myself at the Apostolic Palace in the Vatican, where I found the entire Conclave constructed in that part of the Apostolic Palace which remains within the following boundaries: commonly known as the "Triangolo del Porticato," "Cortile dell'Olmo," "via del Belvedere," "cortile del Belvedere," "cortile della Sentinella," "cortile della torre Borgia," "cortile dei Pappagalli," "cortile del Maresciallo," and "cortile di S. Damaso."

Together with the Most Eminent Prince, my brother, Louis Chigi Albani, Marshal of the Guard, the Most Reverend and Illustrious Albert Arborio Mella di S. Elia, Governor of the Conclave, the Most Reverend Camillo Marcinone Serafini, Governor of the Vatican City, the Illustrious Lord Augusto Milani, General Commissioner of the Conclave, Dean of the Advocates of the Consistorial Hall, the Illustrious and Reverend Lords Joseph Ferretto and Adone Terzariol, Masters of the Sacred See, the Illustrious Lords Italo Viesi and George Lessana, Architects of the Conclave, the Illustrious and Reverend Angelo Gaeta Caselli, Alphonso Bruni, Caietano Giusino, Joseph Malusardi, Peter Borgia, and Hugh Descufii, Prelates of the Clerics of the Reverend Apostolic Chamber, the Illustrious Lords Aloysius Angelini-Rota, Secretary and Chancellor of the Reverend Apostolic Chamber, and William Felici, Substitute Secretary and Chancellor of the same Chamber, and with the witnesses hereinafter mentioned, specially appointed for this purpose, I examined the aforementioned locations, and, together with all those mentioned above, I conducted a diligent search of every exterior part of the Conclave, and I found it to be completely and entirely closed, with only two wooden doors left open for entry into the Conclave, one at the top of the staircase that leads to the Royal Hall, and the other...

[*Latin ed. p. 115*]

The Conclave took place in the hall commonly known as "dei Pappagalli," the custody of which had been entrusted to the Most Eminent Prince, Brother Ludovico Chigi Albani, Perpetual Marshal of the Conclave. Concerning which, etc. This was done in the Apostolic Palace at the Vatican, in the presence of: Albertus Arborio Mella di Sant'Elia, Conclave Chamberlain; Angelus Gaeta Caselli, Prelate; Reverend Father Alphonsus

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Bruni, Prelate; Reverend Father Caietanus Giusino, Prelate; Reverend Father Iosephus Mori, Prelate; Reverend Father Iosephus Malusardi, Prelate; Reverend Father Petrus Borgia, Prelate; Reverend Father Hugo Descuffi, Prelate; Reverend Father Ricardus Magnanensi, Witness; Michael Mauritius Raffa, Witness; Ioannes G. Giovannini, Justice; Italus Viesi, Architect; Georgius Lessana, Architect; Ioannes Biasiotti, Prelate, Dean; Gulielmus Felici, Notary; Aloysius Angelini Rota, Prelate, Secretary and Chancellor; Iosephus Ferretto, Ceremonial Master. Then, according to the aforementioned regulations, the internal inspection and sealing of the Conclave were completed. Indeed, at the order of the Cardinal Dean, the campanula [bell] was rung, and the Master of Ceremonies and his assistants diligently searched the chambers, proclaiming, "Extra omnes" [Let all go forth]. When everyone had departed, the Most Reverend Chamberlain properly sealed the Conclave from within, and handed the key to himself, to the Prefect of Ceremonies, and to the Prelates entrusted with its custody, according to custom. Then, all the places within the Conclave were carefully examined, to ensure that no one who was prohibited from being there remained inside. Regarding this internal sealing of the Conclave, the following declaration was made: DECLARATION OF THE INTERNAL SEALING OF THE CONCLAVE. In the Name of the Lord. Amen. To all and each who shall see, read, and hear this public instrument, let it be known that on the first day of March, in the year one thousand nine hundred and thirty-nine, with the Apostolic See vacant due to the death of the Most Holy Pope Pius XI, at the seventh hour of the evening, the Most Eminent and Reverend Lord, Ianuarius, by the grace of God, Bishop of Ostia and Albano, and Cardinal Granito Pignatelli di Belmonte, of the Sacred College of Cardinals,

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary: The Lord Alexius, Cardinal Priest of the title of St. Callixtus, Archbishop of Neapolitan Ascalesi, in place of the Most Reverend Father William, Cardinal Priest of the title of St. Clement, Archbishop of Boston, who preceded him in the order of the Cardinals; Camillus of Santa Maria in Domnica, Protodeacon, Cardinal Caccia Dominioni; and Eugenius, Cardinal Priest of the titles of Sts. John and Paul, Prefect of the Holy Roman Court, together with me and the undersigned witnesses, accompanied by the Most Reverend Secretary of the Sacred College, inspected the entire conclave, which they found to be thoroughly searched and blocked by walls, and sealed on all sides; and, excluding all those who should not remain therein, they secured the door with three locks, thereby indicating that this conclave was in the same condition and that it could be found to be safe and legitimately prepared for the election of the Roman Pontiff and for the observance of the form prescribed by the Papal Constitution. These acts were performed in the

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Apostolic Palace, near St. Peter's, within the conclave itself, on the year, month, day, and hour as mentioned above, in the presence of the Most Reverend Lords Aloysius Capotosti and Henry Dante, Masters of the Apostolic Ceremonies, witnesses whom I summoned and questioned. Vincentius Santoro, Secretary of the Sacred College. Aloysius Capotosti, Apostolic Ceremonial Master, witness. Henry Dante, Apostolic Ceremonial Master, witness. I, Charles Respighi, Prefect of the Ceremonies of the Apostolic See, Protonotary by office, attest. At 18:30, the external closing of the conclave began with the Most Reverend Marshal Custodian, with the participation of the Most Reverend Governor of the Vatican City State, and the Commissioner of the Conclave, as well as the Most Reverend Lords, Clerics of the Roman College, and other witnesses, and the following declaration was made: In the name of God. So be it. With the See vacant due to the death of the Holy and Blessed Pope Pius XI, this is the instrument of delivery of the keys of the Conclave and of the sealing of the same. On the first day of March, in the year nineteen hundred and thirty-nine. I, Giovanni Biasiotti, Dean of the College of Prelate Clerks of the Chamber, especially appointed by His Eminence, the Reverend Cardinal Chamberlain, to attest to the Pact of Closure of the Conclave in the Apostolic Palace of the Vatican, during this Vacant See, at the request of His.

[*Latin ed. p. 117*]

Conclave. 117. Your Eminence, Prince Lewis Chigi Albani, Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave, I have come to the Vatican, to your present residence which is located at the top of the new staircase leading to the courtyard of Saint Damasus. Having arrived there and been admitted to your apartments, I found your Most Eminent Eminence, Prince Lewis Chigi Albani, son of the late Most Noble Prince Don Mario, Grand Master of the Sovereign Military Order of Malta, Perpetual Marshal of the Holy Roman Church, Custodian of the Conclave, Patrician Noble of Rome, Prince of the Holy Roman Empire, etc., who ordinarily resides in the Magistral Palace of the Order in Via Condotti. Shortly after my arrival, at 18:30, one of the Masters of the Pontifical Ceremonies arrived in the aforementioned apartments, having been sent there by the Most Reverend Cardinals, Heads of Order, announcing that the time had come to close the Conclave; whereupon Your Eminence proceeded to the Hall of Vestments. Your Eminence, the Lord Prince, was accompanied by myself, Monsignor Giovanni Biasiotti, Dean of the College of Clerics of the Camera, by Monsignor, Master of the Pontifical Ceremonies, by the Monsignors of the Camera, by the Captains of the Rota, by the gentlemen Angelini Rota Luigi and Felici Guglielmo, Notaries of the Reverend Apostolic Camera, by the undersigned witnesses, Lord Prince Don Sigismondo Chigi Albani, Prince of Campagnano, and Lord Don Luigi Massimo Lancellotti, Prince of Prossedi, and by their respective

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retinues, surrounded by the Captains of the Guard assigned to the custody of the Conclave and by some soldiers of the Swiss Guard.

Passing through the closed portico that leads from the courtyard of Saint Damasus to the courtyard of the Marshal, after ascending the Marshal's staircase, the procession passed through the Royal Hall and the Ducal Hall, and then entered the Hall of Vestments. Shortly thereafter, the Cardinal Chamberlain of the Holy Roman Church and the Most Reverend Cardinals, Heads of Order, arrived in the aforementioned Hall, the infirm Cardinal O'Connell having been replaced by the Most Reverend Cardinal Ascalesi. The procession, having reformed with the aforementioned Eminences at its head, traversed the Ducal Hall and the Royal Hall, descended the Marshal's staircase, and entered the secondary enclosure constructed in the arch that divides the courtyard of the Borgia Tower from that of the Pappagalli. The aforementioned Most Reverend Cardinals being present, the closing of the passage, both inside and outside, which had been left open for passage between the aforementioned courtyards, was carried out with two walls of wood. Having completed the operation and verified the ropes and their respective closures, the procession resumed its movement, passing through the courtyard of the Pappagalli and entering the courtyard of Saint Damasus, proceeding towards the other enclosure of the ACTA, Vol. V I, n. 4. - 3 1 - 3 - 9 3 9. 9

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis — An official record, prepared in anticipation of the Conclave, within the aforementioned courtyard, at the point where the new staircase, known as that of Pius IX, opens. After the necessary verifications and tests of the locks of both the inner and outer doors, and after examining the proper functioning of the mechanisms and the security of the respective locking devices, Pillino and the Reverend Monsignor, Prefect of the Pontifical Ceremonies, loudly proclaimed, "Extra omnes." Following this, all those who had accompanied the aforementioned imposing procession and who remained in the courtyard of St. Damasus departed. After this formality was completed, the Eminences, the Cardinal Camerlengo and the Heads of Order, re-entered the courtyard of St. Damasus, and then Monsignor, the Prefect of the Ceremonies, closed the inner door, while the Eminent Prince Marshal and Custodian of the Conclave secured the outer door, taking possession of its respective key, which he was to keep. In this manner, at 19:15, the Conclave was formally closed. Subsequently, the aforementioned Eminence, accompanied by the undersigned, the aforementioned escort, and the retinue, returned to his apartments. For the purpose of ensuring that a perpetual record of these events remains, the present document has been drawn up. This document was written in the Apostolic Palace at the Vatican, in the aforementioned apartments of His Eminence, the Lord Prince Marshal and Custodian,

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in the presence of: Ludovico Chigi Albani. Luigi Massimo Lancellotti, Prince of Prossedi, Witness. Sigismondo Chigi, Prince of Campagnano, Witness. Camillo Serafini. Mons. Angelo Gaeta Caselli, Prelate, Royal Clergy, Apostolic Chamber. Mons. Gaetano Giusino, Prelate, Royal Clergy, Apostolic Chamber. Mons. Giuseppe Malusardi, Prelate, Royal Clergy, Apostolic Chamber. Mons. Pietro Borgia, Prelate, Royal Clergy, Apostolic Chamber. Mons. Ugo Descufii, Prelate, Royal Clergy, Apostolic Chamber. Giuseppe Della Chiesa, Knight of Honor and Devotion of the Most Noble Order of Malta, Captain of the Guard. Astorre Hercolani, Knight of Honor and Devotion of the Most Noble Order of Malta, Captain of the Guard. Enrico Alessandri, Captain of the Guard. Gilberto Tacoli, Knight of Honor and Devotion of the Most Noble Order of Malta, Captain of the Guard. Francesco Bersani, Captain assigned to His Eminence, the Marshal. Mons. Fra Onorio Magnoni, Captain Chaplain.

[*Latin ed. p. 119*]

Conclave: 119. Luigi Ruspoli, Knight of Honor and Devotee of the Most Noble Order of Malta, Captain of the Rota. Augusto Milani, Dean of the Consistorial Advocates, General Commissioner of the Conclave. Mons. Adone Terzariol, Pontifical Master of Ceremonies. Giovanni Biasiotti, Dean of the Clerks of the Royal Congregation. Ap. Italo Viesi. Eng. Giorgio Lessana. Felici Guglielmo, Notary of the Royal Congregation. Ap. Luigi Angelini, Notary of the Royal Congregation.

DURING THE CONCLAVE:

To regulate those matters pertaining to the external appearance of the Most Reverend Fathers and their families, the Reverend Father Prefect of the Apostolic Ceremonies had issued a special instruction. Furthermore, according to the norms established by the Most Reverend Fathers, the following ORDER OF THE CONCLAVE was published on Thursday, March 2, 1939, in the morning:

1. After the sound of the bells, at 9 o'clock, the Most Reverend Fathers, wearing a violet mozzetta and a simple rochet, assemble in the Sistine Chapel.

2. The Most Reverend Dean will celebrate the High Mass; in which, if any Cardinal, for any reason, abstains from participating in the sacred rite, he will approach the Holy Synaxis.

3. After the recitation by the Most Reverend Sacristan of the hymn "Veni Creator Spiritus" with the proper prayers, the Prefect of Ceremonies, having been asked about the closing of the internal and external doors of the Conclave, reads the decree.

4. The Most Reverend Cardinals proceed to the election; after the distribution of ballots, the last Cardinal Deacon, by lot, draws the names of

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three Cardinals Scrutators, three Delegates for the votes of the infirm, if the circumstances require it, and three Recognizers.

5. The Most Reverend Cardinals carry out the acts of the scrutiny. Before the inscription on the ballots, the Secretary of the Conclave and the Prefect of Ceremonies leave the chapel, and the last Cardinal Deacon closes the door.

6. If no election follows, immediately the second scrutiny is carried out. After this is completed, the last Cardinal Deacon calls the Secretary of the Conclave and the Prefect, along with the Masters of Ceremonies, so that they may assist the Scrutators in burning the ballots and all other papers written or marked in any way.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale.

VESPER.

7. At the sound of the bell, at 4 o'clock in the afternoon, the Eminent Fathers, wearing a violet mozzetta and a simple rochet, will proceed to the Sistine Chapel, where, after the sacristan has recited the hymn "Veni Creator Spiritus" with the proper prayer, they will hold the first, and if necessary, the second scrutiny.

THURSDAY, MARCH 3, 1939.

MORNING.

8. At 9 o'clock, the sacristan will celebrate the recited Mass in the Sistine Chapel. The Eminent Fathers will arrive there at 9:30. After the sacristan has recited the customary hymn with the prayer, the scrutinies will be held.

VESPER AND THE FOLLOWING DAYS.

9. Everything will proceed as before, if it is still necessary to proceed with further scrutinies. However, on the third day after the Conclave begins, the office of the Cardinals of the ancient order expires, and the three Cardinals next in order also succeed on the third day.

It is also worthy of note that the Most Eminent and Reverend Cardinal %, the Sacred Prefect of the City, publicly proclaimed to implore divine assistance for the Fathers in order to obtain counsel in this grave matter:

"DISPOSIZIONI ED ORDINI PER LE PUBBLICHE PRECI IN TEMPO DI SEDE VACANTE" (Regulations and Orders for Public Prayers During the Vacancy of the Holy See).

"In these days, the hearts of Christendom, still sorrowful for the death of the holy Pope Pius XI, anxiously await the name of the new Supreme Pastor. It is our duty to pray that the Lord may grant us that faithful priest,

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who will serve Him according to His heart and always walk before His Christ. The Holy Spirit should be felt in a sensible and loving way by the Eminent Cardinals who are gathered together to elect the new Pope: may it penetrate their hearts as a burning flame, inspiring and moving their tongues. Therefore, let us pray with unanimous perseverance, interceding through the prayers of Mary, the Most Holy Queen of the Apostles.

((Humbly and with reverence, we implore You, Lord, to grant, through Your immense mercy, to the Holy Roman Church such a Pope, who may always please You through constant care for the Christian people, and who, through wise governance, may be worthy of reverent and devoted obedience, for the glory of Your name.)" (Mass for the Election of the Supreme Pontiff).

[*Latin ed. p. 121*]

Conclave 121: "May Thy mercies hasten to help us; help us, O God our Savior, for the glory of Thy name: we, Thy people and sheep of Thy flock, shall declare Thy praises from generation to generation" (Psalm 78). Therefore, We decree that, beginning on February 27th and continuing until the conclusion of the Conclave, in all Patriarchal and Minor Basilicas, in Collegiate Churches and other churches of the secular and regular clergy, in which the conventual Mass is celebrated, after the same, the prescribed prayers shall be recited by the celebrant. We also decree that in the aforementioned Basilicas and Churches, on the days assigned to them, the Most Holy Sacrament shall be exposed from 8 o'clock in the morning until approximately the hour of "Ave Maria" in the evening, and that during the removal of the Sacrament, the Litany of the Saints shall be sung with the prescribed prayers, and finally, the Eucharistic Blessing shall be imparted. Given from Our Residence, February 20, 1939.

†B FRANCESCO CARD. VICARIO

F. Pascucci, Bishop of Sion, Secretary.

Monday, February 21st: S. Giovanni in Laterano, S. Maria in Trastevere, S. Saturnino.

Tuesday, February 28th: S. Maria Maggiore, S. Giovanni dei Fiorentini, S. Ippolito.

Wednesday, March 1st: S. Lorenzo in Damaso, S. Maria ai Monti, S. Francesco Saverio alla Garbatella.

Thursday, March 2nd: S. Maria in Traspontina, S. Cuore a Castro Pretorio, S. Benedetto in via Ostiense.

Friday, March 3rd: S. Maria sopra Minerva, S. Gioacchino, Ognissanti.

Saturday, March 4th: Ssmo Nome di Gesù, S. Camillo, S. Francesco a Ripa.

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Sunday, March 5th: S. Carlo al Corso, Immacolata al Tiburtino, Gran Madre di Dio.

Monday, March 6th: S. Agostino, S. Maria Liberatrice, S. Roberto Bellarmino.

Tuesday, March 7th: S. Teresa, S. Carlo ai Catinari, S. Cuore del Suffragio.

Wednesday, March 8th: S. Maria degli Angeli, S. Maria in Vallicella, S. Cuore di Cristo Re.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary

THE ELECTION OF THE SUPREME PONTIFF

On March 2nd, on a Friday of the week before the Second Sunday of Lent, in the afternoon, after the third ballot of votes by the Fathers, the Most Eminent and Reverend Lord Cardinal EUGENIUS PACELLI was happily elected as Supreme Pontiff. He, to the Most Reverend Cardinal Dean, in the name of the entire Sacred College, being asked, "Do you accept the canonically made election of you as Roman Pontiff?", answered affirmatively. And again, being asked, "By what name do you wish to be called?", he answered: "Pius XII."

Regarding these most fortunate events, the Reverend Father, the Prefect of the Apostolic Ceremonies, and also the Apostolic Protonotary, Charles Respighi, drew up the following document in this form:

ACT OF ACCEPTANCE OF THE SUPREME PONTIFFATE

In the name of the Lord. Amen.

I, Charles Respighi, Apostolic Protonotary and Prefect of the Ceremonies of the Holy See, having been requested by virtue of my office, attest and make known to all, the Most Eminent and Reverend Lord EUGENIUS, of the title of Saints John and Paul, Priest, Cardinal of the Holy Roman Church, PACELLI, Chamberlain of the Holy Roman Church, having accepted the canonically made election of himself as Supreme Pontiff, and having imposed upon himself the name "Pius XII," so that public instruments concerning this matter may be drawn up.

These acts were made in the Conclave in the Vatican Apostolic Palace, on this second day of March, in the year of Our Lord 1939, with witnesses present and questioned, the Most Reverend Lord Vincent Santoro, Secretary of the Sacred College, and the Reverend Lords Aloysius Capotosti and Henry Dante, my colleagues, Masters of the Apostolic Ceremonies.

VINCENTIUS SANTOKO, from the Secretariat of the Sacred College.

Aloysius Capotosti, Master of Apostolic Ceremonies, witness.

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Henricus Dante, Master of Apostolic Ceremonies, witness.

I, Charles Respighi, Apostolic Protonotary, Prefect of the Ceremonies of the Holy See, have requested.

[*Latin ed. p. 123*]

The election of the Supreme Pontiff.

Dressed in the papal vestments, according to custom, the Pontiff immediately imparted the apostolic blessing to the Cardinals present, and received their first obeisance, commonly called adoration. Afterwards, the Cardinal Dean, accompanied by the Masters of Ceremonies, placed the fisherman's ring on the Pontiff's finger, which he then gave to the Prefect of Ceremonies, to have his name inscribed upon it.

PROCLAMATION.

Meanwhile, as the people waited, at 6:07 PM, from the upper portico of the Basilica in the Vatican, Cardinal Camillo Caccia Dominioni, Prior of the Deacons, announced with great joy: "I announce to you a great joy! We have elected the Most Eminent and Most Reverend Lord, Eugene Pacelli, who has taken the name Pius XII."

Immediately, a tremendous applause arose from the crowd, and it grew even louder when, shortly afterwards, the Supreme Pontiff appeared at the window of the portico, overlooking the forum. When the crowd, attentive, fell silent, Pope Pius XII, with a raised and firm voice, solemnly imparted the blessing "Urbi et Orbi," according to the Roman Ritual, and greeted the people with a joyful and prudent acclamation, again and again.

RESERVATION OF THE CONCLAVE.

After these events, the Cardinals offered new obeisances, commonly called the second adoration, to the Blessed Father in the Sistine Chapel. After these were completed, the doors of the Conclave were closed, both inside and out, and a solemn document was drawn up to commemorate these events.

INSTRUMENT OF THE SOLEMN OPENING OF THE CONCLAVE.

In the Name of God. So be it.

Under the pontificate of His Holiness, Pope Pius XII, in the year nineteen hundred and thirty-nine, on the 2nd day of March, in the first year of the pontificate of His Holiness, Pope Pius XII.

At the hour of 8:00 PM, I, Giovanni Biasiotti, Dean of the College of Clerics of the Camera, having been requested by His Eminence, Fra Ludovico Chigi Albani, son of the late Prince D. Mario, Grand Master of the Sovereign Military Order of Malta, Perpetual Marshal of the Holy Roman Church, Custodian of the Conclave, went to his current residence in the

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Vatican and, after being admitted to his apartment, I found the aforementioned Eminence there. Having been informed that, at approximately 4:00 PM, the Holy College of Cardinals of the Holy Roman Church had elected the Supreme Pontiff...

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis – An Official Commentary by the Most Reverend Cardinal Eugenio Pacelli, and therefore, the solemn opening of the door of the Conclave was to proceed. His Eminence, the Prince, preceded by his attendants and accompanied by His Excellency, Monsignor Alberto Arborio Mella di Sant'Elia, Governor of the Conclave, by His Excellency, the Marquis Camillo Serafini, Governor of the City of the Vatican, the Reverend Advocate Augusto Milani, Dean of the College of Consistorial Advocates, General Commissioner of the Conclave, by myself, Monsignor Giovanni Biasiotti, by the Prelates Clerics of the Royal Clerical Academy, by the Secretary and Chancellor of the same, Advocate Angelini Rota, and by the substitute, Doctor Felici Guglielmo, and by the witnesses: Reverend Father Sigismondo Chigi Albani, Prince of Campagnano, and Reverend Father Luigi Massimo Lancellotti, Prince of Prossedi, together with their respective courts, and by some soldiers of the Swiss Guard, proceeded to the door of the Conclave, located in the courtyard of Saint Damasus, at the entrance of the staircase called that of Pius IX. Having ascertained the integrity of the external closure, His Eminence, the Prince Custodian of the Conclave, with the key received upon the closing, as per the instrument which I myself drafted on March 1, 1939, opened the door from the outside, while the same was being done from within. And for the record of this, the present document has been drawn up, which, after being read and approved, is signed by all those present. Ludovico Chigi Albani. Alberto Arborio Mella di Sant'Elia. Luigi Massimo Lancellotti, Prince of Prossedi. Witnesses. Sigismondo Chigi, Prince of Campagnano, Witness. Giuseppe Della Chiesa, Knight of Honor and Devotion of the Most Noble Order of Saint Mary of Malta, Captain of the Rota. Luigi Ruspoli, Knight of Honor and Devotion of the Most Noble Order of Saint Mary of Malta, Captain of the Rota. Monsignor Angelo Gaeta Caselli, Prelate Cleric, Royal Clerical Academy. Monsignor Gaetano Giusino, Prelate Cleric, Royal Clerical Academy. Monsignor Giuseppe Malusardi, Prelate Cleric, Royal Clerical Academy. Monsignor Pietro Borgia, Prelate Cleric, Royal Clerical Academy. Monsignor Ugo Descufli, Prelate Cleric, Royal Clerical Academy. Giovanni Biasiotti, Prelate Cleric, Royal Clerical Academy. Francesco Ber sani, Captain. Augusto Milani, Dean of the Consistorial Advocates, General Commissioner of the Conclave. Felici Guglielmo, Substitute Secretary and Chancellor, of the Royal Clerical Academy. Luigi Angelini Rota, Secretary and

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Chancellor, of the Royal Clerical Academy.

[*Latin ed. p. 125*]

"The Coronation of the Supreme Pontiff: On March 3rd, at 11:30 AM, in the Sistine Chapel, the Supreme Pontiff received the third act of obedience, commonly called adoration, from the Most Eminent Cardinals, while the choir performed the Ambrosian hymn with musical accompaniment. After the prayers recited by the Most Reverend Cardinal Granito Pignatelli di Belmonte, Dean of the Sacred College, for the giving of thanks and for the Pontiff, the Blessed Father, with paternal affection, delivered a radio message to the entire Catholic world and imparted the Apostolic Blessing.

CORONATION OF THE SUPREME PONTIFF: The following is announced by the Prefect of the Apostolic Ceremonies, to be carried out by messengers, with a copy delivered to the Most Holy Father. The ceremonies of the Coronation of the Supreme Pontiff will take place in the Basilica of the Vatican on Sunday, the 12th of March, 1939, which is the third Sunday in Lent. The sacred ceremonies will begin at half-past eight o'clock in the morning in the portico of the Basilica of the Vatican.

The Most Reverend and Venerable Cardinals, wearing red robes and shoes, and the usual red zucchetto, will proceed to the Hall of Congregations, where, having laid aside their mantles and mozzettos, they will put on the red silk copes with ermine trim and will assemble in the Hall of Vestments, awaiting the arrival of the Supreme Pontiff.

Meanwhile, to the chapel of St. Gregory in the same Vatican Basilica, by the staircase leading to the chapel of the Blessed Sacrament, will be carried: the amice, the mitre of silk damask, the pallium for supporting the same, and the sacred vestment of the color proper to their order, namely: for Cardinals who are Bishops, a cope of simple silver cloth with formal trim, and a mozzetto; for priests, a cassock ornamented with Phrygian embroidery; and for deacons, a dalmatic similarly ornamented, as well as all the mozzettos for the caudas, which will be worn over the usual purple vestment.

The Most Reverend Patriarchs, Archbishops, and Bishops present will be in the first Borgian hall in the first row; the others will be in the chapel in the lapidary museum, wearing copes with ermine trim, or other garments appropriate to their rank.

Then, they will proceed to the chapel of the Vatican Basilica, by the aforementioned descent, the Bishops wearing the amice, the white cope of silver cloth, and the mitre; the Abbots, who have a place in the chapel, will wear the amice, the cope of silk damask, and the mitre; and the Prelates, with the exception of the Protonotaries, will wear the mozzetto."

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary. Those Archbishops

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and Bishops who are not present at the Holy Mass will, together with the sacred vestments which they bring with them, namely the amice, the plain white cope made of silver cloth or, if that is not possible, of silk, and the plain white mitre, don the garments in the Paulinian or Sixtine chapel of the Vatican Palace, and, by way of the aforementioned descent, will proceed to the chapel of the Most Holy Sacrament in the Vatican Basilica, and will continue straight on to the chaplains' stalls in the same Basilica, remaining there until, after the singing of Prime, they join the solemn procession, from the chapel of St. Gregory to the main altar, accompanying the Supreme Pontiff. Our Holy Lord, being carried in a palanquin, accompanied by the Sacred College of Cardinals, will descend to the portico of the Vatican Basilica, and there, seated on a small throne, will receive the kisses of the feet from the Canons and other members of the clergy of the Vatican, and, entering the Basilica, after having solemnly venerated the Most Holy Sacrament, which is exposed in the chapel of the Most Holy Trinity, he will be taken to the chapel of St. Gregory, and there he will immediately receive the kisses of the hands from the Cardinals and the kisses of the feet from the Bishops, and will bestow the solemn Blessing. Afterwards, he will put on the mozzetta and the biretta, and the Cardinals will put on their sacred vestments. Until the chapel of St. Gregory, only one or two noble attendants, besides the mozzettario, will accompany the Cardinals. Meanwhile, in the chapel of the choir, the Assistants to the Pontifical Throne, the Patriarch, the Archbishops, the Bishops, and the Abbots (who have a place in the chapel) will put on the cope; the Penitentiaries of the Vatican Basilica will put on the cassock; the Clerks of the Roman Curia, the Notaries of the Signature, and the three senior Auditors of the Sacred Rota will put on the mozzetta. Of those Auditors who will perform the duties of Subdeacons, the vestments will be put on in the very chapel of St. Gregory; the others will put on the amice and the tunic in the same choir, where also the Advocates of the Sacred Consistory Hall will put on their white copes. The Dean of the Notaries will remind seven of his colleagues who will minister in the office of Acolytes, and he will also remind eight of the Referendaries, who, wearing the rochet under the mantelletta, will be present to hold the poles of the baldachin over the Pontiff during the procession from the same chapel to the main altar, and after the Mass, until the Royal Staircase. After the singing of Prime and the other customary offices, the Supreme Pontiff will be carried in a procession to the altar of the Holy Apostles. After the Confession and the thurification of the altar, the Cardinals, kneeling, will again offer their obedience to the Supreme Pontiff seated on the throne, kissing his foot, hand, and face; the Bishops will kiss his feet and knees; the Abbots and the Penitentiaries will be allowed to kiss his feet only. After the Mass, the procession will proceed in the customary manner to the Hall

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of Benedictions, above the portico of the Basilica.

[*Latin ed. p. 127*]

127. The Coronation of the Supreme Pontiff. Upon the platform, the Supreme Pontiff will be crowned, by which action He will impart the solemn Blessing to the people, and Plenary Indulgences will be granted by the assisting Cardinal Deacons. The Most Eminent Cardinals will accompany the Supreme Pontiff to the Hall of Vestments; and there, after the Supreme Pontiff has removed his pontifical garments, the Dean, in the name of the entire Sacred College, will wish him prosperity and happiness. Therefore, all and each of the Most Reverend and Most Eminent Lords, Cardinals of the Holy Roman Church; Patriarchs, Archbishops, Bishops, both those present at the Solemnity and those absent; the Vice-Chamberlain, the Prince of the Throne, the Auditor and Treasurer General of the Roman Curia, Assessors and Secretaries of the Holy Offices, the Grand Master of the Sacred Hospitium, Apostolic Protonotaries, Abbots and Generals of the mendicant Orders (who have a place in the Chapel), Lords Auditors of the Holy Rota, Clerks of the Roman Curia, those who vote in the Signature, Advocates of the Sacred Consistorial Hall, Penitentiaries of the Vatican Basilica, Procurators of both the regular Orders and the Apostolic Palace, and all other customarily summoned officials, are to be notified to assemble, each in his designated place, at least at the eighth hour. By order of the Most Holy Lord Pope CAROLUS RESPIGHI, Apostolic Protonotary, Prefect of Ceremonies. With splendid rites performed in the Vatican Basilica, and with the Coronation, properly completed upon the platform overlooking the forum, before an immense multitude of people watching and exclaiming with religious fervor, the Most Blessed Father imparted the Blessing to the people. Afterwards, in the Hall of Vestments, the Eminent and Reverend Cardinal Dean of the Sacred College, on behalf of the Senate of the Purple Fathers, expressed the hopes and wishes for the Supreme Pontiff with these most noble words: "Most Blessed Father – the Sacred College, on this most joyous day, with all its heart, says to you, 'With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice.' We all offer prayers to God that you, Angelic Pastor, may see many years of Blessed Peter, and that, with the help of the Queen of Peace, you may be able to bring many more sheep, still wandering, to the fold of Christ Jesus! And may you, Holy Father, graciously grant us your desired Apostolic Blessing!"

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Commentarium Officiale. To these things, the Most Blessed Father responded with great affection: The words which that venerable and to Us most beloved Cardinal Dean spoke touched Us so

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deeply and sweetly, that We offer eternal thanks to him and to all others of the Sacred College who are close to Us, and We gratefully acknowledge their devoted piety and fidelity. Through you, Venerable Brothers and beloved Sons, after the death of Our most desired and perpetually remembered Predecessor, the Provident God, by His inscrutable counsel, has raised Us, though unwilling and unexpectedly, to such a height of dignity and authority, whose arduous elevation, singular reason, and most grave office compel every man, let alone Us, to tremble. Therefore, not relying on our own merits and strength, but trusting in the grace of Good, We bow Our head to the most powerful and wisest guidance of His will. And turning Our eyes to Him who is "the Father of lights and the God of all consolation," and also comforted by that Tulle, which proved to be the patroness of the Conclave, the Virgin of Benesúeda, We extend Our hand to the rudder of the Petrine ship, so that We may guide it through so many storms and trials to the port of peace. The office of the Supreme Pontificate has never been regarded, throughout the course of the ages, except as a servant of the truth; a truth which We declare to be whole and complete, free from all obscurity, untouched by any weakness, and never separated from the charity of Jesus Christ. In every Pontificate, and especially in this Our own, which must fulfill its duties for the benefit of human society, so greatly divided and beset by conflicts, it is necessary that the words of the Apostle Paul should prevail, as if a sacred command: "But doing the truth in charity, we may in all things grow up in him who is the head, even Christ." (Eph. 4, 15). Therefore, We call upon your efforts, Venerable Brothers and beloved Sons, and your zeal; with your help, We hope to be able to conform this most important office, which We have begun today with solemn rites, to this particular mission of the Apostle of the Gentiles, and to impart those heavenly gifts which this office in some way contains, to the entire human race. Knowing fully the magnitude and gravity of Our office, and not unaware of the hope and expectation that those who are most closely united with Us in faith and charity place in the Chair of Saint Peter, but also those who, though separated from Us, are brothers and almost the entire human family, who yearn for peace, We implore you all, Our Senators, and We urge you, Our closest advisors, quoting the words of Saint John Chrysostom: "You labor..."

[*Latin ed. p. 129*]

"When the coronation of the Supreme Pontiff takes place, cooperate with prayers, diligence, alacrity, friendship, so that we may be your glory, and you, our." (Homily XXIX on the Epistle to the Romans, n. 5). With such confidence, we bestow the Apostolic Blessing upon you, first upon the venerable Cardinal Dean, the most eloquent interpreter of your minds and hearts, and then upon each of you, with abundant benevolence and most pleasing will.

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OF OUR HOLY FATHER POPE XII

Born in Rome.

On the day of the celestial Dape, first received into the faith.

Increased in the priesthood.

Domestic Prelate, resigned.

March 2, 1876.

October 1, 1886.

April 2, 1899.

May 8, 1905, appointed Apostolic Nuncio.

April 20, 1917, elected Archbishop of Sardes.

May 23, 1917, Archbishop.

May 13, 1917, created and proclaimed Cardinal of the Holy Roman Church.

From the Secretariate of State.

December 16, 1929.

February 7, 1930, Archpriest of the Basilica of the Vatican.

March 25, 1930, elected to the Supreme Pontificate.

May 2, 1939, solemnly crowned.

May 12, 1939.

[*Latin ed. p. 130*]

THE COAT OF ARMS OF THE HOLY PONTIFF: It bears a shield of azure color, with a silver dove affixed to it, and above the dove, the letters "I.X." are placed. In the middle, the tiara of the POPE is depicted. Pope Pius XI, who is represented by the earth, the shield, and the sea, holds a branch of olive. The keys are crossed, from above.

[*Latin ed. p. 131*]

The Most Holy Sacred Congregation of the Holy Office.

ACTS OF THE MOST HOLY SACRED CONGREGATION.

DECREE CONCERNING JURISDICTION IN MATRIMONIAL CASES, AND CONCERNING THE RIGHT OF THE PROMOTER OF JUSTICE TO ACCUSE NON-CATHOLIC MARRIAGES.

The following doubts having been proposed to the Most Holy Sacred Congregation of the Holy Office:

I. Whether the decision of the Most Holy Sacred Congregation of the Holy Office, given on January 18, 1928, in case I, in which it was declared that non-Catholics cannot act as parties in matrimonial cases, applies only to the Tribunal of the Roman Rota, or also to diocesan tribunals;

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II. Whether the Promoter of Justice, by virtue of canon 1971, can accuse a marriage without any prior authorization from the Holy Office, if the nullity of the marriage has been reported by a non-Catholic spouse.

On Thursday, March 15, 1939, the Most Eminent and Reverend Fathers, Cardinals, Prefects for the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, decreed to respond as follows:

To I: Negatively to the first part; Affirmatively to the second, that is to say: it also applies to diocesan tribunals.

To II: Negatively, unless the public good, according to the judgment of the Ordinary, requires it.

And on Saturday, March 18 of the same month and year, the Most Holy Lord, Pope Pius XII, by Divine Providence, in an audience granted to the Most Reverend and Reverend Lord Assessor of the Holy Office, approved, confirmed, and ordered to be published the resolution of the Fathers.

Given at Rome, from the offices of the Holy Office, on March 22, 1939.

R. Pantanetti,

Superintendent of the Sacred Congregation of the Holy Office, Notary.

[*Latin ed. p. 132*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE SACRED PENITENTIARYRIBUNALS

APOSTOLIC INDULGENCES

Apostolic Indulgences which the Most Holy Pope Pius PP. XII, in an audience held on March 11, 1939, with the undersigned Cardinal Penitentiary Major, benignly granted to the Christian faithful, who possess a pious or religious object, either by themselves or through Benedict, who has the power to bestow it, and who have fulfilled certain specific conditions.

Indulgences:

1. Whoever habitually recites the Rosary at least once a week, or any of the Rosaries of the Blessed Virgin Mary, or the Rosary itself, or at least one-third of it, or the Little Office of the same Blessed Virgin Mary, or at least the Vespers or Nocturn with the Office for the Dead, or penitential Psalms or Graduals, or who habitually performs at least once a week some work from those recognized under the title of "Works of Mercy," or attends Mass, observing the conditions of sacramental Confession, Holy Communion, and some prayer according to the mind of the Supreme Pontiff, shall gain a plenary Indulgence on the following days: the Nativity of the Lord, the Epiphany, the Resurrection, the Ascension, Pentecost, the Most Holy Trinity, the Body and Blood of the Lord, and also of the Most Sacred Heart

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of the same Lord, the Purification, the Annunciation, the Assumption, the Nativity and the Immaculate Conception of the Blessed Virgin Mary; the Nativity of St. John the Baptist; both feasts of St. Joseph, Spouse of the Blessed Virgin Mary; the feasts of the Apostles Peter and Paul, Andrew, James, John, Thomas, Philip, and James, Bartholomew, Matthew, Simon, and Jude, Matthias, and All Saints.

2. If anyone has not had access to sacramental Confession and Holy Communion, but has, however, with a contrite heart, prayed for some time according to the mind of the Supreme Pontiff, he shall gain a partial Indulgence of seven years on each of the days mentioned above.

3. Furthermore, whoever performs any of the aforementioned works of piety or charity, shall gain a partial Indulgence of three years each time he performs them.

[*Latin ed. p. 133*]

133. The Sacred Apostolic Penitentiary, Decree 2. Priests who, without any legitimate impediment, are accustomed to celebrating the Holy Sacrifice of the Mass daily, shall gain a plenary Indulgence on the aforementioned feast days, provided they perform sacramental Confession and recite the prayers prescribed by the Supreme Pontiff. However, whenever they perform this act, they shall acquire a partial Indulgence of five years.

3. He who is bound by the obligation of reciting the Divine Office, if he fulfills this obligation, shall gain a plenary Indulgence on the same aforementioned feast days, observing likewise the conditions of sacramental Confession, Holy Communion, and the prayers prescribed by the Supreme Pontiff. However, if he performs this act at least with a contrite heart, he shall gain a partial Indulgence of five years each time.

4. Whoever, at the first light of dawn, at midday, or at evening, or whenever he is able afterwards, recites the prayer commonly known as the Angelus, or, during the Paschal season, the Regina Caeli, or, if he is ignorant of these prayers, recites five times the Hail Mary; and also, at the first hour of the night, recites the Psalm "De profundis," or, if he does not know it, the Our Father with the Hail Mary and Requiem, shall gain a partial Indulgence of five hundred days.

5. He shall acquire the same Indulgence who, on any Friday of the Passion and Death of Our Lord Jesus Christ, devoutly contemplates them for a time, and recites the Our Father and the Angelic Salutation devoutly three times.

6. Whoever has examined his conscience and sincerely detests his sins with the purpose of amending himself, and devoutly recites once the Our Father, Hail Mary, and Glory Be to God in honor of the Most Holy Trinity, or five times the Glory Be in memory of the Five Wounds of Our Lord Jesus Christ, shall gain an Indulgence of three hundred days.

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7. Whoever prays for the dying, reciting at least once the Our Father with the Hail Mary for them, shall gain a partial Indulgence of one hundred days.

8. Finally, whoever, being in the article of death, commendeth his soul devoutly to God, and, having been duly confessed and strengthened by the Holy Sacraments, or at least contrite, invokes the Most Holy Name of Jesus with his mouth, if he can, or at least with his heart, and accepts death from the hand of the Lord, as the price of sin, patiently, shall gain a plenary Indulgence.

Notes:

1. Only crowns, rosaries, crosses, crucifixes, small statues, and coins, provided they are not made of tin, lead, or glass, are suitable for receiving the blessing for gaining Apostolic Indulgences.

[*Latin ed. p. 134*]

Acta Apostolicae Sedis ~ Official Commentary 134, made of paper or another similar material, which can easily be broken or consumed. 2. Images of the Saints should not depict anyone other than those duly canonized or recorded in approved martyrologies. 3. In order that someone may validly gain the Apostolic Indulgences, it is necessary that they carry upon themselves, or decently keep in their house, some of the things blessed by the Most Holy Pope himself, or by a priest with the proper faculty. 4. According to the express declaration of the Most Holy Lord, the granting of Apostolic Indulgences does not in any way diminish the Indulgences already granted by the Supreme Pontiffs for prayers, pious exercises, or works performed. Given in Rome, from the offices of the Holy Penitentiary, on the 11th of March, 1939. L. Card. LAURI, Major Penitentiary. L. © S. S. Luzio, Regent. SACRA ROMANA ROTA Citations of edicts I APOSTOLIC VICARIATE OF THANH-HOA Regarding the Nullity of Marriage (TAN UT-DE) Since the actual place of residence of D. De is unknown in the matter of the lawsuit, we summon him to appear, either in person or through a lawfully appointed Procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on the 8th of July, 1939, at the eleventh hour, to discuss the matter in dispute, or to sign the following, and to designate a date for the Rotal session for the definition of the case: Whether the marriage is null in this case. Ordinaries of the places, parish priests, priests, and all the faithful who have knowledge of the aforementioned place of residence of De, must take care to ensure that he is informed of this edictal citation. G. Heard, Proposing. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 9th of March, 1939. T. Tani, Notary.

[*Latin ed. p. 135*]

The Sacred Roman Rota, 135. Since the current residence of Mr. De, the defendant in this cause, is unknown to us, we summon him to appear in

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person or through a duly constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, via della Dataria, 94) on July 8, 1939, at 11 o'clock, to agree upon or subscribe to the doubt mentioned above, and to set the date for the decision of the cause. Does the nullity of the marriage appear in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the residence of said Mr. De, should, insofar as possible, inform him of this summons.

TERGESTINA: Concerning the nullity of marriage (CREVATO-ZLATICH). Since the current place of residence of Mr. Joseph Zlatich, son of Maria, born on December 15, 1892, in the Italian municipality of "Pinguente," is unknown in this cause, we summon him to appear, either in person or through a duly constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, via della Dataria, 94) on July 1, 1939, at 10 o'clock, to agree upon the doubt in question, or to subscribe to the following, and to designate the day on which the hearing will be held for the determination of the cause: Does the nullity of the marriage appear in this case? The Ordinary of the place, the pastors, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph Zlatich, should take care to inform him of this summons.

Albertus Canestri, Judge.

From the Chancery of the Tribunal of the Holy Roman Rota, March 20, 1939.

Ioannes Pendola, Notary.

Since the current residence of Mr. Joseph Zlatich, the defendant in this cause, is unknown to us, we summon him to appear, in person or through a duly constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, via della Dataria, 94) on July 1, 1939, at 10 o'clock, to agree upon the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage appear in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Mr. Joseph Zlatich, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 136*]

136 - Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, BEARING THE NAME OF THE HOLY SEE. The Most Holy Father, Pope Pius XII, happily reigning, has deigned, with paternal benevolence, to appoint His Eminence and Reverend Lord Cardinal Luigi Maglione as His Secretary of State, with the following venerable document:

My Lord Cardinal, Having diligently discharged the various offices entrusted to you by Our predecessors of blessed memory, you, My Lord Cardinal, have given such proofs of intelligent and industrious zeal that We

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are moved to confer upon you the important and weighty office of Our Secretary of State, with all the honors and privileges pertaining thereto. In doing so, We are certain that the interests of Our Holy Religion will find in you a discerning expert and a staunch defender. Thus, for the new services which you will dedicate to the good of the Church and of this Apostolic See, Our benevolence will be increasingly confirmed towards you, as a pledge of which We impart to you from the heart Our special and paternal Apostolic Blessing, that it may obtain for you from Divine Goodness the enlightenment and gifts necessary for the happy fulfillment of your new and delicate duties.

From the Vatican, 10th of March, 1939.

PIUS PP. XII

The same Holiness, with Bulls from the Apostolic Registry dated 14th of March, 1939, has deigned to appoint His Eminence and Reverend Lord Cardinal Frederick Tedeschini, His Datary, as Archpriest of the Patriarchal Basilica of the Vatican.

[*Latin ed. p. 137*]

137 From the Diary of the Roman Curia.

SACRED CONGREGATION OF RITES.

Tuesday, January 31, 1939, in the Apostolic Palace at the Vatican, the Ordinary and Particular Sacred Congregation of Rites was convened, with the participation of the Most Reverend and Venerable Lords Cardinals and the Venerable Prelates, Officials, to discuss the validity of the proceedings in the causes of the Servants of God:

1) Blessed Ludovico Maria Grignon de Montfort, Confessor, founder of the Congregation of Priests of the Missionaries of the Company of Mary and of the Institute of the Daughters of Wisdom.

2) Venerable Ignatius of Laconi, lay professed of the Order of the Friars Minor Capuchins.

3) Venerable Magdalene of Canosa, foundress of the Institute of the Daughters of Charity.

4) Venerable Guilelma of Rodat, foundress of the Congregation of the Sisters of the Holy Family.

5) Andrea Beltrami, priest of the Pious Salesian Society.

6) Anna of the Angels, of Monteagudo, professed nun of the Order of Saint Dominic.

7) Paulina Maria Jaricot, foundress of the Works of the Propagation of the Faith and of the Living Rosary.

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Tuesday, March 14, 1939, in the Apostolic Palace at the Vatican, the Preparatory Sacred Congregation of Rites was convened, with the participation of the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates, Officials, and Theological Consultors, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Filippina Duchesne, of the Society of the Sisters of the Most Sacred Heart of Jesus.

Tuesday, March 21, 1939, at the residence of His Eminence, the Most Reverend Lord Cardinal Alessandro Verde, Promoter or Relator of the cause of beatification and canonization of the Servant of God, Modestino of Jesus and Mary, professed priest of the Order of the Friars Minor, the Antepreparatory Sacred Congregation of Rites was convened, with the participation of the Venerable Prelates, Officials, and Venerable Theological Consultors, to discuss the heroic virtues of the same Servant of God.

Tuesday, March 28, 1939, in the Apostolic Palace at the Vatican, the Preparatory Sacred Congregation of Rites was convened, with the participation of the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates, Officials, and Theological Consultors, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Mary of Saint Euphrasia Pelletier, foundress of the Congregation of the Sisters of the Good Shepherd; miracles which are proposed for the solemn canonization of the Blessed.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138 SECRETARY OF STATE, by means of documents from the Secretary of State, dated January 28, 1939, the Holy Father Pius XI, of blessed memory, deigned to appoint the Most Eminent and Reverend Lords Cardinals Eugenio Tisserant, Ermenegildo Pellegrinetti, and Nicola Canali, as Members of the Supreme Tribunal of the Apostolic Signatura. By means of documents from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint: March 3, 14, 16, 17, 21, 22, 25, 31, 1939. The Most Illustrious and Reverend Monsignors Federico Callori di Vignale, Carlo Confalonieri, Diego Venini, Carlo Emanuele Toraldo, and Mario Nasalli Rocca di Corneliano, His Secret Chamberlains. The Most Eminent and Reverend Lord Cardinal Massimo Massimi, President of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. The Most Illustrious Signor Marchese Giacomo Serlupi Crescenza, His Grand Chamberlain. His Excellency, the Reverend Monsignor Luigi Fogar, titular Archbishop of Patrasso, Consultor of the Sacred Congregation for the Discipline of the Sacraments. The Most Eminent and Reverend Lord Cardinal Luigi Maglione, His Secretary of State, Member of the Supreme Sacred Congregation of the Holy Office. The Most Eminent and Reverend Lords Cardinals Michele de Faulhaber, Achille Liénart,

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Rodrigo Villeneuve, Luigi Maglione, and Giuseppe Pizzardo, Members of the Pontifical Commission for Biblical Studies. The Most Eminent and Reverend Lords Cardinals Francesco Marmaggi and Luigi Maglione, Members of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. The Most Eminent and Reverend Lord Cardinal Federico Tedeschini, His Datary, Member of the Cardinal Commission for the Administration of the Goods of the Holy See.

[*Latin ed. p. 139*]

From the "Diarium Romanae Curiae," March 13, 1938, with Apostolic Briefs, the Holy Father Pius XI, of blessed memory, deigned to appoint:

March 3: The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Institute of the Little Servants of Mary Immaculate (Tarnovia).

May 13: The Most Reverend Monsignor Antonio Bacci, Canonist of the Holy Apostolic Penitentiary.

January 20, 1939: The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Congregation of the Religious of Saint Joseph, under the protection of the Immaculate Mother of God (Ohambéry).

January 21: The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Archconfraternity of the Blessed Virgin Mary of Pity in the Campo Santo of the Teutons and Flemings, and of the attached College.

The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Institute of the Franciscan Sisters of the Immaculate Conception of Barra do Pirahy (Brazil).

With Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

March 12, 1939: His Excellency, the Most Reverend Monsignor Alberto Arborio Mella di Sant'Elia, his Master of the Chamber.

The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Pious Society of Saint Francis Xavier for Foreign Missions (Parma).

The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Prefect of the Sacred Congregation of the Council.

The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Prefect of the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Commentarium Officiale. NECROLOGIO, 3 decembris 1936. Reverendissimus Dominus Emanuele Irurita y Almándoz, Episcopus Barcinoensis. 3 februarii 1939. Reverendissimus Dominus Ioannes Franciscus Gnidovec, Episcopus Scopiensis. 7 Reverendissimus Dominus Anselmus Polanco, Episcopus Tuerulensis. Reverendissimus

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Dominus Gaudentius Iacobus Stanchi, Episcopus titularis Farbetensis. Reverendissimus Dominus Arturo Jara, Episcopus titularis Archelaidis. 10 Reverendissimus Dominus Eugenius Iacobus Grellier, Archiepiscopus titularis Caesareae Cappadociae. 24 Reverendissimus Dominus Vincentius Migliorelli, Episcopus titularis Samensis. Reverendissimus Dominus Ferdinando Rott, Episcopus Veszprimiensis. 3 Martii Reverendissimus Dominus Nicolaus Piccirilli, Archiepiscopus Lancianensis et administrator perpetuus Ortonae. Reverendissimus Dominus Armando Agostino Bahlmann, Episcopus titularis Argensis, et Praelatus Santarensis in Brasilia. Reverendissimus Dominus Cleto Cassani, Archiepiscopus titularis Acridensis. 11 Reverendissimus Dominus Albano Goodier, Archiepiscopus titularis Gerapoli Frigiae. Reverendissimus Dominus Philippus Mantini, Episcopus Cagliensis et Pergulensis. Reverendissimus Dominus Bernardus Mahoney, Episcopus Sioux Fallsensis. 20 Reverendissimus Dominus Iosephus Henricus Conroy, Episcopus Ogdensburgensis.

[*Latin ed. p. 141*]

Year XXXI, April 24, 1939 (Series II, Volume I), No. 5. ACTA APPOSTOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII, BY HIS OWN MOTION, CONCERNING ECCLESIASTICAL PRIVILEGES GRANTED.

Having, by the grace of the Most Gracious Supreme Pastor, recently arrived at the Pontifical See of Zvolen, we gladly turn our attention also to those Prelates and clerics who were present at the recent Conclave, whether as officials faithfully performing their duties, or as Cardinals of the Holy Roman Church accompanying the Conclave. Indeed, wishing to offer a testimony of our paternal charity and benevolence to these same individuals, we believe that nothing is more desired by them than that we grant them some spiritual benefit, one that is fitting and appropriate to their condition and sacerdotal dignity. Therefore, by our own motion and with certain knowledge, we grant the following ecclesiastical men, whose names are described below, the indulgence of a private oratory, not with the intention that they celebrate Mass therein habitually, since it is most fitting that a priest, established for the people, perform the sacred rites in churches for the benefit of the faithful, especially on holy days; but so that, in certain circumstances, whether due to illness or other reasonable cause, they may avail themselves of the private oratory.

ACTA, Volume VI, No. 5. April 24, 1939.

[*Latin ed. p. 142*]

Acts of the Apostolic See - Official Commentary 142. We decree, nevertheless, that this gracious indulgence be not used without the consent of their own Ordinary, who must first visit and approve the private oratory, either in person or through his delegate; nor on solemn feast days, or other

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days which the Ordinary, according to his prudent judgment, may deem it fitting to exclude. Furthermore, we grant to these priests that they may receive, once gratuitously, the thanks and provisions of any benefices that may be conferred upon them, as well as the Apostolic Letters pertaining to such matters. In contravention of anything to the contrary, even those things specifically mentioned. Given in Rome, at Saint Peter's, on the thirty-first day of the month of March, in the year 1939, the first of Our Pontificate. PIUS PP. XII.

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ALPHONSUS DE ROMANIS, O.S.A., Bishop titular of Porphyria, Sacristan of the Holy Pontifical Apostolic Chamber.

CAROLUS RESPIGHI, Prefect of the Apostolic Ceremonies.

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[*Latin ed. p. 143*]

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Coelestinus Amati; and the Most Reverend Lawrence, Cardinal Lauri; and Edmund Leclere; and the Most Reverend Joseph Ernest, Cardinal Van Roey; and Boleslaus Filipiak; and the Most Reverend August, Cardinal Hlond; and Xaverius Alert; and the Most Reverend Peter, Cardinal Segura y Saenz; and Nicholas Bartman; and the Most Reverend Justinian George, Cardinal Seredi; and William Galli and Ecclesius Terraneo; and the Most Reverend Alfred Ildefons, Cardinal Schuster; and Honoratus Carolus Nunes Manteiro; and the Most Reverend Emmanuel, Cardinal Gonçalves Cerejeira; and Salvator de Gaetano; and the Most Reverend Aloysius, Cardinal Lavitrano; and Peter McKevitt and Joseph Pristerny; and the Most Reverend Joseph, Cardinal Macrory; and Xaverius Jullien; and the Most Reverend John, Cardinal Verdier.

[*Latin ed. p. 144*]

From the Acts of the Apostolic See – Official Commentary by Father Lincoln Lemb S.T.: To the Most Reverend Father Sebastian, Cardinal Le Me Da Silveira Cintra. Ferdinand Baldelli: To the Most Reverend Father Raphael, Cardinal Rossi. Achilles Glorieux: To the Most Reverend Father Achilles, Cardinal Liénart. William Fletcher: To the Most Reverend Father Peter, Cardinal Fumasoni Biondi. Aemilius Marchetti: To the Most Reverend Father Frederick, Cardinal Tedeschini. Vincent Barale: Paul Nicole: To the Most Reverend Father Mauritius, Cardinal Fossati. To the Most Reverend Father Roderic, Cardinal Villeneuve. James Meneghello: Joseph Streit: To the Most Reverend Father Elijah, Cardinal Dalla Costa, and James Weinbacher: To the Most Reverend Father Theodore, Cardinal Innitzer. Paul Hindo: To the Most Reverend Father Ignatius Gabriel, Cardinal Tappouni. Adelmus Loreti: To the Most Reverend Father Henry, Cardinal Sibilia. Carmelus Aquilina: Salvator Vitale: To the Most Reverend Father Francis, Cardinal Margaggi. To the Most Reverend Father Aloysius, Cardinal Maglione. Armand Fattinnanzi: To the Most Reverend Father Charles, Cardinal Cremonesi. Yves Paul de Gibon: To the Most Reverend Father Henry, Cardinal Baudrillart. Lucian Dage: To the Most Reverend Father Emmanuel Celestine, Cardinal Suhard. Johannes Bonkal: To the Most Reverend Father Charles, Cardinal Kaspar. Father Joseph Güenechea S.J.: To the Most Reverend Father James Aloysius, Cardinal Copello. Aloysius de Despujel: To the Most Reverend Father Isidore, Cardinal Goma y Tomas. Fernand Quaresima: To the Most Reverend Father Peter, Cardinal Boetto. Andreas Bouquin: To the Most Reverend Father Eugene, Cardinal Tisserant. Joseph Marchetti: To the Most Reverend Father Adeodatus John, Cardinal Piazza. Martes Giusti: To the Most Reverend Father Hermenegild, Cardinal Valentinus Elwes, and Richard Smith: Hinsley. Pellegrinetti: To

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[*Latin ed. p. 145*]

Acts of Pope Pius XII, 145: ANTONIUS VILLAPLANA and IOANNES CARROLL: Appointed by Cardinal PIZZARDO. IOANNES MAURY: Appointed by Cardinal GERLIER. BERNARDINUS BOCCHINI: Appointed by Cardinal CACCIA DOMINIONI. IOANNES BORBONI: Appointed by Cardinal CANALI. ANTONIUS BONOMO: Appointed by Cardinal JORIO. S. S.: Appointed by Cardinal VINCENTII. FRANCISCUS TOMASETTI PUMA: Appointed by Cardinal FRANCISCUS. FRANCISCUS MANCORTI: Appointed by Cardinal CATTANI. P. AGNELLUS NAPOLI, C.R.M.: Appointed by Cardinal MAXIMI. SERGIUS MINELLI: Appointed by Cardinal MARIANI. IOANNES BAPTISTA BORINO: Appointed by Cardinal IOANNIS. IOSEPHUS DE GENNARO. P. OCTAVIUS MARCHETTI, S.I. P. GABRIEL MONTI, O.S.A. Fr. CAROLUS CREMONA, O.S.A.

HOMILY: His Holiness Pope Pius XII, in the Basilica VATICANA, during the Solemn Papal Mass on the Feast of the Resurrection of the Lord, April 9, 1939.

Venerable Brothers, beloved sons, since the Paschal celebrations offer us an opportunity to greet you with the greatest joy of our paternal heart, we say to you, most esteemed members of the Senate of the Church, to you, all who are present, Venerable Brothers in the Episcopate, to the Prelates and priests of ROMANO, and finally, to all the most beloved sons from the religious orders and from the Christian people—whose pious multitude seems to fill even this most spacious Petrine temple.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Commentarium Officiale

We believe that the most fitting way to begin our discourse is to repeat those most beautiful words with which the Divine Master, having risen from the dead, addressed his disciples: "Peace be with you." Indeed, a sign of peace and a greeting of peace! For it was announced that, with his coming, the "Prince of Peace" would arrive; and upon his birth, he was received with those angelic hymns: "Glory to God in the highest: and on earth peace to men of good will." Thus, the Redeemer of mankind became the herald and author of peace, according to the words of the Apostle of the Gentiles: "And coming, he preached peace to you that were afar off." But this peace was not devoid of struggles and contentions; for the Lord Christ, when "death and life contended wondrously," achieved it "And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth and the things that are in heaven," having attained it through a struggle unto death, as if the price of his blood and the victory he won were peace itself. Therefore, rightly and

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deservedly, the Apostle Paul not only frequently repeats that invocation, full of solace, "God of peace, Lord of peace," but, as if echoing the voice of the sacred prophets, he calls Jesus Christ our peace: "For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh." And indeed, it is highly fitting and desirable to reflect upon and consider these things at the present time, when peace is so greatly proclaimed, sought, and invoked by all. "For the good of peace is so great that... nothing is more pleasing to hear, nothing more desirable to desire, nothing finally can be found that is better." However, today, if ever, those words of the Prophet Jeremiah are appropriately applicable, which he puts into the mouths of men: "Peace, peace..."

[*Latin ed. p. 147*]

Acta Pii PP. XII 147 1 1 "pax: et non erat pax." Verum est, si oculos circumagimus, tristissima res occurrit! Nam in multis regionibus, cives, oblectantes ad suam sortem, sunt affligendi per timorem, quae mala praenuntiant. Anxietas trepidans animos hominum invadit, quasi pericula deteriora imminuerent. Quanta distantia ab illa serena et tuta "tranquillitate ordinis," quae pacem verum nomine continet! Et quid est, inquit, si filii eadem natione, saepe oblivosi communis stirpis et patriae, a commodis partium civilium, ab rixis et contentionibus, abstrahuntur et separantur? Quomodo, dico, potest esse pax, si ad centena milia, bene, multorum, hominum desit labor, ex quo non solum singuli cives honeste vivere possint, sed etiam multitudines eorum virtutes et facultates, quibus natura, studium et ars dignitatem humanae personae ornant, necessitate ingenua et decori exerceri possint? Quis non videt ex his adiunctis innumeras multitudines coalescere, in quibus, ob miserabile statum animorum et abiectionem – quae tam acerbum odium gignunt in eos qui luxurie vivunt et nullam auxilium indigentibus praebent – facile praedam agant illi qui mentibus corruptis, sub specie veritatis, doctrinas perniciosas insidiantur et alliciunt? Praeterea, quomodo potest esse pax, si inter Nationes desideratur mutua benevolentia et aequa rationum aestimatio, et consensus animorum, quae per iter civilis progressionis gentes dirigere possunt? Cum, contra, conventiones sollemniter sancitae et fides data interdum vi et securitate destituntur, quibus debita inter se fiunt et roborentur; qua de causa, pacem, quae omnibus desideratur, difficilius quotidie obtinere est. In hac formidabili tempestatate, vehementer hortamur omnes ut ad Regem Pacis et Victorem Mortis revertantur, a quo "O vos, filii oboedientiae, quanta gloria vobis tribuit!" (Jerem. VI, 14; VIII, 11; Ezech. XIII, 10). S. Aug., De Civ. Dei, XIX, 13.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Commentarium Officiale. We have heard these consolatory words, "Peace to you." He will grant us – as He has promised – peace, His peace, which, we say, is that which the world cannot

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give, peace; which, indeed, alone can compose and quell all disturbance and fear of the soul: "Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled: nor let it be afraid." But since the external tranquility of men depends on the internal, it is necessary, first of all, to care for the peace of the soul; and if it is lacking, to seek it out as soon as possible; and if it is present, to cherish, protect, and keep it safe. For Christ the Lord, not without the gravest deliberation of His mind, on this very day, when He first appeared to the Apostles risen from the dead, wished to add to the precious gift of His greeting, the Sacrament of Penance; so that on the very day of His glorious Resurrection, that salutary institution might arise, which restores and renews divine grace in the souls, which, from death, that is, from sin, is the triumph of life. To this inexhaustible font of forgiveness and peace, the pious Church earnestly calls all her children during this sacred paschal season. And if each and every one willingly and gladly obeys this exhortation, they will attain and enjoy a rich and flourishing life in Christ; and thus they will enjoy the sweetest joy of that peace, by which, obeying the Divine Redeemer most lovingly and perfectly, they will be able to overcome the snares and temptations of worldly pleasures. "But," as we might say, quoting St. Augustine, "must your mind be fit to overcome your lusts? Let it be subjected to the higher, and it will conquer the lower: and there will be peace in you, true, certain, and ordered. For what is the order of this peace? God commands the mind: the mind commands the flesh: there is nothing more ordered."

1314. You see, Venerable Brothers and beloved sons, upon what one and firm foundation true peace rests: namely, upon the eternal power of God, which it is the duty of everyone to acknowledge, observe, and worship, and to obey all His commandments. The due [observance] of this...

[*Latin ed. p. 149*]

149 The Acts of Pope Pius XII teach that to weaken or completely extinguish obedience to the Divine Creator is, indeed, to disturb or utterly destroy the tranquility of individual men, of the domestic order, of individual nations, and finally, of the entire human race. For God alone "will speak peace to His people, and to His saints, and to those who are converted to the heart." Only by the will of Almighty God—the supreme guardian of justice, and the supreme giver of peace—are "justice and peace kissed;" for, as the prophet Isaiah foretold: "And the work of justice shall be peace, and the service of justice quietness, and security for ever."

150, 151, 152, 153 Just as peace cannot exist without a certain order of things, so likewise, without justice, the order of things cannot stand. Justice, indeed, demands that due observance and obedience be given to legitimately constituted authority; that laws be wisely conformed to the common good, and that all obey them according to the dictates of conscience.

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Justice demands that all recognize and protect the sacred rights of human liberty and dignity; and that the countless riches and resources which God has poured forth throughout the entire world be distributed in a harmonious and just manner for the benefit of all His children. Finally, justice demands that the salutary works of the Catholic Church, which is the infallible teacher of truth, and the principal preserver of civil harmony, be neither scorned nor prohibited. If, however, the arms of violence succeed the noble scepter of justice, who can be surprised that a declining age does not bring the eagerly awaited light of pure peace, but rather the dark and bloody fires of war?

154 Indeed, justice strives to establish and maintain the order of things which constitutes the primary and essential foundation of lasting peace; yet, alone, it cannot overcome all the difficulties and obstacles that often stand in the way of establishing and maintaining tranquility.

[*Latin ed. p. 150*]

Acts of the Apostolic See - Official Commentary 150, because, if the charity of rigid and strict justice is not joined with a fraternal bond, the eyes of the mind are more easily obscured by a certain mist, so that they do not perceive the rights of others; and the ears become deaf, so that they do not hear the voice of that equity, which, if it were revealed with a willing and wise intention, could unravel and explain even the most harsh and bitter causes that arise in controversy. But when we speak here of charity, we mean that effective and generous charity which Christ instituted. We speak of charity which compelled the Divine Redeemer even to death, for the sake of our salvation: "He loved me and delivered himself for me"; of charity which "For the charity of Christ presseth us," and which does this so that "And Christ died for all: that they also who live may not now live to themselves, but unto him who died for them and rose again."; and finally, of charity by which Christ, moved, took "the form of a servant," so that all may be brothers in him, who is the "firstborn," that is, the sons of the same God, heirs of the same kingdom, and called to the joys of the same eternal blessedness. If the minds of mortals should finally draw from this love and rest in it, then, without doubt, a light of peace will shine upon the working human race. The disturbances of anger will be succeeded by the tranquility of the reasoning mind; to unrestrained and immoderate contention will be offered the helpful assistance of benevolence; and finally, to deceit, a just and mutual assessment of things and reasons; thus, presiding over such a stirring of the soul, rest and serenity will be received. Men will tread a path whereby they will return to friendly bonds, in which the advantages and benefits of each are distributed in a just and benevolent order; in which not even the losses of individuals are avoided, in order to attain the greater goods of the human family; in Galatians 2:20; 2 Corinthians 5:14; 2 Corinthi-

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ans 5:15; Philippians 2:7; Romans 8:29.

[*Latin ed. p. 151*]

Acta Pii PP. XII, 151, in quibus denique data publice fides probe volentibus omnibus in exemplum vigeat. Quae ut effecta dentur, utque flagrantissima haec vota Nostra ad exitum auspicato deducantur, Nos temperare Nobis non possumus quin singulis civibus, populis eorumque moderatoribus praefervidam illam ad pacem, iustitia caritateque innixam, invitationem hortationemque iteremus, quam, vixdum ad Supremi Pontificatus verticem evecti, ad eos omnes convertimus. Imprimis vero manus oculosque erigimus ad « Regem Regum et Dominum Dominantium », supplices eidem admoventes preces, quas hodiernis Paschalibus Sollemnibus sacra Eucharistici Sacrificii liturgia inducit: Domine Deus, qui per Ecclesiae vocem hisce diebus filios tuos omnes ad sacrosancta mysteria convocas, ad divinum nempe tuae carnis pabulum, ad sanctissimumque tui sanguinis potum; tu, qui singulos universos ad tuum altaris sacramentum congregatos exoptas, quod tuae est erga nos omnes caritatis munus pretiosissimum itemque signum ac vinculum illius amoris, qui nos fraterno foedere coniungit; tu, Domine Deus, «spiritum nobis... tuae caritatis infunde, ut quos sacramentis paschalibus satiasti, tua facias pietate concordes». Amen.

2 3 NUNTIUS RADIOPHONICUS A SSMO D. N. PIO DIV. PROV. PAPA XII AD UNIVERSOS HISPANIAE CHRISTIFIDELES DATUS, DIE XVI MENSIS APRILIS, ANNO MCMXXXIX.

Cum inmenso gaudio Nos dirigimus ad vos, filii carissimi Hispaniae Cattolicae, ut exprimamus vobis congratulationem paternam ob donum pacis et victoriae, quo Deus dignatus est coronare heroismum Christianum fidei et caritatis vestrae, probatum in tam multis et tam generosis suffragiis. Anhelante et confide, Predecessor Noster, de s. m., exspectabat hanc pacem providentiale, fructum sine dubio illius fecundae benedictionis, quam in primis diebus belli mittens, « ad quantos se proposuerant arduam et periculosam rem, ut defenderent et restaurarent iura et honorem ».

[*Latin ed. p. 152*]

"Acta Apostolicae Sedis" – Official Commentary 152, "Concerning God and Religion"; and We do not doubt that this peace shall be that which He Himself foretold from of old, "an announcement of a future of tranquility in order and of honor in prosperity." 2 The designs of Providence, most beloved sons, have once again been manifested concerning heroic Spain. The Nation chosen by God as the principal instrument of evangelization of the New World and as an impregnable bulwark of the Catholic faith, has just given to the proselytes of materialistic atheism of our century the most excellent proof that above all are the eternal values of religion and of the spirit. The tenacious propaganda and constant efforts of the enemies of Jesus Christ seemed to have sought to carry out in Spain a supreme experi-

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ment of the dissolving forces which they have at their disposal throughout the world; and although it is true that the Almighty has not yet permitted them to achieve their intent, He has at least tolerated some of their terrible effects, so that the world might see how religious persecution, undermining the very foundations of justice and charity, which are the love of God and respect for His holy law, can drag modern society into unsuspected abysses of wicked destruction and passionate discord. Persuaded of this truth, the sound Spanish people, with the two characteristic notes of their most noble spirit, which are generosity and frankness, rose up determined in defense of the ideals of Christian faith and civilization, deeply rooted in the fertile soil of Spain; and aided by God, "who does not abandon those who hope in Him" (Judith 13:17), they were able to resist the onslaught of those who, deceived by what they believed to be a humanitarian ideal of the exaltation of the humble, were in reality fighting only for the sake of atheism. This primordial significance of your victory leads Us to conceive the most hopeful expectations, that God, in His mercy, will deign to lead Spain along the sure path of its traditional and Catholic greatness; which must be the guiding star that directs all Spaniards, lovers of their Religion and their Fatherland, in the effort to organize the life of the Nation in perfect harmony with its most noble history of faith, piety, and Catholic civilization. For this reason, We exhort the Governors and Pastors of Catholic Spain, that they enlighten the minds of the deceived, showing them with love the roots of materialism and secularism from which their errors and misfortunes have sprung, and from which they might again sprout.

[*Latin ed. p. 153*]

The Acts of Pope Pius XII, page 153, affirms the principles of individual and social justice, without which the peace and prosperity of nations, however powerful they may be, cannot endure, and which are contained in the Holy Gospel and in the doctrine of the Church. We have no doubt that this will be the case, and the guarantee of our firm hope lies in the most noble and Christian sentiments, of which the Head of State and so many noble and faithful collaborators have given unequivocal proof, through the legal protection they have afforded to the highest religious and social interests, in accordance with the teachings of the Apostolic See. This same hope is also founded on the enlightened zeal and self-sacrifice of your Bishops and Priests, tempered by suffering, and also on the faith, piety, and spirit of sacrifice, which all classes of Spanish society have heroically demonstrated in terrible times. And now, recalling the ruins accumulated in the most bloody civil war that modern times remember, we, with a pious impulse, first bow our heads before the holy memory of the Bishops, Priests, Religious of both sexes, and faithful of all ages and conditions, who in such large numbers have sealed their faith in Jesus Christ and their love for the Catholic religion with their blood: "Maiorem hac dilectionem nemo habet,"

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"No man hath greater love than this" (John 15:13). We also recognize our duty of gratitude towards all those who have known how to sacrifice themselves to the point of heroism in defense of the inalienable rights of God and of the Religion, whether on the battlefields, or also dedicated to the sublime works of Christian charity in prisons and hospitals. Nor can we conceal the bitter sorrow that causes us the memory of so many innocent children, who, torn from their homes, have been taken to distant lands, often with the danger of apostasy and perversion: we desire nothing more ardently than to see them restored to the bosom of their families, where they will find again the fervent and Christian affection of their loved ones. And those others, who, like prodigal sons, seek to return to the house of the Father, we have no doubt that they will be received with benevolence and love. It is your task, Venerable Brothers in the Episcopacy, to counsel both these groups, that in their policy of pacification, they may follow the principles instilled by the Church and proclaimed with such nobility by the Generalissimo: principles of justice for the guilty and of benevolent generosity towards those who have erred. Our solicitude, also as a Father, cannot...

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Official Commentary, lest we forget those who have been deceived, those whom a mendacious and perverse propaganda has managed to seduce with flattery and promises. To them in particular, your pastoral solicitude must be directed with patience and gentleness: pray for them, seek them out, lead them back to the regenerating bosom of the Church and to the tender embrace of the Fatherland, and bring them to the merciful Father, who awaits them with open arms. Therefore, dearest children, now that the rainbow of peace has shone again in the sky of Spain, let us all unite from the heart in a fervent hymn of thanksgiving to the God of Peace, and in a prayer of forgiveness and mercy for all those who have died; and so that this peace may be fruitful and lasting, with all the fervor of Our heart, We exhort you to "maintain the unity of the spirit in the bond of peace" (Ephesians 4:2-3). Thus united and obedient to your venerable Episcopate, dedicate yourselves with joy and without delay to the urgent work of reconstruction, which God and the Fatherland expect from you. As a pledge of the abundant graces that the Immaculate Virgin and the Apostle James, patrons of Spain, and those that were earned by the great Spanish Saints, will obtain for you, We bestow upon you Our Apostolic Blessing.

EPISLE TO THE MOST REVEREND ALOYSIUS, TITULAR BISHOP OF S. PUDENTIANA, SECRETARY OF THE HOLY CONGREGATION FOR PUBLIC AFFAIRS OF THE CHURCH: CONCERNING THE ESTABLISHMENT, THROUGHOUT THE WORLD, OF SPECIAL PRAYERS TO THE BLESSED VIRGIN MARY, ESPECIALLY BY CHILDREN, FOR THE AT-

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TAINMENT OF CHRISTIAN PEACE FOR ALL PEOPLES AND NATIONS, DIVINELY IMPETRATED.

PIUS PP. XII

Dearest Son, greetings and Apostolic Blessing. — Since you are so close to Us in governing the Catholic Church, you know for certain how vehemently We desire and strive from God that, with justice and charity restored to souls and affairs, Christian peace may finally and securely be established for all peoples and nations, anxious and fearful in the present time. Having scarcely reached the pinnacle of the Supreme Pontificate in order to achieve this beautiful gift of God, we find that not all, but almost all, throughout the world...

[*Latin ed. p. 155*]

Acta of Pope Pius XII, 155. We exhort, with paternal affection, not only individual families, but also entire nations and their leaders; and we reiterated this invitation and exhortation on the solemn day of Easter, when, amidst an innumerable multitude gathered in the Basilica of Saint Peter, we celebrated the divine sacrifice with pontifical solemnity, imploring from Christ the Lord, the Conqueror of Death and Dispenser of heavenly gifts, peace and tranquility for all.

Now, as the month of May approaches, the month in which the faithful are accustomed to offer special prayers to the Virgin Mother, we earnestly desire that, above all, the most fervent supplications be offered in each diocese and in every parish. But we especially and expressly call upon those whom the Divine Redeemer, and We, who represent Him on earth, embrace with a tender heart and with the sweetest charity; namely, those who, in the bloom of their youth, shine with innocence, sweetness, and grace. Let fathers and mothers bring their children, or infants, to the altar of the Great Parent of God, according to their daily and pious custom; and let them offer them, together with the flowers of their gardens and fields, and with their own prayers and those of their children, to the Blessed Virgin. And how can the Heavenly Mother refuse to hear the voices of so many suppliants, who seek peace for citizens, peoples, and nations? How can she refuse, if, as the little ones pray, their voices mingle with those of the angels of heaven, who can be upon the angels of this world? Indeed, through the countless prayers offered by the Virgin Mary, she, who moves all hearts, will take up this cause as her own; and she will appease the Divine Son, so greatly offended by so many and such crimes, and will implore from Him Christian peace and fraternal concord for the peoples, calming the storms of affairs. And the Lord Jesus Christ Himself, who, while He was on earth, loved the innocent age with a singular affection; and who rebuked the Apostles for preventing the little ones from approaching Him, saying:

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"Whom when Jesus saw, he was much displeased and saith to them: Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God."; He Himself, we say, how can He more readily accept the prayers of children, who, with their pure and innocent hands, raise themselves to Him and to His Mother in supplication?

Therefore, as we say, using the words of our Predecessor, Leo the Great, of immortal memory: "Christ loves childhood, which He first received in spirit and then in body; Christ loves childhood, the teacher of humility, the rule of innocence, the form of gentleness." If, everywhere among the nations, in cities, in towns, and even in the most remote villages, wherever the light of the Gospel shines, a multitude of children will approach the sacred temples during the coming month to offer their prayers, we confidently hope that better times will come.

[*Latin ed. p. 156*]

May acts of the Apostolic See – an official record – with countless blessings and tranquility, for the benefit of the people, under the protection of the Virgin Mary, bring joy. Therefore, to you, our beloved Son, we command through these letters that, in the manner you deem most fitting, you make known these paternal wishes and exhortations to all, so that they may be successfully carried out by those sacred pastors and leaders. Meanwhile, truly encouraged by the sweetest hope, and already anticipating the fruits that we confidently expect to arise from this almost sacred gathering of prayers, we offer to you, our beloved Son, and to all those of our children, truly most dear, who willingly and gladly respond to this our exhortation, a pledge of heavenly gifts and of our paternal benevolence. We bestow our Apostolic Blessing with the greatest affection in the Lord. Given at Rome, near Saint Peter, on the tenth day of the month of April, in the year 1939, the first of our pontificate. PIUS PP. XII. ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTIONS. I. COLUMBUS (OHLAWA). A DIOCESE IS ESTABLISHED FROM THE ARCHDIOCESE OF COLUMBUS. THE TERRITORY OF "CHILAWENSIS" IS SEPARATED, FORMING A NEW SUFFRAGAN CHURCH. PIUS, SERVANT OF THE SERVANTS, FOR THE PERPETUAL REMEMBRANCE OF THE MATTER. It greatly and undoubtedly benefits the Catholic name to spread it more widely throughout the world if dioceses that are too extensive in territory are divided and new ones are established, to be entrusted to the governance and care of other watchful pastors. Considering this, and keeping it in mind,

[*Latin ed. p. 157*]

The Acts of Pope Pius XI, number 157, state that, not long ago, the Catholic faith has increased considerably in the island of Taprobane, especially in the vast territory of the Archdiocese of Columbus. After mature deliberation, with the advice of the venerable Brothers of Our

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Order, Cardinals of the Sacred Congregation for the Propagation of the Faith, We have decided to divide the Archdiocese of Columbus and to erect a new diocese. Therefore, with the fullness of Our Apostolic authority, and with the consent of those concerned or who may presume to have an interest, We separate and detach from the territory of the Archdiocese of Columbus the civil province of the northwest, commonly called the North-Western Province, and We erect a new diocese within its territory, which We order to be called "Chilawensem" from the city of Chilaw. We establish this new diocese as a suffragan of the Metropolitan Church of Columbus, and for the time being, We subject its bishops to the jurisdiction of the Metropolitan Archbishop of Columbus; and We entrust its secular clergy with the cares of the island of Taprobane. We establish the episcopal see and cathedral in the aforementioned city of Chilaw; and We elevate the church existing in that city, dedicated to the honor of the Blessed Virgin Mary of Mount Carmel, to the dignity and rank of a cathedral; therefore, We grant to the bishops of Chilaw, for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other cathedrals and their prelates commonly enjoy; and We subject them to the same burdens and obligations with which others are burdened. Since the addition of time prevents the immediate erection of a Chapter of Canons, We grant that, in the meantime, diocesan consultors be chosen to serve in place of the canons for the proper administration of justice. Furthermore, concerning the erection of the diocesan seminary, the governance and administration of the diocese, the election of a Capitular Vicar or Apostolic Administrator in the event of a vacancy, and all other matters pertaining to the rights and obligations of the clergy and the faithful, We command that what the sacred canons prescribe be observed. We also command that all documents and records pertaining to this new Chilaw diocese be, as soon as possible, transferred from the episcopal curia of Columbus to the curia of Chilaw, so that they may be religiously preserved in its archives. For all of the above matters, as established and decreed, We appoint the venerable Brother Leo Peter Kierkels, titular Archbishop of Salamis, Apostolic Delegate in the Orient, to carry them out, and We grant him the necessary and appropriate powers for this purpose, including the power to delegate to any person in ecclesiastical office, as he deems fit, to effect what is required, and We charge him with the duty of promptly transmitting to the Sacred Congregation for the Propagation of the Faith an authentic copy of the executed acts. *PraeACTA, vol. VI, n. 5. - April 24, 1939. 12*

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary: Furthermore, these Letters and everything contained within them may never, at any time, be deemed to be subject to a flaw of deception or prevarication, or to nullity

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by reason of intention, or by any other, even substantial and unforeseen, defect; but rather, they must be considered, as having been issued and emanating from certain knowledge and the fullness of authority, to be perpetually valid and to be, and to have, their full and complete effects, and to be inviolably observed by all to whom they apply; and We will and decree that, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene these matters, it shall be entirely void and of no effect; notwithstanding any rules established in synodal, provincial, general, and universal Councils, in special or general Apostolic Constitutions and Ordinances, and in any other dispositions of Our Predecessors, the Roman Pontiffs, and in all other matters, even those worthy of special mention. We further decree that to the transcripts of these Letters, even if printed, but signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, the very same faith shall be given as would be given to these Letters if they themselves were presented or shown. To no one is it permitted to infringe or contradict this page of division, erection, subjection, decree, commission, derogation, mandate, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifth day of the month of January, in the seventeenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FÜMASÓNI BIONDI, Chancellor. 8. R. E. 8. C. de Propaganda Fide Praef. Alfonsus Carinci, Proton. Apost. Vincentius Bianchi Cagliesi, Proton. Apost. Loco SB Plumbi Reg. in Cane. Ap., Vol. LX, n. 75. - Al. Trussardi.

[*Latin ed. p. 159*]

From the Acts of Pope Pius XI, Volume 159, Part II, Yokohama (Urawa):

A portion of the territory belonging to the Diocese of Yokohama is separated, and a new Apostolic Prefecture, "Urawa," is established, to be entrusted to the Order of the Friars Minor.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

That the fruits of the labors of those who preach the Gospel may be more abundantly obtained, it is certainly beneficial for dioceses existing in regions among the infidels, which extend over a very large territory, to be divided into parts, and from these to establish new dioceses or missions, entrusting them to other prelates, so that, with an increase in the number of pastors, the governance of the Lord's flock may be made easier.

Therefore, the venerable Brother Alexius Chambón, Bishop of the Diocese of Yokohama, to whom the care of the Society of Missions of Paris for foreign lands has been entrusted, requested this Holy See that a portion of the territory of his diocese, encompassing four civil prefectures, be

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separated, and that a new mission be established from this territory, to be entrusted to the Order of the Friars Minor. We, after consulting with the venerable Brothers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after carefully considering the unanimous and fervent desires of both the elected sons, the General Moderator of the aforementioned Society of Missions of Paris, and the General Minister of the Order of the Friars Minor, and after considering above all the spiritual good of the faithful, and after mature deliberation, having been presented with these requests, we have decided to grant them.

Therefore, as far as is necessary, and with the consent of those who may be concerned, or who may presume that their interests are involved, We, by the fullness of Our apostolic power, separate a portion of the territory of the aforementioned Diocese of Yokohama, encompassing the civil prefectures of Gumma, Tochigi, Haraki, and Saitama, and from this territory thus separated, We establish and constitute a new Apostolic Prefecture, which We order to be called "Urawa," from the city of Urawa, the principal city of the civil prefecture of Saitama, and We entrust it to the care of the Order of the Friars Minor, for Our own and for the good pleasure of the Holy See.

[*Latin ed. p. 160*]

160 We believe that the official commentary of the Acta Apostolicae Sedis is to be considered. Furthermore, we grant to this Prefecture of Urawa and to its Apostolic Prefects, for the time being, all rights and privileges, honors and powers, by which other Apostolic Prefectures throughout the world and their superiors are lawfully entitled and enjoy, and we subject them to the same burdens and obligations by which others are bound. We wish and command that all of these things, as above established and decreed, be considered valid and in force, notwithstanding any contrary provisions. Moreover, we decree that copies or excerpts, even printed ones, of these documents, duly signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith as if these documents themselves were presented or shown. To no one is it permitted to infringe or contradict this page of our deliberation, erection, concession, commission, statute, mandate, and will. If anyone should presume to attempt such a thing with audacious temerity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifth day of the month of January, in the seventeenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI

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Cancellarius
8. R. E.
8. C. de Propaganda Fide
Praef. Alfonsus Carinci, Proton. Apost.
Vincentius Bianchi Cagliesi, Proton. Apost.
Loco £8 Plumbi
Reg. in Cane. Ap., Vol. LX, n. 69. - Al. Trussardi.

[*Latin ed. p. 161*]

Acts of Pope Pius XI, Volume 161, Part III, BURMA, NORTHERN.

The Apostolic Vicariate of Northern Burma is divided, and a new Apostolic Prefecture, "of Bhamo," is established; and the Vicariate changes its name.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Burma, Northern,

The Apostolic Vicariate of Northern Burma extends over such a vast territory that it is difficult, and almost impossible, for one, even the most vigilant, Prelate to govern it. Therefore, the Most Reverend Albert Peter Falière, titular Bishop of Clismata and Superior of that Vicariate, deemed it opportune to bring this matter to the attention of the Apostolic See, so that a part of the territory of his Vicariate might be separated, and a new mission established. We, therefore, after mature deliberation, with the advice of our Venerable Brothers, the Cardinals of the Most Holy Roman Church, who preside over the Sacred Congregation for the Propagation of the Faith, and with the favorable opinion of the Venerable Brother Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Orient, and with the sole intention of promoting the Catholic name in that region, have decided to grant the petitions presented to Us. Therefore, to the extent that it is necessary, and with the consent of those who may be concerned, We, by Our supreme authority, separate a portion of the territory of the Apostolic Vicariate of Northern Burma, encompassing the civil districts of Bhamo, Myitkyina, and Katha, with the exception of the subdivision of Mogok, and also the Hukaung Valley, and We establish and constitute this as an Apostolic Prefecture, to be called "of Bhamo." We entrust the care of the preaching of the Gospel in this new Prefecture to the Society of Saint Columban for Missions among the Chinese, who are already working so diligently in that region, but with Our approval and that of the Holy See. Furthermore, We decree that the Apostolic Vicariate of Northern Burma shall change its name, and shall henceforth be called "of Mandalay." Therefore, We grant to this new Prefecture of Bhamo, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, by law, to those other Apostolic Prefectures throughout the

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world, and to their Prelates.

[*Latin ed. p. 162*]

The Acts of the Apostolic See - Official Commentary, 162, enjoy and share in the benefits, and we bind them equally with the same burdens and obligations with which others are bound. We wish and command that all of these things, as above established and decreed, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, we decree that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full faith and credit as if the original documents themselves were presented or shown. To no one is it permitted to infringe upon or contradict this decree of division, erection, constitution, commission, statute, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifth day of January, in the seventeenth year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Secretary of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith. Alfonsus Carinci, Apostolic Protonotary. Vincentius Bianchi Cagliesi, Apostolic Protonotary. *Loco* [illegible] Plumbi Reg. in Cane. Ap., Vol. LX, n. 73. - Al. Trussardi.

LETTERS I TO THE MOST REVEREND FATHER GEORGE, TITULAR BISHOP OF ST. MARY OF THE PEOPLE, HOLY ROMAN CHURCH, CARDINAL MUNDELEIN, ARCHBISHOP OF CHICAGO, WHOM THE HOLY FATHER SENDS AS HIS LEGATE TO THE EUCHARISTIC CONGRESS IN THE UNITED STATES OF AMERICA, TO BE HELD IN NEW ORLEANS.

PIUS PP. XI, Beloved Son, greetings and Apostolic Benediction.

Already for some time, that is, since the end of last year, preparations are being made with pious prayers offered to God and with great eagerness of spirit for the eighth Eucharistic Congress to be held in the United States of America, in New Orleans. This we have gladly received.

[*Latin ed. p. 163*]

Acta Pii PP. XI 163. What purpose does such a gathering of Catholic faithful serve, if not to strengthen and more effectively demonstrate the sweet and peaceful kingdom of Christ the King in all regions of this most noble nation, and in all classes of citizens? For it has been proven by experience that, from these Eucharistic gatherings, not only do individuals return home with a greater zeal for charity, but also the entire people are moved with a certain divine power and virtue inherent in the very sacred ceremonies, and are strongly aroused to better things. From this stirring of souls, it results that a new ardor, as it were a new blood, flows through

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the veins of Christian society. Therefore, we, who hold nothing more dear than the good and prosperity of the human race, having already, with paternal affection, praised all the plans and undertakings prepared for the Eucharistic Congress, so too do we desire to be present in some way and to preside over the upcoming celebration. Therefore, you, our beloved Son, who, as Prefect of so great a Metropolitan See, shine with both the splendor of the Roman purple and with fervent piety towards the Sacrament in Aoste, we choose and appoint as our Legate, that you, representing our very person, may preside over the Eucharistic Congress being celebrated in New Orleans in the name of Ourselves and with Our authority. We have a joyful hope that the divine Redeemer of the human race, wonderfully hidden under the Eucharistic veils, having been so earnestly invoked in prayer by so many, and publicly and openly honored with such splendid pomp, may restore and grant harmony and concord to the nations that are unjustly at war with each other. In the meantime, let the Apostolic Blessing be a sign and a harbinger of heavenly assistance, which we impart to you, our beloved Son, and to the companions of this Legation, to the diligent Archbishop of New Orleans, to the other Prelates, to the magistrates, to all the faithful who participate in the sacred ceremonies, infused with charity in the Lord. Given from Gandulf Tower near Rome, on the ninth day of the month of September, in the year 1938, in the seventeenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary II TO REVEREND FATHER ILDEPHONSUS M. CLERICI, SUPERIOR GENERAL OF THE CONGREGATION OF THE REGULAR CLERGY FOUNDED BY SAINT PAUL THE APOSTLE, AT THE BEGINNING OF THE FOURTH CENTURY AFTER THE DEATH OF SAINT ANTHONY MARY ZACCARIA, FOUNDER OF SAID SOCIETY.

PIUS PP. XI, Beloved Son, I grant you greetings and the Apostolic Blessing.

Five years ago, when the fourth century was happily completed since the approval of this Congregation, remembering the outstanding merits of the same, We celebrated a joyful event with Our prayers and blessings. Now, however, as the years pass, and it is already the time since the most pious death of the Founder of this Society, Saint Anthony Mary Zaccaria, a new and welcome opportunity is given to Us to congratulate you from the heart, and also to enrich with Our participation and authority the sacred celebrations that are approaching in the coming year.

Indeed, the life of your Founder shines so brightly with outstanding virtues and deeds, that if those who diligently serve Christ, especially the religious members, contemplate it, they will be strengthened to strive for the perfection of Christian life, and to pursue the very heights of holiness.

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Truly, the fervent piety towards God, the tender devotion towards the Blessed Virgin, the abundant charity towards one's neighbor and the generosity towards the poor and afflicted, the outstanding knowledge of literature and sciences, together with exquisite knowledge of the ailments of body and soul, and finally, the integrity of life, always joined with the greatest humility, shone so brightly in this most holy man, and radiated so intensely around him, that he was called by his fellow citizens both an angel and a father of the homeland, and his house was a refuge for the poor.

Furthermore, it is worthy of note that, following in the footsteps of Saint Paul the Apostle, he promoted the worship of the crucified Christ with particular zeal, and it is shown that he established the custom of frequently receiving the Holy Eucharist, and that he instituted the solemn rite of adoration for three days.

This most precious heritage of virtues and benefits, he took care to pass on to posterity through the societies of Regular Clergy and the Societies of Holy Angels, for which he laid the foundation. Therefore, it seemed opportune to this Congregation to prepare for the upcoming four-hundredth anniversary celebrations, not only to commemorate the outstanding examples and deeds of the Founder, but also to promote the pursuit of holiness more vigorously among the members, and to foster the works of religious zeal with ever greater fervor, among which...

[*Latin ed. p. 165*]

The acts of Pope Pius XI, number 165, include the spiritual exercises of clergy and laity, sacred missions to be celebrated in the homeland and among foreign nations, and, above all, a diligent concern for young people, whose ranks are formed in your colleges, in doctrine and morals, so that, through the associations of the Catholic Action, they may maturely become valuable aids to the ecclesiastical hierarchy in promoting the salvation of souls. We commend these most noble undertakings and purposes with a willing heart, and we greatly congratulate you, beloved son, and all those under your leadership, as well as the pious society of the Angelic Virgins, and we share from the heart the sacred ceremonies that are held in honor of the illustrious Lawgiver, praying that the fruitful studies and plans of yours may be brought to the desired outcome. May this, meanwhile, be a sign of the assistance of the heavens and a witness to our particular affection, and may the Apostolic Blessing be given to you, beloved son, and to the entire congregation, and to the society of the sacred Angelic Virgins, most lovingly in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of November, in the year 1938, in the seventeenth year of Our

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pontificate. PIUS PP. XI.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis — Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION OF HAILEYBUREN-TROIS-RIVIÈRES IN CANADA, DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. The territories of the civil counties of St. Maurice and La Violette, hitherto belonging, with regard to ecclesiastical governance, in the northern part to the Diocese of Haileybury, and in the southern part to the Diocese of Trois-Rivières in Canada, are to be, for the benefit of ecclesiastical order, assigned in their entirety to the aforementioned Diocese of Trois-Rivières. Therefore, Our Holy Father, Pope Pius XI, of blessed memory, having carefully considered the consent of both the Most Reverend Aloysius Rhéaume, Bishop of Haileybury, and the Most Reverend Alaphridi Odilon Comtois, Bishop of Trois-Rivières in Canada, and having heard the prayers presented, graciously decided to approve. Wherefore, the same Holiness, by the authority of the present Consistory Decree, has decreed that the aforementioned northern part of the territory of the civil counties of St. Maurice and La Violette, belonging to the Diocese of Haileybury, shall be separated therefrom and, together with all the faithful, permanently united to the Diocese of Trois-Rivières in Canada, thereby changing the boundaries of both dioceses in this manner. To carry out these matters, Our Holy Father has deigned to appoint the Most Reverend Hildebrand Antoniutti, Archbishop of Synnades in Phrygia, as Apostolic Delegate in the Canadian Prefecture, granting him the necessary and appropriate powers, including the power to delegate to any person holding ecclesiastical office, to fulfill the aforementioned purpose, and to send, as soon as possible, to this Sacred Consistory Congregation an authentic copy of the completed execution. All contrary things notwithstanding. Given at Rome, from the Offices of the Sacred Consistory Congregation, on the 3rd day of December, 1938. Fr. R. C. Card. Rossi, Secretary. L.ffiS. V. Santoro, Assistant.

[*Latin ed. p. 167*]

167 The Sacred Consistorial Congregation II of HAILEYBUREN has issued a decree concerning the change of the title of the diocese and the translation of the episcopal see. For the better governance of the diocese of Haileybury, the Most Reverend Aloysius Rhéaume, Bishop of that Church, humbly petitioned that the episcopal see be transferred from the city of Haileybury to the city of Timmins, with the consequent change of the title of the diocese and the cathedral church. Furthermore, Our Holy Father Pius, Divine Provider of the Holy Apostolic See XI, after careful consideration, graciously approved of these petitions, with the consent of those con-

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cerned, or those who are presumed to consent, and, by the fullness of Apostolic authority, he transfers the episcopal see of the diocese of Haileybury to the city of Timmins, from which the same diocese will henceforth be called "Timminsensis." Moreover, His Holiness has deigned to elevate the church dedicated to God in honor of Saint Anthony of Padua, located in that same city, to the status of the cathedral of the same diocese of Timmins, with all the rights and privileges pertaining to it, subject to the laws of the land; and therefore, the cathedral status of the church under the title of the Holy Cross, located in the city of Haileybury, is suppressed. To carry out these matters, Our Holy Father has appointed the Most Reverend Hildebrand Antoniutti, Archbishop of Synnada in Phrygia, as Apostolic Delegate in the Canadian Territory, granting him the power, even to delegate to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to send the first authentic copy of the completed act to this Sacred Consistorial Congregation. Concerning these matters, the same Holiness has ordered that this Consistorial Decree be issued, with the same validity as if Apostolic Letters sealed with lead had been dispatched. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Holy Consistorial Congregation, on the 10th of December, 1938. Fr. R. C. Card. Rossi, Secretary. L. s. V. Santoro, Assistant.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary III PROVISIONS REGARDING CHURCHES. By Decrees of the Sacred Congregation of the Consistory, the Supreme Pontiff, Pope Pius XI, of blessed memory, provided for the following churches with their proper pastors, namely: on January 21, 1939. — To the titular episcopal Church of Myricenae, he appointed the Most Reverend Father Charles Silva Cotapos, formerly Bishop of the Church of Talca. On January 30th. — To the cathedral churches of Cava de' Tirreni and Sarno, perpetually united with each other, he appointed the Reverend Father Francis Marchesana, of the diocese of Crema, as their pastor. On February 15th. — To the cathedral church of Sessa Aurunca, he appointed the Reverend Father Caietan De Cicco, Rector of the Major Seminary of Naples. On March 3, 1939. — By decrees of the Sacred Congregation of the Consistory, His Holiness, Pope Pius XII, by divine providence, provided for the following churches with a new pastor, namely: — To the cathedral church of Nuoro, he appointed the Reverend Father Felice Beccaro, archpriest and parish priest of the church of the Blessed Virgin Mary, assumed into heaven, in the town of "Ovada," in the diocese of Acqui. — To the cathedral church of Ozieri, he appointed the Reverend Father Francis Cogoni, archiepiscopal chancellor of the archdiocese of Cagliari. — To the cathedral church of Algare, he appointed the Reverend Father Adulphus Ciuchini, of the Order of the Blessed Virgin Mary of Mercy for the redemption of captives, as parish

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priest of the church of Our Lady of Bonaria in the city of Cagliari. — To the titular episcopal Church of Dagne, he appointed the Reverend Father Aloysius Andrade, O.F.M., and constituted him Auxiliary to the Most Reverend Father Ismael Perdomo, Archbishop of BogotÃ¡.

[*Latin ed. p. 169*]

SACRED CONGREGATION FOR THE EASTERN CHURCH

DECREE CONCERNING THE SUBMISSION OF AN ANNUAL REPORT TO THE SACRED CONGREGATION BY PRIESTS OF THE EASTERN RITE WHO HAVE CHARGE OF SOULS OUTSIDE THE TERRITORIAL LIMITS OF THEIR OWN PATRIARCHATE, AND WHO ARE UNDER THE JURISDICTION OF AN ORDINARY OF A DIFFERENT RITE.

It has always been the desire of the Sacred Congregation for the Eastern Church to provide spiritual assistance to the faithful entrusted to its care, not only to those who reside within the territorial limits of their own Patriarchates, but also to those who, either by their neo will or by some necessity, are located outside those same limits, and are under the jurisdiction of an Ordinary of a different rite. For this reason, the Sacred Congregation has frequently commended this assistance to priests devoted to it, has given advice, and has imposed certain obligations. Among these, it has desired that each of these priests submit annually a report, signed by themselves and approved by the local Ordinary, in which they will report annually on the faithful and on the ministry exercised by them for the good of those faithful. It is fitting to recall again what is contained in the decree "Qua sollerti" of December 23, 1929, and in the Instruction of September 26, 1932: "At the end of each year, from the date indicated in the rescript, each Eastern priest who resides in the aforementioned regions is obliged to submit a written report to the Sacred Congregation for the Eastern Church concerning the religious state of his faithful and the sacred ministry performed; and this report shall be presented to the local Ordinary, so that he may, with his authority, confirm it in writing, adding appropriate notes; and the Ordinary himself shall transmit it to the Sacred Congregation."

In order that this obligation may be more easily and fully fulfilled by each priest to whom this duty is entrusted, a model is presented according to which the aforementioned reports shall be drawn up annually in the future. Taking this opportunity, the Sacred Congregation earnestly urges the Eastern priests who provide spiritual care to the faithful of their rite in foreign regions to show them full and truly paternal concern, and to nourish the souls entrusted to their care "Neither as lording it over the clergy but being made a pattern of the flock from the heart," so that they may rejoice, not only themselves, but also the local Ordinaries where they

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reside, and the superiors of the rite to which they belong.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary. All of which the Most Holy and Divine Pope Pius XI deigned to approve in an Audience, on the 9th of November, in the year 1938, granting the following to the undersigned Cardinal Secretary of State, and ordering that it be made public by the present decree. Given in Rome, from the Offices of the Holy Congregation for the Eastern Church, on the 16th of November, in the year 1938. E. Card. TISSERANT, Secretary of State. L. © S. I. Cesarmi, Assistant. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE CHANGE OF BOUNDARIES BETWEEN THE APOSTOLIC VICARIATES OF LISALA AND OF THE BELGIAN OUBAngUI. In order that the Catholic truth may be spread more easily and appropriately in the Belgian Congo, it has been deemed most fitting to proceed with a new designation of the boundaries between the Apostolic Vicariate of Lisala, entrusted to the Fathers of the Congregation of the Most Sacred Heart of Mary, and the Apostolic Vicariate of the Belgian Ouabangui, entrusted to the care of the Order of the Friars Minor Capuchin. Therefore, the Most Eminent and Reverend Fathers, members of this Sacred Congregation for the Propagation of the Faith, having considered the matter carefully in a plenary meeting held on the 18th of November of the current year, and having taken into account both the favorable opinion of His Excellency, the Most Reverend Monsignor John Dellepiane, Apostolic Delegate in the Belgian Congo, and the opinions of the two Ordinaries concerned, with unanimous agreement, have decided that the western region of the Apostolic Vicariate of the Belgian Ouabangui, which, towards the south of the aforementioned Vicariate, lies between the Apostolic Vicariates of Lisala, Brazzaville, and Ouabangui-Chari, should be separated from the Apostolic Vicariate of the Belgian Ouabangui and annexed to the Apostolic Vicariate of Lisala, so that the aforementioned Apostolic Vicariate of the Belgian Ouabangui, in the aforementioned part, shall henceforth have relations with the Vicari-

[*Latin ed. p. 171*]

The Sacred Congregation for the Propagation of the Faith, having considered the Apostolic Brief concerning Lisala, establishes the following boundaries: from the sources of the Keya river, a line of division of the waters between the rivers Mbanga (Ngiri) and Esobe, up to the sources of the river called Poko; thence a straight line to the confluence of the rivers Esobe and Lua; then the course of the Lua river up to the place where it flows into the Oubangui river. This decision, having been reported to the Most Holy Father on December 13th of the same year by the undersigned Secretary of this Sacred Congregation, was approved and confirmed by

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the Supreme Pontiff, who ordered the drafting of the present Decree concerning the matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th day of the month of December, in the year of Our Lord 1938. P. Card. FUMASONI BIONDI, Prefect. L. S. Celsus Constantini, Archbishop titular of Theodos, Secretary. II. A PORTION OF THE TERRITORY OF THE DIOCESE OF LAHORE IS SEPARATED AND ADDED TO THE APOSTOLIC PREFECTURES OF KAFIRISTAN AND KASHMIR. Whereas the Most Reverend Father Hector Catry, Bishop of Lahore, and the Reverend Father Joseph Patrick O'Donohoe, Apostolic Prefect of Kafiristan and Kashmir, have petitioned that the territory comprising the civil districts of Shahpur and Gujrat, and the subdivision of Pind-Dadan-Khan, be separated from the Diocese of Lahore and added to the Apostolic Prefectures of Kafiristan and Kashmir; the Most Eminent Fathers, entrusted with the propagation of the Christian name in this Sacred Council, having considered the favorable opinion of the Most Reverend Father Leo Peter Kierkels, Archbishop titular of Salamis and Apostolic Delegate in the Orient, and having held plenary meetings on the 28th day of the month of November, considering that this transfer of territory would greatly benefit both the Christian people and the easier propagation of the faith among the non-believers, they decided that the matter should be presented to the Supreme Pontiff. This decision of the Most Eminent Fathers was reported to the Most Holy Father Pius Divine Providence XI, by the undersigned Secretary of this Sacred Congregation for the Propagation of the Faith, on this day.

[*Latin ed. p. 172*]

The Acts of the Apostolic See – Official Commentary – ceased, having been ratified and confirmed, and the territory, as previously described, was separated from the diocese of Lahore and annexed to the Apostolic Prefecture of Kafiristan and Kashmir, and the present Decree concerning the matter was ordered to be drawn up. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th day of the month of December, in the year of Our Lord 1938. P. Card. FUMASONI BIONDI, Prefect. L. © S. t Celsus Constantini, Archbp. tit. Theodos., Secretary.

SACRED CONGREGATION FOR RITES

OF MASSILIEN.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, AEMILIA DE VIALAR, FOUNDRESS OF THE INSTITUTE OF SISTERS OF SAINT JOSEPH FROM THE APPARITION.

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REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES THERE IS EVIDENCE IN THE CASE AND FOR THE EFFECT OF WHICH WE ARE SPEAKING, CONCERNING THE LIFE OF THE VENERABLE AEMILIA DE VIALAR.

Like that of Christ, the life of the Venerable Aemilia de Vialar was a cross and a martyrdom; therefore, by sharing in the sufferings of Christ, she became a noble member of His, and thus, it is rightly believed, she now rejoices in the revelation of His glory, having obtained the reward of her sufferings. Entirely devoted to one God, she bravely overcame all that was adverse with an unconquered spirit, and, by the brilliance of her heroic virtues, she not only magnificently illuminated the Institute which she founded, but also the entire Christian family. We call them heroic virtues, because, with the approval of the Most Holy Pope Pius XI of blessed memory, the Sacred Congregation of Rites, on the 19th of March, in the year of Our Lord 1935, decreed that these were to be considered as such. And it seems that God desires to elevate His handmaid to higher honors. For, through her intercession, many graces are granted to the faithful people, and true miracles have occurred. And indeed, among the many such wonders, two healings have been chosen, which, as being beyond the powers of nature, could have been accomplished only by God Himself.

[*Latin ed. p. 173*]

173 The Sacred Congregation of Rites, in the city of Marlia, in the Archdiocese of Lucania, on June 9th, in the year of Our Lord 1926. Iolanda Della Santa, suffering from a delicate constitution, was afflicted by an acute osteomyelitis of the cervical vertebrae, accompanied by a severe meningeal inflammation, to such an extent that, according to the judgment of the doctors, she was brought very close to the extreme limit of life. When all remedies had proven ineffective, fervent prayers were offered to the Most Holy Trinity, in the late hours of the day of June 8th, by the Sisters of St. Joseph from the Apparition, or by the sick woman's domestic staff, imploring that healing might be obtained through the intercession of the Venerable Emilia, and a particle of her relics was placed under her pillow. It is truly marvelous! Iolanda, after this particle was barely placed, ceased her cries, was able to fall asleep shortly thereafter, and began to lose her fever. The following morning, she was declared perfectly healed by the doctor, and she did not relapse into the same illness. Three experts appointed by the Sacred Congregation, with unanimous agreement, fully concur regarding the diagnosis, the unfavorable prognosis, and the judgment that the healing exceeded the powers of nature. A second healing occurred in Syria, within the jurisdiction of the Apostolic Vicariate of Alep. In the beginning of December of the year 1925, the young girl Anna Elias began to suffer from a fever, which burned so intensely that, for a month and more, she was deprived of her senses, weakened in her strength, afflicted

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by delirium and nervous agitation, and emitted terrifying cries. Only the sacrament of Extreme Unction could be administered to her. Anna was in these very grave conditions when, on January 26th, 1926, at half-past two in the afternoon, she was fervently invoked through the Venerable Emilia, and her image was placed under the pillow of the sick girl. Shortly afterward (not more than four hours later), the mother of the other sick girl entered the room and found the girl quiet, perfectly conscious, and kissing the image of the Venerable. The religious sisters of the hospital proclaimed the miracle, and the following day, the doctor himself declared the girl to be perfectly healed, which he later confirmed in writing, and affirmed that this healing had occurred solely through the work of God. Three experts appointed by the Sacred Congregation fully confirm the opinions of the attending physicians. Regarding both healings, in Lucania and in Alep, processes were completed with Apostolic authority, and the legal validity of which was duly recognized by a decree of June 5th, 1936. Concerning both miracles, they were first presented before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, as Promoter of the Cause, on December 7th, in the year 1937, in the preparatory Congregation, *ACTA*, Vol. V, No. 5, pages 24-4-939.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - The official commentary was debated: then in the preparatory session on July 5th of this year; finally, in the general session before His Most Holy Name, Pope Pius XI, on November 22nd of the past year, in which the Most Reverend Cardinal Relator proposed the question: Concerning what miracles does it consist in the case and regarding the effect of which we are speaking? And the Most Reverend Cardinals, officials, and Consultor Fathers presented their opinions. The Most Blessed Father, having attentively heard the votes, decreed that prayers should be offered with great insistence, so that, in this matter of such importance, greater light might be granted by God before He would pronounce His judgment. He chose the day of December 11th, the Third Sunday of the Sacred Advent, to pronounce the final judgment. Therefore, to the Most Reverend Cardinals Charles Salotti, Prefect of the Sacred Congregation, and Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, Relator of the Cause, as well as to the Reverend Father Salvatore Natucci, Promoter of the Faith, and to myself, the undersigned Secretary, having assembled in the sacred and hallowed place, He decreed: That it is established that there was an instantaneous and perfect healing of Iolanda Della Santa from acute osteomyelitis of the cervical vertebrae with meningeal involvement, and of Anne Elias, a young girl, from a severe case of typhus. He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation. Therefore, let the spiritual daughters of the Venerable Emilia rejoice, again and again; for the Lord, by illuminating her Mother with the splendor of

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heroic virtues and miracles, has magnificently prepared the way for her to receive the highest honors in the altar. Given in Rome, on December 11th, the Third Sunday of the Sacred Advent, in the year of Our Lord 1938. C. Card. SALOTTI, Prefect of the Sacred Congregation. L. © S. A. Carinci, Secretary.

II. NORMS TO BE OBSERVED IN CONDUCTING ORDINARY PROCEEDINGS IN HISTORICAL CAUSES.

Deeply concerned for the Causes of Beatification and Canonization of the Servants of God, His Most Holy Name, Pope Pius XI, by divine Providence, deemed it necessary to renew the old custom and order, in the judicial form, in historical or ancient Causes, especially concerning those matters pertaining to proofs; which was appropriately sanctioned by a Motu Proprio on February 6, 1930. Therefore, in order to properly execute the prescriptions of the Supreme Pontiff, and guided by the very nature of the matter and by experience, it was deemed necessary...

[*Latin ed. p. 175*]

175 The Sacred Congregation of Rites has established appropriate norms to be faithfully observed regarding Ordinary Processes instituted in historical causes. For this reason, this Sacred Congregation of Rites, having before its eyes what is established concerning this matter in the Code of Canon Law, adds the following specific norms: 1. Before a Process is instituted, the Ordinary, after hearing the Promoter of the Faith or Fiscal, shall establish a Commission of three members, whose expertise in historical methods and in archival investigations is entirely proven. It is the duty of these members "in solidum" to collect all written sources concerning the life, virtues, or martyrdom, the ancient reputation of sanctity or martyrdom, or the ancient cult of the Servant of God. 2. If the Servant of God belonged to a religious Family, two members of the Commission must be external to that religious Family. 3. The members of the Commission must be sworn in as "officially sworn witnesses," both in the Process concerning the examination of writings, in which they shall testify regarding the writings of the Servant of God which they themselves have discovered in their investigations, and in the Process concerning the reputation of sanctity, virtues, or martyrdom, and miracles. In this latter Process, they shall enumerate and describe individually the investigations which they have carried out. Furthermore, they must declare under oath: 1° that they have carried out all investigations and have collected all that can in any way refer to the Servant of God; 2° that they have not adulterated or mutilated any document or text. These witnesses shall also be questioned regarding the authenticity and value of each document or text presented. 4. Documents and written testimonies collected in the aforementioned investigation must be included in the Process, either in the original, or in a photographic copy of the original, or in an authentically recognized copy. 5. All witnesses, in their responses

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to the interrogatories and to the articles concerning the life, virtues, ancient reputation of sanctity or martyrdom, or the ancient cult, shall omit all information which has become known to them only from reading the written testimonies. These norms, which Our Most Holy Lord Pope Pius XI approved in an audience granted to the undersigned Cardinal Prefect of the Sacred Roman Congregation on January 4, 1939, have been ratified and are to be observed by all to whom they apply. Contrary provisions notwithstanding. Rome, January 4, 1939. C. Card. SALOTTI, Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, April 1, 1939, the Holy Father received in a solemn Audience His Excellency, Mr. Hildebrando Pompetj Pintoacoly, Extraordinary and Plenipotentiary Ambassador of Brazil, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. On Tuesday, April 18, 1939, in the Apostolic Palace of the Vatican, the Sacred Congregation of Rites was convened in a preparatory session, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the theological Consultors, discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Joaquina de Vedruna, widow of Mas, foundress of the Institute of the Discalced Carmelites of Charity.

SECRETARY OF STATE. APPOINTMENTS. By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

March 20, 1939. The Eminent and Reverend Lord Cardinal Nicola Canali, President of the Pontifical Commission for the State of the City of the Vatican.

April 5, 1939. The Eminent and Reverend Lords Cardinals Giuseppe Pizzardo and Domenico Mariani, Members of the Pontifical Commission for the State of the City of the Vatican.

April 15, 1939. The Eminent and Reverend Lords Cardinals Luigi Maglione and Giuseppe Pizzardo, Members of the Sacred Ceremonial Congregation.

The Eminent and Reverend Lords Cardinals Giuseppe Pizzardo and Nicola Canali, Members of the Cardinal Commission for the Administration of the Goods of the Holy See.

[*Latin ed. p. 177*]

From the Roman Curia Diary, No. 177, by Breve Apostolic, the Holy Father Pius XI, of blessed memory, deigned to appoint: Apostolic Protonotaries, as participants:

October 4, 1988. Monsignor Giovanni Vincenzo Solis, of the diocese of

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Alajuela.

November 25. Monsignor Agostino Zöllig, of the diocese of San Gallo.

January 14, 1939. Monsignor Giovanni M. Wolfe, of the archdiocese of Dubuque.

January 17. Monsignor Emilio Richeux, of the diocese of Nantes.

January 26. Monsignor Bernardo Dupont, of the diocese of Tarbes and Lourdes.

February 3. Monsignor Edmondo Ooursol, of the diocese of San Giovanni di Québec.

Domestic Prelates of the Most Holy.

July 29, 1938. Monsignor Alberto Carneiro Mesquita, of the Patriarchate of Lisbon.

November 16. Monsignor Carlo Szentiványi, of the diocese of Alba Reale.

November 24. Monsignor Francesco Fantino, of the archdiocese of San Domingo.

November 24. Monsignor Antonio Harzenmoser, of the diocese of San Gallo.

December 13. Monsignor Gebardo Rohner, of the same diocese.

December 13. Monsignor Eugenio Lai, of the archdiocese of Cagliari.

January 11, 1939. Monsignor Francesco Arturo Carvalho, of the diocese of San Tommaso di Meliapor.

January 12. Monsignor Francesco Buffaria, of the diocese of Ventimiglia.

January 12. Monsignor Giorgio Telford, of the archdiocese of Westminster.

January 17. Monsignor Enrico O'Brien England, of the same archdiocese.

January 18. Monsignor Augusto Vojacek, of the archdiocese of Dubuque.

January 18. Monsignor Giovanni Q. Halpin, of the same archdiocese.

January 18. Monsignor Giovanni C. Wieneke, of the same archdiocese.

January 18. Monsignor Giacomo P. Taken, of the same archdiocese.

January 18. Monsignor Michele J. Thiltgen, of the same archdiocese.

January 18. Monsignor Patrizio J. Coffey, of the same archdiocese.

January 18. Monsignor Pietro O'Malley, of the same archdiocese.

January 18. Monsignor Giuseppe P. Martin, of the same archdiocese.

January 18. Monsignor Edoardo J. Dougherty, of the same archdiocese.

January 20. Monsignor Guglielmo O'Grady, of the diocese of Brentwood.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary, January 26, 1939. Monsignor Luigi Vittore Stefano Ricaud, of the diocese of Tarbes and Lourdes.

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31. Monsignor Luigi Saltet, of the archdiocese of Toulouse.

February 1. Monsignor Emilio Chartier, of the archdiocese of Montréal.

February 3. Monsignor Avila Majeau, of the diocese of Saint John of Québec.

Monsignor Alberico Picotte, of the same diocese.

HONORS

By Apostolic Briefs, the Holy Father Pius XI, of blessed memory, deigned to bestow:

The Order of Saint Gregory the Great, Commander's Rank: February 5, 1939.

Upon the Right Honorable Count Angelo Valentini, Exempt from service in the Noble Pontifical Guard.

Upon the Right Honorable Count Giorgio Salimei, Exempt Assistant Major in the same Corps.

The Order of Saint Gregory the Great, Knightly Rank: February 5, 1939.

Upon the Right Honorable Marquis Ignazio di Nannarini, Captain in the Noble Pontifical Guard.

Upon the Right Honorable Odoardo of the House of the Marquises Fioravanti, Noble Pontifical Guard.

Upon the Right Honorable Count Angelo Pagani-Incoronati, Noble Pontifical Guard.

Upon the Right Honorable Ruggero of the House of the Counts Pietromarcni, Noble Pontifical Guard.

The Order of Saint Gregory the Great, Civil Class: August 20, 1938.

Upon the Right Honorable Antonio Nemes, of the diocese of Alba Reale.

January 13, 1939.

Upon the Right Honorable Mariadoss Ruthnaswamy, of the diocese of Saint Thomas of Meliapor.

January 25.

Upon the Right Honorable Attorney Giovanni Battista Arno, of the diocese of Oria.

January 26.

Upon the Right Honorable Leone Bekaert, of the diocese of Bruges.

Upon the Right Honorable Guglielmo Macllroy, of the diocese of Down and Connor.

Upon the Right Honorable Attorney Guglielmo Leland Galvin, of the archdiocese of Baltimore.

Upon the Right Honorable Architect Federico Vernon Murphy, of the

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same archdiocese.

[*Latin ed. p. 179*]

179 Diary of the Roman Curia. II. Knighthood of the Order of St. Gregory the Great, civil class: 1938. To Mr. Michele Floch, of the diocese of Quimper. To Mr. Salvatore Garcia Pintos, of the archdiocese of Montevideo. To Mr. Gabriele Piérard, of the archdiocese of Cambrai. December 29, 1938 – January 5, 1939. To Mr. Ruggero Millot, of the same archdiocese. To Mr. Massimo Legendre, of the same archdiocese. To Mr. Luigi Pietro Cipriano Albuquerque, of the diocese of St. Thomas of Melapor. January 14. To Mr. Leone Blancart, of the diocese of La Rochelle. January 17. To Mr. Michele Francesco Bourke, of the archdiocese of Wellington. January 19. To Mr. Raniero Kleipol, of the diocese of Haarlem. To Mr. Edoardo Chang Huai (China). January 23. To Mr. Guglielmo Van Aalst, of the archdiocese of Malines. January 25. To Mr. Michele Mathunayagam, of the diocese of Tri van drum of the Latins. August 26. The Commandery of the Order of St. Gregory the Great, military class: February 5, 1939. To Mr. Rodolfo dei Conti Varano, Cadet in the Pontifical Noble Guard Corps. To Mr. Colonel Callisto Maria Paolo De Montmorin-Saint-Herem (France). To Mr. Colonel Eugenio Carlo Dunoyer (France). The Grand Cross of the Order of St. Sylvester: January 23, 1939. To Mr. Yunosuke Koijma (Japan). The Commandery with Plaque of the Order of St. Sylvester: January 23, 1939. To Mr. Oh'En Yuan Yuan (China). To Mr. Shichiro Kigo (Japan). To Mr. Junkicki Matsuoka (Japan). The Commandery of the Order of St. Sylvester: August 20, 1938. To Mr. Francesco Tusnady, of the diocese of Alba Reale. January 14, 1939. To Mr. Luigi AMggi, of the archdiocese of Salerno. January 20. To Mr. Vincenzo Tanzarella, of the diocese of Ostuni. January 23. To Mr. Taro Inabata (Japan). To Mr. Jiro Inabata (Japan). To Mr. Shu Inoue (Japan).

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary, January 23, 1939. To the Reverend Doctor Ignazio Ying Ch'Jen-li (China). 25 " " To the Reverend Felice Bassetti, of the Archdiocese of Milan. " " " To the Reverend Giovanni Bassetti, of the same Archdiocese. 30 " " To the Reverend Alberto Bagnini (Koma). February 3 " To the Reverend Luigi Radici, of the Diocese of Bergamo. The Knighthood of the Order of Saint Sylvester: January 20, 1939. To the Reverend Doctor Guglielmo Pinna Stara, of the Archdiocese of Cagliari. 23 " " To the Reverend Heibei Mori (Japan). " " " To the Reverend Kametaro Matsumoto (Japan). " " " To the Reverend Doctor Shen Chien-Shih (China). 30 " " To the Reverend Doctor Enrico Van Haastert, of the Diocese of Haarlem. 31 " " To the Reverend Giuseppe Da Corta, of the Diocese of Belluno. February 3 " To the Reverend Giacomo Cartier, of the Diocese of Saint John of Quebec. " " " To the Reverend Luigi Giuseppe Emiliano

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Brais, of the same Diocese. ” ” ” To the Reverend Filippo Augusto Giovanni Dehase, of the same Diocese. NECROLOGY March 3, 10, 18, 1939. The Most Reverend Giuseppe Luciano Giray, Archbishop titular of Seumbria. ” ” The Most Reverend Maurizio Clement, Bishop titular of Algiza. April ” The Most Eminent Cardinal DONATO SBARRETTI, Bishop suburban of Sabina and Poggio Mirteto. ” ” The Most Reverend Vincenzo Castellanos y Nuñez, Bishop titular of Marciana. ” ” The Most Reverend Giuseppe Damiano Schmitt, Bishop of Fulda. ” ” The Most Reverend Giuseppe Americo Orzali, Archbishop of San Giovanni de Cuyo.

[*Latin ed. p. 181*]

From the year 1939, May 4th (Series II, Volume VI), Number 6. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA: Of the Holy Congregations. The Sacred Congregation for the Propagation of the Faith. DECREE Concerning the Alteration of Boundaries Between the Apostolic Vicariates of Léopoldville and Matadi, in Fismes.

In order that the propagation of the Catholic Faith might be more suitably promoted within the territory of Belgium, it was deemed necessary to alter the boundaries between the Apostolic Vicariate of Léopoldville, entrusted to the Fathers of the Congregation of the Immaculate Heart of Mary, and the Apostolic Vicariate of Matadi, entrusted to the care of the Congregation of the Most Holy Redeemer. Therefore, the Eminent and Reverend Fathers, Cardinals, presiding over this Sacred Council for the Propagation of the Christian Name, in a plenary session held on December 19th of the year 1938, after mature deliberation and considering both the favorable opinion of His Excellency, the Reverend Father John Dellepiane, Apostolic Delegate in the Belgian Congo, and the opinions of the two Ordinaries concerned, with unanimous agreement, judged that a portion of the territory should be separated from the Apostolic Vicariate of Matadi and annexed to the Apostolic Vicariate of Léopoldville, namely, that part which is immediately to the south of the urban district of the city of Léopoldville, so that henceforth the boundaries between the aforementioned Vicariates shall be as follows: the entire course of the Mfuna River, up to its sources; then a straight line to the sources of the Ngudia-Baka River; thence the entire course of the Ngudia-Baka River, up to the place where it flows into the river called Congo. This decision of the Eminent Fathers was approved in an audience on January 5th of the year 1939 by His Holiness, Pope Pius XI, as is evident from the aforementioned ACTA, Volume VI, Number 6.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - The official record, reported to the Cardinal Prefect of this Holy Congregation, which the Supreme Pontiff deigned to approve and confirm, and He commanded that the Decree be issued concerning the matter. Given in Rome, from the offices of the Sacred Con-

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gregation for the Propagation of the Faith, on the 5th day of January, in the year of Our Lord 1939. P. Card. FUMASONI BIONDI, Prefect. L.©S. f Celsus Constantini, Archbishop titular of Theodosius, Secretary.

II PROVISIONS FOR CHURCHES. With the decrees, as follows, of the Holy Council for propagating the Christian name, the Most Holy Lord Pope Pius, by divine Providence, Pope XII, deigned to provide for the following churches, namely: on March 15, 1939. — To the titular episcopal church of Acmonia, the Reverend Father Peter Rogan, a member of the Society of Mill Hill, was appointed, and he was established as Apostolic Vicar of Buea. — To the titular episcopal church of Onuphiana, the Reverend Father John Baptist Boivin, of the Society for Missions to the Africans, was appointed, and he was established as Apostolic Vicar of the Ivory Coast. — To the titular episcopal church of Thubunensis in Numidia, the Reverend Father Anthony Everard John Albers, of the Order of the Brothers of Carmel, was appointed, and he was established as Apostolic Vicar of Malang. — To the titular episcopal church of Thagaste, the Reverend Father Atilius Constantine Berneschi, of the Order of the Servants of Mary, was appointed, and he was established as Apostolic Vicar of Swaziland.

III NOMINATIONS. With the decrees, as follows, the Sacred Congregation for the Propagation of the Faith, at its discretion, renounced: on March 21, 1939. — The Reverend Father Dominic Desperben, of the Congregation of the Sacred Hearts of Jesus and Mary, and also of the adoration of the Most Holy Sacrament, Apostolic Prefect of Hainau. — The Reverend Father Andrew Windeis, C.M., ecclesiastical superior of the mission of his own jurisdiction of Bikoro. On March 31. — The Reverend Father Aemilian Masse, of the Society for Foreign Missions of the Province of Quebec, Apostolic Prefect of Lintung.

[*Latin ed. p. 183*]

The Sacred Congregation of Rites, in Marseilles. Concerning the Beatification and Canonization of the Venerable Servant of God, Emilia de Vialar, Foundress of the Institute of Saint Joseph, from the Apparition.

ON THE QUESTION: Whether, with the approval of virtues and two miracles, it is possible to proceed to the solemn Beatification of the aforementioned Venerable one.

"Be my protection in God, and my refuge in the house; for thou art my strength, and my defense. And it is for thy name that thou shalt lead me, and nourish me." (Psalm 30, 3-4).

These divine words, which the Venerable Emilia de Vialar, diligently following the example of the holy Patriarch Joseph, deeply impressed upon her heart and mind, drew from them a wondrous power, to overcome every kind of obstacle, whether arising from human frailty or the wickedness of the devil, so that the magnificent deeds which she endeavored to accom-

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plish for the glory of God might be brought to fruition.

This unwavering faith of her handmaid was most generously rewarded by God Himself. For, while she lived, she was assisted in attaining the heroic perfection of virtues; and after her death, in order that she might attain the incomparable glory of the blessed in Heaven, it was granted, as it seems, through evident proofs, to gather her there.

Emilia, born in Gaillac, a town in France, in the province of Narbonne, on September 12th, in the year of Our Lord 1797, to Baron Auguste Anthony and Antonia Emilia de Portal, a family distinguished by noble lineage, received the first lessons in religion and virtue under the instruction of her pious mother.

However, being snatched away by an untimely fate, the young girl was entrusted to the Sisters of Our Lady in Paris for her education and upbringing. Two years later, she was recalled to the family home, and her younger brother was entrusted to her father for his education. In carrying out these duties, she displayed remarkable examples of prudence, patience, and skill.

Striving to repair the damage caused to religion and the public good by the French sedition, she catechized the uninstructed, especially children...

[*Latin ed. p. 184*]

The *Acta Apostolicae Sedis* records that she dedicated herself with great zeal, both fervent and gentle, to the conversion of sinners, undertook the care of the sick, and devoted herself to all works of charity. Repulsing the empty flattery of the world from her heart, she devoted herself to prayer and contemplation of heavenly things, especially in order to discover what God willed of her. Moreover, she began to be deeply moved towards missions to the foreign lands; therefore, at the age of twenty-nine, she made a vow to honor Saint Francis Xavier. The Divine Will clearly revealed to her, in the year 1832, she laid the foundations of her Institute in her native town, which she wished to call "of Saint Joseph" because of the singular devotion she held for the Patriarch; to this, Apparition added the title, so that the revelation of the mystery of the Divine Incarnation, made to Saint Joseph by the Angel, would be remembered. This Institute, first confirmed by the authority of the Ordinaries, was honored ten years later by the Apostolic See with a decree, known as the "Decree of Praise"; finally, in the year 1870, the same Institute was granted full approval. Emilia, three years after the founding of the Institute, was invited to take charge of the hospital of Icosium; together with some companions, having fulfilled her vow, she hastened there, and, with a missionary spirit, she devoted herself to apostolic works, even amidst the outbreak of cholera, enduring all dangers, and bringing forth a rich harvest of souls. Meanwhile, the Institute founded several houses in various regions of Europe, as well as in Asia and Africa, which she herself most wisely and with great benefit to the Christian cause, directed. These great spiritual fruits offended the enemy of the human

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race, who declared a fierce war against her, both externally and internally. Indeed, Emilia was unjustly expelled from Icosium, deprived of her paternal inheritance, and pressed by difficulties on all sides, and harassed by calumnies. But, trusting in God alone, supported by the protection of the Apostolic See, she emerged victorious, like gold tried by fire, and she presented an example of Christian fortitude, humility, patience, meekness, and charity towards her persecutors. Adorned with these virtues, she went to her heavenly Spouse in Marseilles, on August 29, 1856, having gladly accepted the invitation of the Servant of God, Eugene de Mazenod, the Bishop of that city, and having transferred the house of her Institute there. Her death was followed by a reputation for holiness. Therefore, investigations were carried out, with ordinary authority, both regarding the facts and the writings, and regarding the cult never previously rendered, in Marseilles, by the Curia, and by means of petitions in the Curias of La Rochelle and Toulouse.

[*Latin ed. p. 185*]

The Holy Congregation of Rites, in York, Roermond, Algiers, Carthage, Albi, Lyons, and Malta. In the year 1924, a decree was issued by this Holy Congregation concerning certain writings; and on May 19th of the same year, a cause was introduced, and on June 22nd of the following year, a decree was issued stating that the cult had never been exhibited. Apostolic processes concerning the virtues of Massilia and Paris were adorned, and it was decreed on November 14th of the year of Our Lord 1928 that these processes possessed full legal authority, together with the authority of ordinary processes. On March 19th of the year 1935, with the approval of the Most Holy Pope Pius XI, this Holy Congregation declared that the Venerable Servant of God had shone forth with heroic virtues. Furthermore, on December 11th of the preceding year, two miracles were approved, which are to be religiously observed. In order that the way might be free for the solemn Beatification of the Venerable Servant of God, on January 24th of the year, a General Congregation was convened before the same Pontiff, in which the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, as Promoter of the Cause, raised the following question: Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the solemn Beatification of the aforementioned Venerable. With unanimous consent, the Most Reverend Cardinals, Official Prelates, and Consultor Fathers answered in the affirmative. The Supreme Pontiff, in order to express his favorable opinion, had chosen the day of February 19th. However, since he had entered the tenth day of his mortal life, he was unable to command the execution of what he had decreed. The Most Holy Pope Pius XII, in order to fulfill the will of his predecessor, chose this day, March 26th, which was the Sunday of the Passion. Therefore, with the Most Reverend Cardinals Charles Salotti,

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Prefect of the Holy Roman Church, and Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, as Promoter of the Cause, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, having offered the most devout prayers at the Holy Sacrifice of the Eucharist, he decreed: That it is permissible to proceed to the solemn Beatification of the Venerable Emilia de Vialar. And he ordered that this decree be promulgated and recorded in the acts of the Holy Roman Church. Given in Rome, on March 26th of the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Official Commentary II LUCE. IN ITALY, THE CANONIZATION OF BLESSED GEMMA GALGANI, VIRGIN, IS UNDER CONSIDERATION. Whether and by what miracles, after the veneration granted to her by the Apostolic See, it is established in the case and to the effect of what is being considered. The most eloquent words of the Apostle, in which charity is extolled and commended above all gifts, are perfectly suited to Blessed Gemma Galgani, who wonderfully expressed those magnificent characteristics of charity, described by the Doctor of the Gentiles, in her life and virtues. Constantly remembering the passion of the Heavenly Bridegroom, meditating on the excess of His love, she imprinted, as far as human nature allows, a vivid image of Him in her soul, who offers Himself as the divine model of all perfection, and, imitating His charity, she attained the highest summit of this exalted virtue. And in the many tribulations, sorrows, and infirmities in which, as God willed, she was proven, like gold in the furnace, she showed herself patient, kind, and humble, carrying in her body the mortification of Jesus, so that the life of Jesus might also be manifested in her body (2 Corinthians 4:10). But just as the Lord Himself, who is the head of the body, the Church (Colossians 1:18), prophesied of Himself, saying: "For he shall be delivered to the Gentiles and shall be mocked and scourged and spit upon... and they shall kill him, and on the third day he shall rise again" (Luke 18:32-33), so too, Blessed Gemma, a noble member of His body, after the pains and mockeries of His passion, also in some way shared in the joy and glory of the Lord's resurrection. For scarcely on April 11th of the year of our Lord 1903, her pure soul ascended into the embrace of the Bridegroom, and the fame of her sanctity erupted with great force. After the investigations prescribed by law were carried out by the Ordinary and Apostolic authorities, and after the necessary precautions were observed, it was decreed that she had exercised heroic virtues and that miracles had been wrought by her intervention, with the approval of God Himself, and the solemnity of her Beatification was celebrated on May 14th of the year of our Lord 1933 in the Basilica of the Vatican, to the great joy of the Christian people. But this was not enough. Soon, new miracles wrought by her intercession were reported, and therefore, the

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cause for the canonization of Blessed Gemma was resumed on July 25th of the same year, and the Apostolic process concerning two miracles was completed in the Sacred Congregation. For its legal validity, a decree was issued on December 22nd of the year 1937.

[*Latin ed. p. 187*]

The Sacred Congregation of Rites reports that these miracles occurred in the town of v. d. Lappano, in the Archdiocese of Consentina. Elisa Scarpelli was afflicted with a disease, which the doctors called "lupus vulgaris," beginning in September of the year of Our Lord 1932, on her left cheek. This affliction grew so much that ulcerous lesions and a suppurating fistula were added. Since medical treatments were ineffective, the Blessed Gemma was invoked alone. On the morning of May 14, 1933, the disease was still raging; however, at the eleventh hour, while the solemnity of the Beatification of Gemma was being celebrated in the Vatican Basilica, Elisa immediately felt herself healed. The ulcers were covered with skin, and the fistula was completely closed, with no trace of the previous illness remaining. Experts declare that the miracle occurred through divine intervention. Another, who was miraculously healed, is Natalis Scarpelli. He had been afflicted with varicose veins since 1918, and more severely since 1927, especially in his left leg. On April 3, 1935, due to an accidental injury, a wound was inflicted, which developed into an ulcer. On the evening of May 30, the ulcer was still open, covering approximately nine square centimeters. His daughter, herself afflicted, and his wife fervently invoked the intercession of Blessed Gemma, and also placed a relic of the Blessed upon the suppurating ulcer, which they bound with a bandage. In the morning, new skin had covered the ulcer, and the bandage was dry; there was no more pain, and no trace of the infirmity remained. Natalis returned to his previous work, riding his horse regularly, and has not suffered any further discomfort from the varicose veins. Experts unanimously declare that the healing was beyond the power of nature. Regarding these two miraculous healings, on June 28 of the past year, in the preparatory meetings of the S. R. C., before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, and the Relator of the Cause, they were discussed by the Consultors; then again in the preparatory meetings before the Most Reverend Cardinals on November 15; finally, on January 24 of this year, before Pope Pius XI of blessed memory, in which the Most Reverend Relator proposed a question to be discussed: Whether and concerning which miracles, after the same Blessed had been granted veneration by the Apostolic See, there is evidence in the case and to the effect of which we are speaking. The Most Reverend Cardinals, officials, and Consultor Fathers expressed their opinions. After listening to them with benevolence, the Pope opened his mind. The Promoter General stated shortly thereafter that he had come to a favorable opinion, and furthermore ordered that the

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decree of approval be promulgated before him on February 19. However, it pleased God to call his most faithful servant to eternal rewards on the 10th of that same month, and to confer the supreme pontificate upon His Most Holy Name, Pope Pius XII.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis – The official commentary, which has hitherto been deemed worthy of approval in this matter, but also decreed that a decree be issued on March 26th, the Sunday of the Passion. Therefore, the Most Reverend Cardinals Charles Salotti, Prefect of the Sacred Congregation, and Januarius Granito Pignatelli di Belmonte, Relator of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, were summoned before him, and, after the divine sacrifice had been piously offered, he declared: "It is established that two miracles have been wrought by God through the intercession of the Blessed Gemma Galgani, namely, the instantaneous and complete healing of Elisa Scarpelli from the aforementioned disease, namely, lupus vulgaris in the left cheek, with suppurating and ulcerated adenoids, and of Natalis Scarpelli from a severe varicose ulcer in the left leg. This decree, however, is to be promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on March 26th, in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 189*]

189 The Sacred Roman Rota.

The causes which were heard in the Tribunal of the Sacred Roman Rota in the year 193[illegible], of which a definitive judgment is published only in the dispositive part:

I. LUGDUNEN. – NULLITY OF MARRIAGE due to simulated consent and from the head of force and fear.

Rota Panel: I. Grazioli, presiding; A. Canestri; I. Teodori.

Defender of the Bond appointed: I. Kauer.

Advocate: F. Fournier.

Doubt: "Whether the nullity of the marriage can be established in this case."

Judgment of January 5th: "Negative."

II. RATISBONEN. – NULLITY OF MARRIAGE from the head of dementia.

Rota Panel: G. Heard, presiding; S. Janasik; A. Canestri.

Defender of the Bond appointed: R. Bidagor.

Advocate: I. Kiauer.

Doubt: "Whether the nullity of the marriage can be established in this case."

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Judgment of January 8th: "Negative."

III. PARISIEN. – NULLITY OF MARRIAGE from the head of dementia on the part of the woman.

Rota Panel: A. Wynen, presiding; G. Heard; S. Janasik.

Substitute for the Defender of the Bond: I. Stella.

Advocate: I. B. Ferrata.

Doubt: "Whether the nullity of the marriage can be established in this case."

Judgment of January 13th: "Affirmative."

IV. Vicariate Apostolic of NOVA GUINEA NETHERLANDICAE. – NULLITY OF MARRIAGE from the head of defective consent and of the dispensation granted.

Rota Panel: A. Jullien, presiding; H. Quattrocolo; A. Wynen.

Defender of the Bond appointed: I. B. Nicola.

Advocate by mandate of gratuitous patronage: D. Lazzarato.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Commentarium Officiale.

Quaestiones: I. "Utrum in casu constet de nullitate matrimonii"; et, in negando, II. "Utrum consilium praestandum sit Sacrae Congregationis pro dispensatione super matrimonio rato et non consummato, in casu".

Sententia diei 17 Ianuarii: Ad I. "Affirmativum". Ad II. "Proviso in primo".

V. N. N. - De nullitate matrimonii ex capite impotentiae ex parte mulieris et de dispensatione super matrimonio rato.

Rota Turnus: I. Grazioli, Decanus, Ponens, A. Jullien, H. Quattrocolo.

Vinculi Defensor deputatus: I. Pendola.

Advocatus: D. Lazzarato.

Quaestiones: I. "Utrum in casu constet de matrimonii nullitate"; et, in negando, II. "Utrum consilium praestandum sit Sacrae Congregationis pro dispensatione super matrimonio rato et non consummato, in casu".

Sententia diei 24 Ianuarii: "Negative ad utrumque".

V I . N. N. - De nullitate matrimonii ob intentionem contra prolem.

Rota Turnus: I. Grazioli, Decanus, A. Jullien, Ponens, H. Quattrocolo.

Promotor Iustitiae: V. Bartoccetti.

Vinculi Defensor deputatus: I. Kauer.

Advocatus ex mandato gratuiti patrocinii: M. D'Alfonso.

Dubium: "Utrum confirmanda, vel infirmanda sit sententia Rotalis diei 3 Augusti 1935, in casu".

Sententia diei 24 Ianuarii: "Confirmandam esse, ideoque constare de

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nullitate matrimonii, in casu".

V I I . LUBLINEN. - De nullitate matrimonii ob vim et metum.

Rota Turnus: G. Heard, Ponens, S. Janasik, A. Canestri.

Vinculi Defensor deputatus: F. Fournier.

Advocatus ex mandato gratuiti patrocinii: I. Torre.

Dubium: "Utrum constet de nullitate matrimonii, in casu".

Sententia diei 24 Ianuarii: "Negative".

VIII . TARENTINA. - De nullitate matrimonii ex capite vis et metus.

Rota Turnus: H. Quattrocolo, Ponens, A. Wynen, G. Heard.

Vinculi Defensor deputatus: A. M. Darmanin.

Advocatus ex mandato gratuiti patrocinii: I. Torre.

Dubium: "Utrum constet de matrimonii nullitate, in casu".

Sententia diei 31 Ianuarii: "Negative".

[*Latin ed. p. 191*]

Sacra Romana Rota, 191, IX. AGRIEN. – NULLITY OF MARRIAGE due to force and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: I. Kauer. Advocate appointed by gratuitous patronage: D. Lazzarato. Question: "Whether the nullity of the marriage can be established in this case." Sentence of January 31: "Affirmative."

X. ROMANA. – NULLITY OF MARRIAGE due to force and fear. Turnus Rotalis: A. Jullien, presiding; F. Roberti; A. Fidecicchi. Defender of the Bond appointed: I. Pendola. Advocate appointed by gratuitous patronage: T. Ragusa. Question: "Whether the nullity of the marriage can be established in this case." Sentence of February 2: "Affirmative."

XI. PARISIEN. – NULLITY OF MARRIAGE due to the excluded good of procreation. Turnus Rotalis: I. Grazioli, Dean, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate: T. B. Nicola. Question: "Whether the nullity of the marriage can be established in this case." Sentence of February 10: "Affirmative."

XII. CENETEN. – NULLITY OF MARRIAGE due to force and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Fidecicchi. Defender of the Bond appointed: I. Benedetti. Advocate appointed by gratuitous patronage: E. Ruffini. Question: "Whether the nullity of the marriage can be established in this case." Sentence of February 16: "Affirmative."

XIII. PRAGEN. – NULLITY OF MARRIAGE based on a condition or intention contrary to the good of the sacrament. Turnus Rotalis: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Silvestri-Faà. Question: "Whether the nullity of the marriage can be established in this case." Sentence of February 23: "Negative."

XIV. N. N. – NULLITY OF MARRIAGE based on the impediment of

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affinity arising from an illicit union, and based on the grounds of force and fear. Turnus Rotalis: I. Grazioli, Dean; C. Pecorari; H. Caiazzo, presiding.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary. Defender of the Bond appointed: R. Bidagor. Advocate acting under the auspices of free legal aid: A. Carabini. Question: "Does a nullity of marriage exist in this case?" Judgment of March 1st: "Affirmative."

XV. SENOGALLIEN. - NULLITY OF MARRIAGE due to force and fear. Royal Court: G. Heard, Presiding, S. Janasik, A. Canestri. Defender of the Bond appointed: E. Suárez. Advocate: D. Lazzarato. Question: "Does a nullity of marriage exist in this case?" Judgment of May 5th: "Affirmative."

XVI. GRATIANOPOLI ANA. - NULLITY OF MARRIAGE based on a condition imposed. Royal Court: I. Grazioli, Dean, Presiding, A. Jullien, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate: A. D'Alessandri. Question: "Does a nullity of marriage exist in this case?" Judgment of March 7th: "Affirmative."

XVII. DE GUADALAJARA. - CREDITS. Royal Court: H. Quattrocolo, Presiding, A. Canestri, I. Teodori. Promoter of Justice: V. Bartoccetti. Advocates acting under the auspices of free legal aid: R. Romano, for the plaintiff; E. Ruffini, for the defendant. Questions: I. "Does a legitimate appeal exist in this case?" And, to the extent affirmative: II. "Does a dispute exist, concluded by a judgment of the civil tribunal of May 21, 1928, in this case?" And, to the extent affirmative regarding I, and negative regarding II: III. "Does a debt of 6,500 pesos exist owed by Lady C. M. to R. D. A. C, in this case?" To the extent affirmative regarding I and II: IV. "And in what manner should the civil judgment be referred to canonical execution, in this case?" Judgment of March 10th: Regarding I: "Affirmative." Regarding II: "Affirmative." Regarding III: "Provisional measure in the second [part]." Regarding IV: "Affirmative, and in such a manner, that considering both the economic condition of the aforementioned priest, C., and the condition of the Mexican Church, the Ordinary himself, with the authority he possesses and with due regard for the proper sustenance of the priest, should deduct a certain portion of money from the ecclesiastical revenues, both certain and uncertain, each month, which shall be ceded towards the repayment of the debt in favor of..."

[*Latin ed. p. 193*]

The Sacred Roman Rota, in case number 193 concerning the matter of an actress, until the complete extinction of her debt, including interest, having been settled with the Mexican Ordinary, and both Ordinaries being aware of the matter, when considering just restitution, in the case of "XVIII. N. N." – NULLITY OF MARRIAGE due to the impotence of the man. The Rotal Panel: G. Heard, presiding; S. Janasik; A. Fidecicchi. The Defender of the

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Bond was appointed: I. Pendola. The advocate, acting under the mandate of free legal aid: C. Da Silva. The question: "Does the nullity of the marriage exist, in this case?" The judgment of March 16th: "Negative."

XIX. NEAPOLITANA. – NULLITY OF MARRIAGE due to coercion and fear, and due to intention contrary to the well-being of the offspring. The Rotal Panel: I. Teodori, presiding; O. Pecorari; H. Caiazzo. The Defender of the Bond was appointed: G. Cesterie. The advocate: I. Torre. The question: "Does the nullity of the marriage exist, in this case?" The judgment of March 18th: "Negative."

XX. N. N. – NULLITY OF MARRIAGE due to a condition imposed. The Rotal Panel: A. Canestri, presiding; I. Teodori; O. Pecorari. The Defender of the Bond: I. Trezzi. The advocate: C. Bernardini. The question: "Does the nullity of the marriage exist, in this case?" The judgment of March 22nd: "Affirmative."

XXI. PATAVINA. – NULLITY OF MARRIAGE based on the grounds of a condition imposed, as well as coercion and fear. The Rotal Panel: H. Quattrocolo, presiding; S. Janasik; A. Canestri. The Promoter of Justice: V. Bartoccetti. The Defender of the Bond was appointed: E. Suárez. The advocate: P. A. D'Avack. The question: "Does the nullity of the marriage exist, in this case?" The judgment of March 24th: "Negative."

XXII. MOGUNTINA. – NULLITY OF MARRIAGE due to coercion and fear. The Rotal Panel: S. Janasik, presiding; A. Canestri; I. Teodori. The Defender of the Bond was appointed: I. Benedetti. The advocate, acting under the mandate of free legal aid: I. Torre. The question: "Does the nullity of the marriage exist, in this case?" The judgment of March 30th: "Affirmative."

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis – Official Commentary XXIII. ROMA. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Session: H. Quattrocolo, Presiding; A. Wynen, G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by the office of gratuitous legal aid: I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Judgment of April 2nd: "Negative."

XXIV. POSNANIEN. – NULLITY OF MARRIAGE due to coercion and fear. Rotalian Session: A. Jullien, Presiding; H. Quattrocolo, A. Wynen. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by the office of gratuitous legal aid: I. Benedetti. Question: "Whether the nullity of the marriage can be established in this case." Judgment of April 9th: "Affirmative."

XXV. ALEPPO. OF THE MARONITES. – MATTER OF LEGITIMATION – INCIDENT. Rotalian Session: A. Jullien, Presiding; H. Quattrocolo, A. Wynen. Promoter of Justice: V. Bartoccetti. Advocates appointed by the office of gratuitous legal aid: C. Bernardini, for the plaintiff; P. A. D'Avack,

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for the defendant. Question: "What proofs are required and admissible to demonstrate the legitimacy of the plaintiff to act in this case?" Judgment of April 9th: Regarding the first part: "Affirmative"; regarding the second part: "The plaintiff must present the documents, according to the norms of civil law, in this case."

XXVI. PARENTIN, AND POLEN. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Session: H. Quattrocolo, Presiding; A. Wynen, G. Heard. Substitute for the Defender of the Bond: I. Benedetti. Advocate appointed by the office of gratuitous legal aid: F. Fournier. Question: "Whether the nullity of the marriage can be established in this case." Judgment of April 20th: "Affirmative."

XXVII. TURIN. – NULLITY OF MARRIAGE due to coercion and fear. Rotalian Session: C. Pecorari, Presiding; H. Caiazzo, F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate: I. Limongelli. Question: "Whether the nullity of the marriage can be established in this case." Judgment of April 27th: "Negative."

[*Latin ed. p. 195*]

Sacra Romana Rota, 195, XXVIII. PARISIEN. – Concerning the nullity of marriage due to the excluded indissolubility. Turnus Rotalis: I. Grazioli, Dean, presiding; A. Jullien, H. Quattrocolo. Defender of the bond appointed: I. B. Pendola. Advocates: I. B. Ferrata, I. Kauer. Question: "Whether the Rotal sentence of July 11, 1936, should be confirmed or annulled in this case." Sentence of April 29: "To be annulled, and therefore, it does not establish the nullity of the marriage in this case."

XXIX. ROMANA. – Concerning the nullity of marriage due to coercion and fear. Turnus Rotalis: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the bond appointed: F. Fournier. Advocate, granted free legal aid: T. Ragusa. Question: "Whether the Rotal sentence of February 28, 1937, should be confirmed or annulled in this case." Sentence of April 30: "To be annulled, and therefore, it establishes the nullity of the marriage in this case."

XXX. N. N. – Concerning the nullity of marriage based on the grounds of coercion and fear; clandestine marriage; affinity arising from an illicit union; consanguinity. Turnus Rotalis: C. Pecorari, presiding; H. Caiazzo, F. Roberti. Defender of the bond appointed: P. Hindo. Advocate, granted free legal aid: C. Bernardini. Question: "Whether the nullity of the marriage is established in this case." Sentence of May 4: "Negative."

XXXI. INTERAMNEN. – Concerning the nullity of marriage due to coercion and fear. Turnus Rotalis: I. TeOdori, presiding; C. Pecorari, H. Caiazzo. Substitute for the Defender of the bond: I. Stella. Advocate: A. Mittiga. Question: "Whether the nullity of the marriage is established in this case." Sentence of May 14: "Negative."

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XXXII. MASSILIEN. – Concerning the nullity of marriage due to the excluded good of posterity. Turnus Rotalis: A. Wynen, G. Heard, S. Janasik, presiding. Defender of the bond appointed: I. B. Nicola. Advocate: H. Benvignati. Question: "Whether the nullity of the marriage is established in this case." Sentence of May 23: "Negative."

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis – Commentarium Officiale XXXIV. N. N. – CONCERNING SEPARATION. Rotalian Tribunal: A. Wynen, presiding; G. Heard, S. Janasik. Promoter of Justice: V. Bartoccetti. Advocates appointed gratuitously: M. D'Alfonso, for the plaintiff; I. Kauer, for the defendant. Question: "Whether, in this case, a decree of separation from the marriage bed and table, and from cohabitation, is fitting." Sentence, dated May 30th: "Negative."

XXXIV. N. N. – CONCERNING THE NULLITY OF MARRIAGE, based on the impotence of the husband, and CONCERNING A DISPENSATION REGARDING A VALID MARRIAGE. Rotalian Tribunal: H. Quattrocolo, presiding; A. Wynen, G. Heard. Defender of the Bond appointed: I. Kauer. Advocate appointed gratuitously: I. Benedetti. Questions: I. "Whether the nullity of the marriage is established, in this case." And, to the extent that it is negative: II. "Whether advice should be given concerning a dispensation regarding a marriage that is valid but not consummated, in this case." Sentence, dated June 1st: Regarding I: "Affirmative." Regarding II: "Subject to the decision in the first question."

XXXV. NITRIEN. – CONCERNING THE NULLITY OF MARRIAGE due to a condition imposed. Rotalian Tribunal: S. Janasik, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: I. Pendola. Advocate appointed gratuitously: F. Fournier. Sentence, dated June 2nd: "Affirmative."

XXXVI. N. N. – CONCERNING THE NULLITY OF MARRIAGE due to an impediment of affinity, involving an illicit union. Rotalian Tribunal: G. Heard, presiding; S. Janasik, A. Fidecicchi. Defender of the Bond appointed: G. Cesterie. Advocate appointed gratuitously: C. Bernardini. Question: "Whether the nullity of the marriage is established, in this case." Sentence, dated June 9th: "Negative."

XXXVII. ROMA. – CONCERNING THE NULLITY OF MARRIAGE due to an intention contrary to the good of the offspring. Rotalian Tribunal: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Defender of the Bond appointed: E. Suárez. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage is established, in this case." Sentence, dated June 17th: "Negative."

[*Latin ed. p. 197*]

197 The Sacred Roman Rota, XXXVIII. VINDOBONEN. - NULLITY OF MARRIAGE due to lack of consent. Rotal Court: A. Jullien, Judge, H.

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Caiazzo, Judge, F. Roberti, Judge. Defender of the Bond appointed: A. Leduc. Advocate appointed by gratuitous patronage: P. Ciprotti. Question: "Whether the nullity of the marriage can be established in this case." Judgment of June 23: "Negative."

XXXIX. ANTIOCHEN. MARONITARUM. - NULLITY OF MARRIAGE due to the grounds of force and fear; clandestine circumstances; the illegitimate presence of the priest celebrating; lack of consent. Rotal Court: I. Grazioli, Dean, Judge, I. Teodori, Judge, C. Pecorari, Judge. Defender of the Bond appointed: A. Leduc. Advocate appointed by gratuitous patronage: D. Lazzarato. Question: "Whether the Rotal judgment of January 31, 1929, should be confirmed or overturned in this case." Judgment of June 23: "To be confirmed, and therefore, the nullity of the marriage cannot be established in this case."

XL. POSNANIEN. - NULLITY OF MARRIAGE due to the ground of force and fear. Rotal Court: H. Quattrocolo, Judge, A. Wynen, Judge, A. Fidecicchi, Judge. Defender of the Bond appointed: A. M. Darmanin. Advocate appointed by gratuitous patronage: S. Rzewnicki. Question: "Whether the nullity of the marriage can be established in this case." Judgment of June 25: "Affirmative."

XLI. VERONEN. - NULLITY OF MARRIAGE due to force and fear. Rotal Court: I. Grazioli, Dean, Judge, A. Jullien, Judge, H. Quattrocolo, Judge. Defender of the Bond appointed: I. Pendola. Advocate appointed by gratuitous patronage: I. Torre. Question: "Whether the Rotal judgment of June 4, 1936, should be confirmed or overturned in this case." Judgment of June 30: "To be overturned, and therefore, the nullity of the marriage is established in this case."

XLII. FLORENTINA. - NULLITY OF MARRIAGE due to the ground of force and fear. Rotal Court: A. Wynen, Judge, G. Heard, Judge, S. Janasik, Judge. Substitute for the Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. ACTA, volume VI, no. 6. - 4-5-939. - 15.

[*Latin ed. p. 198*]

Acts of the Apostolic See - Official Commentary 198. Question: "Whether the Royal Sentence of June 30, 1937, should be confirmed or annulled in this case." Sentence of July 5: "It is to be confirmed, or it does not pertain to the nullity of the marriage in this case." XLIII. PARISIAN. - NULLITY OF MARRIAGE due to coercion and fear, and due to the exclusion of issue. Royal Tribunal: H. Caiazzo, presiding, F. Roberti, A. Fidecicchi. Defender of the Bond appointed: I. Benedetti. Advocate by mandate of free legal aid: F. Fournier. Question: "Whether the Royal Sentence of April 16, 1936, should be confirmed or annulled in this case." Sentence of July 6: "It is to be confirmed, and therefore it does not pertain to the nullity of the marriage in this case." XLIV. N. N. NULLITY OF MARRIAGE based on the head of a condition imposed,

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error, and impotence on the part of the woman. Royal Tribunal: I. Grazioli, Dean, presiding, A. Canestri, F. Roberti. Defender of the Bond: I. Trezzi. Advocates: B. Pellegrini, A. Capalti. Question: "Whether there is a nullity of the marriage in this case." Sentence of July 11: "Negatively." XLV. TRIESTE. - NULLITY OF MARRIAGE due to coercion and fear. Royal Tribunal: H. Quattrocolo, presiding, A. Wynen, G. Heard. Defender of the Bond appointed: I. Kauer. Advocate by mandate of free legal aid: C. Da Silva. Question: "Whether there is a nullity of the marriage in this case." Sentence of July 13: "Affirmatively." XLVI. N. N. - NULLITY OF MARRIAGE based on the head of impotence on the part of the man. Royal Tribunal: S. Janasik, presiding, A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of free legal aid: I. Benedetti. Question: "Whether there is a nullity of the marriage in this case." Sentence of July 14: "Negatively." XLVII. BONONIAN. - NULLITY OF MARRIAGE due to coercion and fear. Royal Tribunal: I. Teodori, presiding, C. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 199*]

Sacra Romana Rota, 199. Advocate: A. C. Iemolo, for the plaintiff; I. Messina, for the defendant. Question: "Does a nullity of marriage exist in this case?" Judgment of July 15th: "Negative."

XLVIII. ROMA. Nullity of marriage due to coercion and fear. Rotal Court: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Defender of the Bond appointed: A. Leduc. Advocate appointed by mandate of gratuitous legal aid: I. Benedetti. Question: "Does a nullity of marriage exist in this case?" Judgment of July 20th: "Negative."

XLIX. FERTRANA. Nullity of marriage based on the head of clandestine marriage. Rotal Court: I. Grazioli, Dean, presiding; A. Jullien; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by mandate of gratuitous legal aid: C. Bernardini. Question: "Is the Rotal judgment of August 7th, 1934, to be confirmed, or overturned, in this case?" Judgment of July 21st: "It is to be confirmed, and therefore, a nullity of marriage exists in this case."

L. ROMA. Nullity of marriage due to coercion and fear. Rotal Court: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: I. Pendola. Advocate appointed by mandate of gratuitous legal aid: P. Fedele. Question: "Does a nullity of marriage exist in this case?" Judgment of July 25th: "Negative."

LI. RHEGINA. Nullity of marriage. Incident. Rotal Court: G. Heard, presiding; S. Janasik; A. Canestri. Promoter of Justice: V. Bartoccetti. Defender of the Bond: I. Trezzi. Advocate: H. Benvignati. Question: "Is the Rotal judgment of July 16th, 1937, to be confirmed, or overturned, in this case?" Judgment of July 28th: "The Rotal judgment is to be confirmed in this case."

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LII. N. N. Nullity of marriage based on the head of the husband's impotence. Rotal Court: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: V. Bartoccetti.

[*Latin ed. p. 200*]

Acta Apostolicae Sedis - Official Commentary

Advocates: A. Carabini, I. B. Ferrata.

Doubt: "Whether the Royal Decree of April 5, 1937, should be confirmed or rejected in this case."

And, negatively: "Whether counsel should be given concerning a dispensation from a marriage already consummated, in this case."

Decision of July 28:

To the first: "It is to be confirmed, and therefore, the marriage is declared null."

To the second: "Provision is made in the first."

LIII. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation.

Royal Tribunal: I. Teodori, Presiding; C. Pecorari; H. Caiazzo.

Substitute for the Defender of the Bond: I. Stella.

Advocate: H. Benvignati.

Decision of July 29: "Negatively."

LI. Y. POSNANIEN. - NULLITY OF MARRIAGE based on the unfulfilled condition and on violence and fear.

Royal Tribunal: H. Quattrocolo, Presiding; A. Wynen; G. Heard.

Substitute for the Defender of the Bond: I. Benedetti.

Advocate by mandate of gratuitous patronage: S. Rzewnicki.

Doubt: "Whether the marriage is declared null in this case."

Decision of July 29: "Negatively." due to the excluded good of procreation.

LV. PARISIEN. - NULLITY OF MARRIAGE and the excluded indissolubility.

Royal Tribunal: A. Wynen; G. Heard; Presiding; S. Janasik.

Substitute for the Defender of the Bond: I. Stella.

Advocate: A. Capai ti.

Doubt: "Whether the marriage is declared null in this case."

Decision of July 30: "Negatively."

LVI. N. N. - NULLITY OF MARRIAGE based on the condition of impotence on the part of the woman.

Royal Tribunal: H. Quattrocolo, Presiding; A. Wynen; G. Heard.

Substitute for the Defender of the Bond: I. Kauer.

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Advocate by mandate of gratuitous patronage: C. Da Silva.
Doubt: "Whether the marriage is declared null in this case."
Decision of July 30: "Negatively."

LVII. N. N. - SEPARATION.

Royal Tribunal: I. Teodori, Presiding; C. Pecorari; H. Caiazzo.
Promoter of Justice: V. Bartoccetti.

[*Latin ed. p. 201*]

The Sacred Roman Rota, 20 Advocati ex mandato gratuiti patrocinii: R. Romano, for the plaintiff, I. Benedetti, for the defendant. Question: "Whether a place exists for the separation of spouses from bed, board, and cohabitation, in this case." Judgment of August 5th: "Negative."

LVIII. VERCELLEN. - NULLITY OF MARRIAGE due to force and fear. Rotal Turn: A. Wynen, presiding, G. Heard, S. Janasik. Defender of the bond appointed: I. Benedetti. Advocate appointed gratuitously: P. Rutili. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of August 6th: "Affirmative."

LIX. BAREN. - NULLITY OF MARRIAGE due to force and fear. Rotal Turn: I. Grazioli, Dean, presiding, A. Jullien, A. Fidecicchi. Defender of the bond appointed: T. Kauer. Advocate appointed gratuitously: D. Lazzarato. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of August 8th: "Negative."

LX. N. N. - NULLITY OF MARRIAGE due to impotence on the part of the woman. Rotal Turn: A. Wynen, presiding, G. Heard, S. Janasik. Defender of the bond appointed: C. Da Silva. Advocate: R. Fiamingo. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of October 25th: "Negative."

LXI. FLORENTINA. - RIGHTS. Rotal Turn: H. Quattrocolo, presiding, A. Wynen, G. Heard. Promoter of Justice: V. Bartoccetti. Advocates: O. Bernardini, for the plaintiff, appointed gratuitously; H. Benvignati, for the defendant. Question: "Whether, and what *summa*, and by whom, and by what title, is to be paid to the plaintiff, in this case." Judgment of October 26th: "The Institute of the Daughters of the Sacred Heart is obligated to pay the sum of twenty thousand livres, arising from an action *de in rem* in favor of the plaintiff, Mariae Garosi."

LXII. ROMANA. - NULLITY OF MARRIAGE due to force and fear. Rotal Turn: A. Jullien, presiding, H. Quattrocolo, F. Roberti. Defender of the bond appointed: I. Benedetti.

[*Latin ed. p. 202*]

Acts of the Apostolic See - Official Commentary of the Advocate:

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I. Limongelli. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 29th: "Negative."

LXIII. POSNANIENSIS. - NULLITY OF MARRIAGE due to force and fear. Rotalian Tribunal: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: I. Benedetti. Advocate appointed by mandate of gratuitous patronage: I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 29th: "Affirmative."

LXIV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation granted *super rato*. Rotalian Tribunal: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bond appointed: I. Kauer. Advocate appointed by mandate of gratuitous patronage: C. Da Silva. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Reverend Father concerning a dispensation *super matrimonio rato et non consummato* in this case." Judgment of November 12th: "Negative to both."

LXV. N. N. - NULLITY OF MARRIAGE due to lack of consent, due to an unfulfilled condition, and exclusion of issue. Rotalian Tribunal: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Defender of the Bond appointed: G. Oesterle. Advocate: C. Da Silva. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 12th: "Negative."

LXVI. VARSOVIENSIS. - NULLITY OF MARRIAGE due to the exclusion of issue. Rotalian Tribunal: G. Heard, presiding; S. Janasik; A. Canestri. Promoter of Justice: V. Bartoccetti. Substitute Defender of the Bond: I. Stella. Advocates: S. Rzewnicki; I, Szelehauz. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 12th: "Negative."

LXVII. IANUEN. - NULLITY OF MARRIAGE due to the exclusion of issue and the indissolubility thereof. Rotalian Tribunal: A. Jullien, presiding; H. Quattrocolo; S. Janasik. Substitute Defender of the Bond: I. Stella.

[*Latin ed. p. 203*]

Sacra Romana Rota, 203. Advocates: I. B. Mcola, F. Bersani. Question: "Whether the judgment of the Rota, dated July 27, 1935, should be confirmed, or annulled, in this case." Judgment, dated November 19: "It is to be confirmed, and therefore, it does not consist of the nullity of the marriage, in this case."

LXVIII. VINDOBONEN. - NULLITY OF MARRIAGE due to excluded offspring. Rotal Tribunal: A. Wynen, presiding, G. Heard, S. Janasik. Defender of the Bond appointed: I. Kauer. Advocate appointed by mandate of gratuitous patronage: E. Bufimi. Question: "Whether it is established that

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the marriage is null, in this case." Judgment, dated November 21: "Negatively."

LXIX. MEDIOLANEN. - NULLITY OF MARRIAGE due to excluded indissolubility and offspring. Rotal Tribunal: C. Pecorari, presiding, H. Caiazzo, F. Roberti. Defender of the Bond appointed: I. Pendola. Advocate: F. Bersani. Question: "Whether it is established that the marriage is null, in this case." Judgment, dated November 22: "Negatively."

LXX. ROMANA. - NULLITY OF MARRIAGE due to simulated consent. Rotal Tribunal: H. Quattrocolo, presiding, A. Wynen, G. Heard. Defender of the Bond appointed: L. Koppert. Advocate appointed by mandate of gratuitous patronage: E. Rufiini. Question: "Whether it is established that the marriage is null, in this case." Judgment, dated November 30: "Negatively."

LXXI. FLORENTINA. - NULLITY OF MARRIAGE based on the grounds of force and fear, and simulated consent. Rotal Tribunal: C. Pecorari, presiding, H. Caiazzo, F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate: A. Catelani. Question: "Whether it is established that the marriage is null, in this case." Judgment, dated November 30: "Negatively."

LXXII. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and a dispensation *super rato*. Rotal Tribunal: I. Grazioli, Dean, presiding, A. Jullien, H. Quattrocolo. Defender of the Bond appointed: I. Pendola.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis – Official Commentary of the Advocate appointed gratuitously for the cause: Rome. Question: "Whether the Royal Decree of December 10, 1936, should be confirmed or rejected in this case." Decree of December 2: "Negatively, concerning the first part; affirmatively, concerning the second part, that is, the Royal Decree is to be rejected to the extent that it is necessary to consult with the Most Reverend [Ordinary] regarding a dispensation concerning a marriage that is valid but not consummated, in this case."

LXXIII. JAVENUS. – NULLITY OF MARRIAGE due to coercion and fear. Royal Tribunal: S. Janasik, presiding; A. Canestri; I. Teodori. Substitute Defender of the Bond: I. Stella. Advocate: A. Capalti. Question: "Whether the marriage is null in this case." Decree of December 3: "Affirmatively."

LXXIV. DREPANUS. – NULLITY OF MARRIAGE due to coercion and fear. Royal Tribunal: A. Wynen, presiding; G. Heard; S. Janasik. Substitute Defender of the Bond: I. Stella. Advocate: C. Astorri. Question: "Whether the marriage is null in this case." Decree of December 5: "Negatively."

LXXV. PARISIENSIS. – NULLITY OF MARRIAGE due to coercion and fear. Royal Tribunal: H. Quattrocolo, presiding; A. Wynen; G. Heard. Substitute Defender of the Bond: I. Stella. Advocate appointed gratuitously for the cause: F. Fournier. Question: "Whether the Royal Decree of July 2, 1936, should be confirmed or rejected in this case." Decree of December 14: "It is

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to be confirmed, that is, that the marriage is null in this case."

LXXVI. N. N. – NULLITY OF MARRIAGE due to impotence on the part of the husband – INCIDENTAL. Royal Tribunal: A. Wynen, presiding; G. Heard; S. Janasik. Promoter of Justice: V. Bartoccetti. Defender of the Bond: I. Trezzi. Advocates: C. Bernardini, for the plaintiff; P. A. D'Avack, for the defendant. Question: "Whether the accusation of nullity of the marriage should be admitted in this case." Decree of December 20: "Affirmatively."

[*Latin ed. p. 205*]

Sacra Romana Rota LXXVII. CRACOVIEN. – Concerning the nullity of marriage due to ignorance concerning the essence of marriage. Turnus Rotalis: A. Jullien, Ponens, H. Quattrocolo, A. Wynen. Vinculi Defensor deputatus: I. Kauer. Advocatus ex mandato gratuiti patrocinii: F. Fournier. Doubt: "Whether the Rotal sentence of October 26, 1937, should be confirmed, or rejected, in this case." Sentence of December 21: "It is to be confirmed, and therefore, it does not consist of the nullity of the marriage, in this case." II. Two causes which were concluded in the same year, 1938, or which, without a definitive sentence, came to an end due to particular circumstances; to which are added decrees concerning appeals against the rejection of petitions. I. MASSILIEN. – Concerning the nullity of marriage, regarding the prescription of the cause, before the Most Reverend Father Doctor I. Grazioli, Dean. The Turnus Rotalis, convened to resolve the incidental question, decreed on May 14, 1936, that the appeal against the Rotal sentence of January 16, 1933, regarding the abandonment of the appeal, should be confirmed. II. BERYTEN. MARONITARUM. – Concerning the status of a free person, before the Reverend Father Doctor A. Wynen. Since the appellant, having convened against the sentence of the Patriarchal Tribunal, did not present new and weighty arguments according to canon 1903, and after hearing the Vinculi Defensor of the Sacred Rota, who did not wish to pursue the cause on his part, the convened Turnus declared on January 13 that the appeal of the appellant should not be admitted. III. BALTIMOREN. – Concerning the nullity of marriage due to coercion and fear, before the Most Reverend Father Doctor I. Grazioli, Dean. Since it is established by letters from the Chancellor of the Baltimore Curia that the plaintiff in the cause has passed away, the Most Reverend Dean, as Ponens, ordered by decree of January 14 that the records of the cause be placed in the archive. IV. NEAPOLITANA. – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Father Doctor A. Canestri. Since no procedural act has been filed for a year, the Ponens ordered by decree of January 17 that the records of the cause be placed in the archive, since the cause itself was prescribed.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Commentarium Officiale V. LUCANA. -

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Concerning the nullity of a marriage, based on the grounds of public dishonor, before the Most Reverend and Illustrious Monsignor I. Grazioli, Dean. Since no action was taken within the prescribed time, the presiding judge, by decree of January 20th, declared the petition for further presentation of the case, after two judgments rendered in conformity with each other regarding the validity of the marriage, to be abandoned, and ordered that the records of the case be returned to the archive.

V. BERYTEN. MELCHITARUM. - Concerning the separation, before the Reverend Father D. A. Jullien. Due to the death of the husband, the presiding judge, by decree of February 10th, ordered that the records of the case be placed in the archive.

V. ROMANA. - Concerning the nullity of a marriage, and the rejection of a petition, before the Reverend Father D. H. Caiazzo. Since the plaintiff neglected to pursue the appeal within the time prescribed by law, the presiding judge, on February 23rd, declared the appeal abandoned.

VIII. PRATEN. - Concerning the nullity of a marriage, due to the husband's infidelity, before the Reverend Father D. I. Teodori. The coadjutor court, convened on March 25th, to consider the appeal from the decree of December 1st, 1937, by which it was declared that petitions from the patron of the opposing party, whether concerning the complaint of nullity or concerning further presentation of the case, would not be accepted, rendered the following opinion: 1st, concerning the complaint of nullity, it does not apply, but recourse must be had to the Supreme Apostolic Signatura Tribunal; 2nd, concerning further presentation of the case, the Decree of the Royal Court of December 1st, 1937, is not subject to appeal, except for recourse to the Apostolic Signatura.

IX. PARISIEN. - Concerning the nullity of a marriage, due to the exclusion of the common good of the offspring and due to a will contrary to unity, concerning the matter of granting a new presentation of the case, before the Most Reverend and Illustrious Monsignor I. Grazioli, Dean. The Royal Court, convened on March 24th, to define the incidental question; considering that, according to canon 1903, to grant a further presentation of the case after two judgments rendered in conformity with each other regarding the validity of the marriage, it is not necessary to present new arguments, but rather grave arguments, which were lacking in this case, it declared that the requested new presentation of the case should not be granted.

X. BONONIEN. - Concerning the nullity of a marriage, and the rejection of a petition, before the Reverend Father D. S. Janasik. After hearing the Defender of the Bond, the presiding judge, on April 25th, declared the

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appeal abandoned, and ordered that the records be placed in the archive.

[*Latin ed. p. 207*]

Sacra Rota, Book 207, Chapter XI. ROMA. – Regarding a case before the Most Reverend and Most Reverend Fathers, the Sacred College of Cardinals. Attentive to the lack of progress, on April 25th, the presiding judge ordered the records of the case to be placed in the archives.

XII. ABULENSIS. – Concerning the law of burials, before the Most Reverend and Most Reverend Fathers. Since the parties in the case, according to a letter from the Ordinary of Ã□vila dated April 23, 1938, acted in accordance with the proposals of the presiding judge, who, in accordance with Article 75 of the Regulations of the Sacred Rota, sought to reach an agreement; and since, in this case, the matter is still unresolved, on May 3rd, the presiding judge ordered the records of the case to be placed in the archives.

XIII. ROMA. – Concerning the nullity of marriage, the rejection of a petition, before the Most Reverend and Most Reverend Fathers. The coadjutor judge, on May 14, 1938, convened to consider the appeal against the rejection of the petition, and decided: 1° The rejection of the petition, for the reasons presented by the Tribunal of the Vicariate of Rome, is not upheld; 2° The petition itself cannot be accepted; a new petition must be presented, in which the plaintiff, in accordance with canon 1708, number 1, precisely specifies the ground for nullity, on which she claims her marriage is invalid.

XIV. INDIANAPOLIS. – Concerning the nullity of marriage, due to simulated consent, before the Most Reverend and Most Reverend Fathers. Since no procedural act has been taken for more than a year, on May 20th, the presiding judge declared the appeal abandoned and ordered the records of the case to be placed in the archives.

XV. FLORITEN AND MELEN. – Concerning defamation, before the Most Reverend and Most Reverend Fathers. Since the plaintiff renounced her claim and the defendant accepted the renunciation, on May 20th, the presiding judge declared the claim terminated and ordered the records of the case to be placed in the archives.

XVI. CAPUANA. – Concerning the nullity of marriage, due to coercion and fear, before the Most Reverend and Most Reverend Fathers. Since no procedural act has been taken for more than a year, on May 20th, the presiding judge declared the appeal abandoned and ordered the records of the case to be placed in the archives.

XVII. PISANA. – Concerning the nullity of marriage, due to coercion and fear, before the Most Reverend and Most Reverend Fathers. Since no procedural act has been taken for a year, the appeal was declared abandoned by a decree of the presiding judge on June 15th, who also ordered the records

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of the case to be placed in the archives.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis — Commentarium Officiale XVIII. ROMA. – Concerning the nullity of a marriage, before the Most Reverend Father, Doctor, and Canon, Grazioli, Dean. Since, in the aforementioned case, no procedural act was presented within the time prescribed by law to pursue the appeal, the Most Reverend Dean, by decree of June 21st, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XIX. MARIANOPOLITANA. – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Father, Doctor, and Canon, Grazioli, Dean. Since, in the case, no procedural act was presented within the time prescribed by law to pursue the appeal, the Most Reverend Dean, by decree of June 21st, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XX. VLADISLAVIEN. – Concerning the nullity of a marriage, due to a defect in form, before the Most Reverend Father, Doctor, and Canon, Grazioli, Dean. Since, in the case, no procedural act was presented within the time prescribed by law to pursue the appeal, the Most Reverend Dean, by decree of June 21st, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXI. TERGESTINA. – Concerning the nullity of a marriage, regarding incidental matters, before the Reverend Father, Doctor, and Canon, Canestri. Since, in the case, no procedural act was presented for a year and more, the Dean, by decree of June 21st, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXII. TERGESTINA. – Concerning the nullity of a marriage, due to an intention contrary to indissolubility, before the Reverend Father, Doctor, and Canon, Canestri. Since, in the case, no procedural act was presented within the time prescribed by law, the Dean, by decree of June 24th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXIII. NEOSOLIEN. – Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father, Doctor, Teodori. Since, in the case, no procedural act was presented for a year and more, the Dean, on July 8th, declared the new proposition of the case abandoned and ordered that the records of the case be placed in the archive.

XXIV. MESSANEN. – Concerning the recovery of property and damages, before the Most Reverend Father, Doctor, and Canon, Grazioli, Dean. Since, in the case, no act was presented by the plaintiff within the time prescribed

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by law,

[*Latin ed. p. 209*]

The Sacred Roman Rota having been presented with a procedural act to pursue an appeal, the Most Excellent Dean Ponens, on July 15th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXV. PARISIAN. – Regarding the nullity of a marriage, due to the excluded good of posterity, before the Most Excellent Prelate Doctor Ignatius Grazioli. Since no procedural act was filed within the time established by law in the case, the Most Excellent Dean Ponens, by decree, declared the appeal abandoned and ordered that the records of the case be placed in the archive of the Holy Tribunal, on July 19th.

XXVI. PRAENESTINE. – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Prelate Doctor H. Quattrocolo. Since no procedural act was filed for a year and more, the Ponens, by decree of July 27th, declared the appeal abandoned and ordered that the records be placed in the archive.

XXVII. BEROLINE. – Regarding the nullity of a marriage, due to the excluded good of posterity, before the Most Excellent Prelate Doctor Ignatius Grazioli, Dean. Since no act was filed within the time established by law to pursue the appeal, the Most Excellent Dean Ponens, by decree of July 29th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXVIII. Regarding the nullity of a marriage, due to coercion and fear, and due to a condition imposed, before the Most Excellent Prelate Doctor Ignatius Grazioli, Dean. Since no act was filed in the case within the time established by law to pursue the appeal, the Most Excellent Dean Ponens, on August 12th, declared the appeal abandoned and ordered that the records of the case be placed in the archive of the Holy Tribunal.

XXIX. WESTMINSTER. – Regarding the nullity of a marriage, due to lack of consent and due to coercion and fear, before the Most Excellent Prelate Doctor Ignatius Grazioli, Dean. Since, within the useful time, no procedural act was filed to pursue the appeal, the Most Excellent Prelate Dean Ponens, on September 23rd, declared the appeal abandoned and ordered that the records of the case be placed in the archive of the Holy Tribunal.

XXX. PADUA. – Regarding the nullity of a marriage due to coercion and fear, and due to the excluded indissolubility, before the Reverend Prelate Doctor G. Heard. Since no procedural act was filed for two years, the Ponens, by decree of October 10th, declared the appeal abandoned and ordered that the records be placed in the archive of the Holy Tribunal.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary on the Nullity of a

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Marriage, due to the exclusion of the good of the offspring, before the Most Reverend and Illustrious Lord I. Grazioli, Dean. Since, according to the testimony of the First Vicar Parochial of the Church commonly called Saint Honori, located within the boundaries of the archdiocese of Paris, it is established that the defendant has passed away, the Most Reverend Dean, by decree of October 27th, ordered that the records of the case be placed in the archive.

XXXI. ROMANA - XXXII. MATRITEN. - Nullity of a marriage, due to force and fear, before the Most Reverend and Illustrious Lord I. Grazioli, Dean. Since, in the case mentioned above, no procedural act was filed within the established time to pursue an appeal, the Most Reverend Dean, by decree of November 15th, declared the appeal abandoned and ordered that the records of the case be placed in the archives of the Sacred Tribunal.

XXXIII. PARISIEN. - Nullity of a marriage, due to the exclusion of indissolubility, before the Reverend Father D. A. Jullien. Having considered that the plaintiff in the case declared that she could not present any new argument, the Dean, by decree of November 26th, ordered that the case be placed in the archive.

XXXIV. PARISIEN. - Nullity of a marriage, due to the exclusion of indissolubility, before the Reverend Father D. A. Jullien. Considering the death of the defendant, the Dean ordered that the records be placed in the archive, on November 30th.

XXXV. PARISIEN. - Nullity of a marriage, due to lack of consent and the aversion of the woman, before the Reverend Father D. H. Quattrocolo. Since no procedural act was filed within the time established by law to pursue an appeal, the Dean, on December 22nd, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXXVI. SS. CONCEPTIONIS DE CHILE. - Credit, before the Reverend Father D. H. Quattrocolo. Since no procedural act was filed within the time established by law, the Dean, by decree of December 22nd, 1938, declared the request to be peremptorily ended, and ordered that the records of the case be placed in the archive of the Sacred Tribunal.

XXXVII. MEDIOLANEN. - Nullity of a marriage, under the head of force and fear, before the Reverend Father D. H. Quattrocolo. Since no procedural act was filed for a year and more, the Dean declared, by decree of December 28th, that the appeal was abandoned, and ordered that the records of the case be placed in the archive of the Sacred Tribunal.

[*Latin ed. p. 211*]

Sacra Romana Rota, XXXVIII. ROMA. – Concerning the nullity of a marriage, due to the exclusion of the good of procreation, before the Most Reverend Doctor Henry Quattrocolo. Since no procedural act had been carried out for a year and more, the Lord Prefect, by decree of December

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28th, declared the appeal abandoned, and ordered the records of the case to be placed in the archives of the Sacred Tribunal. Concerning the nullity of a marriage, due to simulation, coercion, and fear, and impotence of the husband, before the Most Reverend Doctor H. Quattrocolo. Since, according to the law, no procedural act had been carried out to pursue the appeal, the Lord Prefect, by decree of December 28th, declared the appeal abandoned, and ordered the records of the case to be placed in the archives of the Sacred Tribunal. XXXIX. ROMA. – XL. BONONIA. – Concerning the nullity of a marriage, concerning an incident, before the Most Reverend Doctor H. Quattrocolo. Since, according to the law, no procedural act had been carried out, the Lord Prefect, by decree of December 28th, declared the petition to be time-barred, and ordered the records of the case to be placed in the archives of the Sacred Tribunal. XLI. MECHLINIEN. – Concerning the nullity of a marriage, based on the condition imposed, and coercion and fear, before the Most Reverend Doctor H. Quattrocolo. Since, according to the law, no procedural act had been carried out to pursue the appeal, the Lord Prefect, by decree of December 28th, declared the appeal abandoned, and ordered the records of the case to be placed in the archives. Concerning the nullity of a marriage, due to coercion and fear, and due to a condition contrary to indissolubility, before the Most Reverend Doctor H. Quattrocolo. Since, according to the law, no procedural act had been carried out to pursue the appeal, the Lord Prefect, by decree of December 28th, declared the appeal abandoned, and ordered the records of the case to be placed in the archives. XLII. AMBIANEN. – Concerning the nullity of a marriage, based on the grounds of coercion and fear, and due to the exclusion of the good of procreation, before the Most Reverend Doctor A. Jullien. Since no procedural act had been carried out for two years, the Lord Prefect, by decree of December 30th, declared the petition to be time-barred. XLIII. FLORENTINA. – From the Chancery of the Sacred Roman Rota, April 14, 1939. L. © S. T. TANI, Notary.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis — Official Commentary. Summons by edict concerning the NULLITY OF MARRIAGE (RZNOWSKA-SADLOWSKI). Since the actual place of residence of Mr. Felice Sadlowski, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on June 16, 1939, at the eleventh hour, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rotal hearing will be held for the determination of the cause: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Felice Sadlowski, must take care to inform him of this edictal summons.

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Henry Caiazzo, President. From the Chancery of the Tribunal of the Sacred Roman Rota, April 14, 1939. John Pendola, Notary.

[*Latin ed. p. 213*]

June 9, 1939. Year and Volume XXXI (Series II, Vol. V, No. I) - No. 7. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. PIUS PP. XII. APOSTOLIC CONSTITUTIONS. I. OF MALANG. THE APOSTOLIC PREFECTURE OF MALANG IN THE NETHERLANDS EAST INDIES IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY: Concerning the Apostolic Prefecture of Malang in the Netherlands East Indies, which was established by Apostolic Letters dated April twenty-seventh, in the year nineteen hundred and twenty-seven, by Our Predecessor, the blessed Pope Pius XI, it has, only in these recent times, thanks to the efforts of the Order of the Brothers Carmelites Missionaries, made such progress, that it has been deemed entirely worthy to be raised to a higher degree of dignity by the Apostolic See. Therefore, having obtained, as far as necessary, the consent of those concerned, or of those who may presume to have an interest, and after consultation with the Most Reverend Brothers, Our Cardinals of the Sacred Congregation for the Propagation of the Faith, We, by Our supreme authority, elevate, establish, and constitute that Prefecture, retaining the same name of Malang and the same boundaries, into an Apostolic Vicariate, and We declare that We wish and decree that it be entrusted to the Order of the Brothers Carmelites, as before, but for Our pleasure and that of the Apostolic See. Therefore, to this new Apostolic Vicariate of Malang, and to its Vicars Apostolic for the time being, ACTA, Vol. VI, No. 7. - June 9, 1939. 16.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Official Commentary: We grant to all, and we attribute to them, all rights, privileges, honors, and powers, by which other Vicariates Apostolic throughout the world, and their superiors, enjoy and possess, according to common law, and we likewise subject them to the same burdens and obligations, by which others are bound. We will and command that all of these things, as above established and constituted, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, these Letters, whether transcribed or excerpted, even if printed, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the very same force and validity as if they were presented or shown. To no one shall it be permitted to infringe or contradict this decree of erection, constitution, commission, statute, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

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Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-nine, on the fifteenth day of the month of March, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Oard. FÜMASONI
BIONDI
Cancellarius
8. R. E.
8. C. de Propaganda Fide
Praef. f Dominicus Spolverini, Archiep. tit. Larissen.,
Proton. Apost. Vincentius Bianchi Oagliesi,
Proton. Apost. Loco © Plumbi Reg.'in,
Cano. Ap., Vol. LXI, n. 5. - Al. Trussardi.

CONCERNING THE APOSTOLIC PREFECTURE OF BUEA IN AFRICA, IN THE ENGLISH WEST, ERECTED INTO AN APOSTOLIC VICARIATE OF THE SAME NAME.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL MEMORY:

The Apostolic Prefecture of Buea, located in the English West of Africa, through the diligent and zealous labors and efforts of the Missionaries of St. Joseph of Mill Hill, to whom it has been entrusted, and after much effort, and at this time, despite all kinds of difficulties, concerning...

[*Latin ed. p. 215*]

215 The acts of Pope Pius XII attest to the increase in the number of the faithful, as well as the frequency of missionary works. Therefore, since the esteemed General Superior of the Society of Missionaries had earnestly implored the Apostolic See through fervent prayers, that the Prefecture of Buea might be elevated to an Apostolic Vicariate, due to the most joyful progress it had made; and after considering the favorable opinion of the Most Reverend Father Anthony Riberi, titular Archbishop of Bari and Apostolic Delegate for Missions in Africa, and after mature deliberation, with the advice of the Most Reverend Fathers, our Cardinals, Prefects of the Holy Congregation for the Propagation of the Faith, we have decided to grant the aforementioned requests of the General Superior. Therefore, in order that it may be accomplished, and with the consent of those who may deem it to be in their interest, we, by the fullness of our Apostolic authority, promote, erect, and establish the Apostolic Prefecture of Buea

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as an Apostolic Vicariate, retaining the same boundaries and name, by these presents, and we wish to entrust it, as before, to the same Society of Saint Joseph of Mill Hill, for our and the Apostolic See's well-pleasing. We grant to this new Apostolic Vicariate of Buea all rights, honors, and powers, by which other Apostolic Vicariates and their superiors throughout the world are commonly endowed and enjoy, and we likewise subject it to the same burdens and obligations. All of these things, as above established and decreed, we wish and command to be considered valid and in force, notwithstanding any contrary provisions. These present documents, having been transcribed, are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, and we wish them to have the same full faith and validity as if they were exhibited or shown. To no one is it permitted to infringe upon or contradict this elevation, erection, constitution, commission, statute, and our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifteenth day of the month of March, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI,
Cancellarius
8. R. E. P.
Card. FUMASONI BIONDI,
8. C. de Propaganda Fide Praef.
Alfonsus Carinci, Proton. Apost.
Vincentius Bianchi Cagliesi, Proton. Apost.
Loco £8 Plumbi
Reg. in Cane. Ap., Vol. LXI, n. S:— Al. Trussardi.

[*Latin ed. p. 216*]

Acts of the Apostolic See - Official Commentary III

CONCERNING SWAZILAND

THE APOSTOLIC PREFECTURE OF SWAZILAND IS ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE, RETAINING THE SAME NAME AND LIMITS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

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If, in any Church among the non-believers, Christian affairs have greatly progressed due to the increase in the number of the faithful and the frequent performance of missionary works, then that Church is certainly worthy to be elevated to a higher rank by the Apostolic See.

Considering this, and with the counsel of our venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation for the Propagation of the Faith, and with the favorable vote of the venerable Brother Jordan Gijlswijk, titular Archbishop of Euchaiten, Apostolic Delegate in Southern Africa, having maturely considered the matter, we gladly granted the petitions presented to the Apostolic See by our beloved Son, the Prior General of the Order of the Servants of Mary, in which it was requested that the Apostolic Prefecture of Swaziland, located in the territory of Southern Africa and entrusted to that Order, which, especially in recent years, has achieved considerable growth in the Catholic religion through the diligent efforts of missionaries, be elevated to the dignity of an Apostolic Vicariate.

Therefore, with the fullness of our Apostolic authority, and with the consent of those whose interests may be involved, we elevate, establish, and constitute the Prefecture of Swaziland, retaining the same name and boundaries, as an Apostolic Vicariate, and we wish to entrust it, even in the future, to the aforementioned Order of the Servants of Mary, provided that it is to our satisfaction and to that of the Apostolic See.

We grant to this new Apostolic Vicariate of Swaziland, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their prelates enjoy and are endowed by common law, and we likewise subject them to the same obligations and duties with which others are bound.

All of these things, as above established and constituted, we decree and command to be valid and effective, notwithstanding anything to the contrary.

Copies or extracts of these documents, however, must be signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 217*]

217 The Acts of Pope Pius XII entirely desire that the faith contained in these Letters be held, if those Letters were presented or shown. However, no one is permitted to infringe upon or contradict this decree, erection, constitution, concession, commission, and will of Ours. If anyone should, with reckless audacity, presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifteenth day of the month of March, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI

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BIONDI, Chancellor. 8. R. E. 8. O. de Propaganda Fide, Prefect. Alfonsus Carinci, Proton. Apost. Vincentius Bianchi Cagliesi, Proton. Apost. Loco. £g Plumbi Reg. in Cane. Ap., Vol. LXI, n. 2. - Al. Trussardi. APOSTOLIC LETTERS: THE ABBEY CHURCH OF THE HOLY APOSTLES PETER AND PAUL, LOCATED IN THE TOWN OF TENEREMUNDEN, WITHIN THE TERRITORY OF THE DIOCESE OF GANDAVENSIS, IS ENRICHED WITH THE PRIVILEGES OF A MINOR BASILICA. PIUS PP. XII, For the perpetual memory of this event. — In the town of Teneremunden, within the territory of the Diocese of Gandavensis, there exists an abbey church dedicated to the Holy Apostles Peter and Paul, and entrusted to the care of monks of the Order of Saint Benedict. This church arose in recent times in place of an older sacred building, which now belongs to the Capuchin Fathers; and this church, as they say, is built in the Gothic style, is very spacious, and consists of three naves; it also boasts beautiful altars and works of art. The religious men living in the adjoining monastery, imbued with the spirit of their Founder, Saint Benedict, diligently strive to maintain the splendor of the sacred functions, to the solid spiritual benefit of the faithful who come in large numbers and piously from the surrounding regions. Having considered these things, and having been moved by the petitions presented to Us by the Abbot of the same monastery, as well as by the commendations of the Apostolic Nuncio in Belgium and the Bishop of Gandavensis,

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis — Official Commentary: With paternal benevolence, We, having consulted with Our beloved Son, Our Holy Roman Church Cardinal, Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these present Letters, and perpetually, We elevate the Abbey of the Holy Apostles Peter and Paul, belonging to the Order of Saint Benedict in Teneremunda, located within the boundaries of the diocese of Gandavensis, to the title and dignity of a Minor Basilica, together with all the liturgical rights and privileges pertaining to this title and dignity. Notwithstanding any contrary provisions; We decree that these present Letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully and completely observe them now and in the future; and that it shall be rightly judged and determined accordingly; and that if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever, it shall be declared null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of March, in the year 1939, the first of Our pontificate. A. Card. MAGLIONE, Secretary of State.

TO THE REVEREND FATHER ALOYSIUS, TITULAR BISHOP OF S. PU-

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DENTIANA, SECRETARY OF STATE, WHOM WE SEND TO CELEBRATE THE SACRED SOLEMNITIES IN THE RENOVATED POMPEIAN TEMPLE OF THE BLESSED VIRGIN MARY OF THE HOLY ROSARY.

PIUS PP. XII, Beloved Son, greetings and Apostolic Benediction. — It has fortunately happened that many Bishops and faithful have gathered for the sacred celebrations to be held next month in May in the renovated Pompeian temple of the Blessed Virgin Mary of the Holy Rosary, who, with unanimous consent, desire to express openly and fully their affection and devotion to the Mother of God, from whose maternal womb, as from a perennial source, countless streams of grace flow to the Christian people, so sorely afflicted by so many adversities and calamities. Therefore, We are greatly pleased that, following in the footsteps of Our predecessors, Leo XIII, Pius X, Benedict XV, Pius XI, who diligently preserved and enhanced the sacred buildings of the Blessed Virgin Mary of the Holy Rosary in Pompeii,

[*Latin ed. p. 219*]

Acts of Pope Pius XII, 219. Having repeatedly and diligently considered these matters, having seized this happy and auspicious opportunity, We also express Our desire and will, and We shall participate in those same celebrations with the appropriate solemnity. Therefore, guided by this counsel, We have deemed it fitting that these festivities be celebrated with greater splendor, and that a certain Cardinal of the Holy Roman Church, closer to Us, be designated as a representative to embody Our presence. You, Our beloved Son, who hold the office of Secretary of State, are chosen and appointed to fulfill this honorable task of representing Our person. We have no doubt that, under Your guidance, these Pompeian celebrations will bring great benefit and advantage to the cause of religion; and We are confident that, for all those who, through their efforts, have now restored the sanctuary itself to a singular splendor of divine worship, these same celebrations will bring an increase in faith, and a new stimulus to achieve even greater spiritual fruits, happily and successfully. Notwithstanding any obstacles. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of April, in the year 1939, the first year of Our pontificate. FOR THE CARDINAL SECRETARY OF STATE, Dominic Spada, by Apostolic Briefs. LETTER TO THE MOST REVEREND AND LORD JOHN, BISHOP OF BALBINA, OF THE HOLY ROMAN CHURCH, CARDINAL VERDIER, ARCHBISHOP OF PARISIENSIS, WHOM WE SEND AS A LEGATE TO THE TWELFTH EUCHARISTIC CONGRESS FROM THE ENTIRE NATION OF GAUL, TO BE CELEBRATED IN THE CITY OF ALGERI. PIUS PP. XII, Our beloved Son, greetings and the Apostolic Blessing. — It is certainly a fitting plan that, after the recent century in which the sacred hierarchy has been happily restored in the region of Algiers, the twelfth Eucharistic Congress from the entire nation

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of Gaul be convened there. For through this celebration of the august Sacrament, the praises of the illustrious Christian antiquity will be happily renewed in Upper Africa, and the kingdom of Christ will joyfully receive increases. Furthermore, it seems most appropriate at the present time that, in the gatherings to be held, an argument be presented concerning the most excellent precept of charity.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis – An Official Commentary is presented. Indeed, the most holy Eucharist, as We have recently declared also during the Paschal celebrations, is not only the most precious gift of divine charity towards us, but also the visible sign and bond of that love which ought to unite men in a fraternal covenant. Therefore, We approve with great praise all the efforts and undertakings made to prepare for the Eucharistic Congress, and We have gladly decided to attend and preside over it through Our Legate. Therefore, Our beloved Son, who, adorned with so many pastoral virtues, holds the reins of the most noble See of Paris, and who shines with the splendor of the Roman purple, We choose and appoint as Our Legate, as We have already announced, to represent Our person in the city of Algiers, to preside over the Eucharistic Congress for the entire Gallic nation, which will be held next month, in Our name and with Our authority. In the meantime, We implore divine clemency through fervent prayer, that through the triumphs of the peaceful King in the lands of Africa, the Catholic cause may be strengthened and expanded, and that the faithful people may receive abundant fruits of charity. And as a sign and harbinger of heavenly assistance, and as a witness to Our deepest affection, We impart to you, Our beloved Son, the Most Reverend Archbishop of Algiers, to the other Church prelates, and to all those who participate in the sacred celebrations, Our most heartfelt blessing in the Lord. Given in Rome, at St. Peter's, on the sixteenth day of the month of April, on the Sunday after Easter, in the year 1939, in the first year of Our pontificate. PIUS PP. XII To the Most Reverend Ferdinand Cento, Archbishop *ad honorem* of Seleucia, and Apostolic Nuncio in the Republic of Peru, whom We send as Our Legate to convene the Second Eucharistic Congress for the entire Bolivian nation in the city of Badajoz. PIUS PP. XII Venerable Brother, greetings and Apostolic Blessing. – For a long time, work has been flourishing throughout the Bolivian Republic, which We have gladly received, to prepare for the Second Eucharistic Congress for the entire nation, to be held next month, in May. In all regions, the clergy and civil magistrates, who are favorably disposed, are diligently instructing and encouraging the faithful in the worship of the August Sacrament, and in its fruitful participation.

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We, for whom this is so important,

[*Latin ed. p. 221*]

The Acts of Pope Pius XII, page 221, speak of the heartfelt honor and worship of the Divine Eucharist, and of the faith and virtue of the Christian people. The excellent plans and labors undertaken for the Eucharistic celebrations have already been confirmed by our paternal greetings and encouragements, and we have spurred on hearts to pursue greater things. Now, we desire to be present, in a certain way, at this celebration, and therefore, we choose and appoint you, Venerable Brother, who, endowed with the dignity of Archbishop, diligently perform the office of Apostolic Nuncio in the Republic of Peru, as our Envoy, to preside, in our name and with our authority, over the upcoming Eucharistic Congress of the entire Bolivian nation, to be held in the illustrious city of Pacensi. We are certain that you, through your singular piety towards God and your excellent charity with which you are bound to the Bolivian people, will gladly and fruitfully fulfill this honorable mission. It is of the greatest importance and utility that the subject to be discussed in the solemn gatherings be, namely, "the divinity of Christ hidden under the Eucharistic veils," since from this most exalted mystery of faith, so many and such great fruits of salvation can be drawn for the Christian people. Therefore, while we earnestly implore Almighty God to bless this Congress with the joyful abundance of His gifts, as a pledge of the auspicious heavenly protection and of our special charity, we impart to you, Venerable Brother, to the sacred ministers and administrators, to the distinguished magistrates, and to all the faithful who will gather in the city of Pacensi, our Apostolic Blessing, in the Lord. Given in Rome, at St. Peter's, on the sixteenth day of the month of April, on the Sunday after Easter, in the year 1939, in the first year of Our Pontificate.

PIUS PP. XII

MESSAGE FROM THE HOLY FATHER, GIVEN ON THE SEVENTH DAY OF THE MONTH OF MAY IN THE YEAR 1939, TO THE FAITHFUL, ON THE OCCASION OF THE ELEVENTH EUCHARISTIC CONGRESS HELD IN THE CITY OF ALGIERS.

For the eleventh time, very dear sons of the noble French nation, you are gathered here by the thousands around Christ, present in the Eucharist, in order to offer Him together a solemn act of reparatory adoration. In recent years, Africa has already witnessed more than one ceremony of this kind. Carthage, remembering that it was the glorious me-

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - The official record, concerning the churches of North Africa, and having sheltered within its walls more than thirty

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councils, initiated this movement with its International Eucharistic Congress. Then the movement spread, through regional or national congresses, to Southern Africa, the Congo, Madagascar, Tripoli, and elsewhere. Today, it is on the coasts long called "Barbary" that the triumph of the Host is celebrated. And Our heart rejoices, as We participate in this in two ways. For We are present visibly, in the person of the one whom We have chosen as Our Legate, to preside in Our name at these eucharistic days, Our most beloved Son, the Cardinal Archbishop of Paris; and invisibly, but truly also, through Our prayers, united with those of your devoutly enthusiastic crowds. Neither the surging waves of the sea, nor the clamor of arms, which shook its shores, could deter your mystical fervor: the "good Mother" of La Garde led you to Notre-Dame d'Afrique; and in that Host, radiating over both hills, faith showed you the Prince and Author Himself of peace, that peace so ardently desired by our troubled humanity. This is what attracted and encouraged you. This is what unites Us intimately with you, in this month of May, which We would like to be entirely dedicated to universal prayer (especially the prayers of children, those privileged by the Savior!), to bring down from heaven to earth, through the hands of the Immaculate Virgin, the peace promised to men of good will: peace in souls, troubled by the calls and seductions of false doctrines; peace among nations, trembling in incessant anxiety. Yet, if you have come here to hold your eucharistic assemblies, it is especially, We are not unaware, in order to celebrate the centenary of an event forever memorable, for the Church and for France. Indeed, a century ago, the first Bishop of Algiers was installed in his cathedral. Thus, after eight hundred years of apparent death, this ecclesiastical Province of Africa was reborn, which once had some five hundred bishops, and in which, among its martyrs, its pontiffs, and its virgins, the incomparable Doctor of Hippo, Augustine, shines forever, one of the most brilliant minds that God has given to the Church and to the world. But in 1839, Algiers, the white city, raising its terraces on the sea as a challenge to Christian peoples; Algiers, the city of tears and blood, where had wept, prayed, suffered, and given their lives for Christ, thousands of...

[*Latin ed. p. 223*]

Acta Pii Pp. XII 228: "There remained only four priests among the captives. Now, upon one of the minarets, the cross of Christ is raised; and Algiers suddenly becomes a luminous gateway, through which, each day more rapidly, the flame of revelation will penetrate to the heart of the black continent. Admirable rebirth; a new life, overflowing with supernatural vigor! Today, numerous bishops or vicars apostolic, hundreds of priests, coming from various Christian nations or originating from indigenous families, and several million faithful, attest throughout Africa to the eternal youth of the Church, the inexhaustible fecundity of divine grace, served

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by human effort. Therefore, Our Benediction extends affectionately to you first, sons of this France, to whom it was given, two years ago, to evoke the great religious destinies, beneath the vaults of Notre-Dame de Paris. But this Benediction goes even further: to you, neophytes and catechumens scattered in the missions of Africa; to all of you, finally, men whose souls, as ours, have been redeemed by the blood of God made Man. To this Christ Jesus, all nations have been given as an inheritance; and of this inheritance, Providence has constituted Us as the guardian; of this humanity, God has made Us the Shepherd and the Father. May the divine Benediction therefore descend upon all, the fruit of the blood shed for all by the Savior, hidden but present in the Eucharist."

[*Latin ed. p. 224*]

The Acts of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

DECREE CONCERNING SPECIAL FACULTIES GRANTED TO ORDINARIES OF LATIN AMERICA

By the Brief "Litteris Apostolicis" of Pope Pius XI, of blessed memory, issued on April 30, 1929, special faculties were granted to the Ordinaries of Latin America, for the needs of the faithful and the conditions of the places. Now, since these aforementioned faculties are about to expire on the next April 30th, Our Holy Lord Pope Pius, of divine providence, XII, has deigned to graciously extend them for a decade, with the same conditions remaining in force, with this sole modification: in n. 3 of the aforementioned Apostolic Brief, where it is said: "Furthermore, the Ordinaries of the places may appoint someone to administer the Sacrament of Confirmation...", it should be read: "Furthermore, the Ordinaries of the places, without the General Vicar, unless he has a special mandate from his own Ordinary of the place, may appoint someone to administer the Sacrament of Confirmation...". All contrary provisions to the contrary notwithstanding.

Given in Rome, from the offices of the Sacred Consistory Congregation, on April 28, 1939.

* Fr. R. C., Cardinal Rossi, Secretary.

L. © S. V. Santoro, Assistant.

II. PROVISIONS FOR CHURCHES

Our Holy Lord Pope Pius, of divine providence, XII, having provided

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for the following churches with new pastors, through successive decrees of the Sacred Consistory Congregation, namely:

On March 18, 1939, he appointed the Most Reverend Father Annuntio Serafini, formerly the titular Bishop of Arycanda, as the Prefect of the Cathedral Church of Merced.

[*Latin ed. p. 225*]

The Sacred Consistorial Congregation, on April 15, 1939. To the Most Reverend and Reverend Father Francis Spellman, until now titular Bishop of Silen, appointed Archbishop of the Metropolitan Church of New York. — To the Most Reverend and Reverend Father Edwin O'Hara, until now Bishop of Great-Orme, appointed to the Cathedral Church of Kansas. — To the Most Reverend and Reverend Father Edward Tonna, until now titular Archbishop of Garella, appointed titular Archbishop of the Church of Miletus. On April 29, 1939. — To the Most Reverend and Reverend Father Ignatius De Alba, Canon of the Metropolitan Chapter of Guadalajara, appointed Bishop of Algiza, to be Coadjutor with right of succession to His Most Reverend Father Joseph Amatore Velasco, Bishop of Colima. On May 5. — To the Most Reverend and Reverend Father Paul Rostagno, until now Bishop of Andria, appointed to the Cathedral Church of Ivrea. On May 25, 1939. — To the Most Reverend and Reverend Father Francis Petronelli, until now Bishop of Avellino, appointed Archbishop of the Metropolitan Church of Trani and of the Archiepiscopal Church of Barola, also united in principal rank, together with the annexed titular archiepiscopal see of Nazareth and the perpetual administration of the diocese of Bisceglie. — To the Most Reverend and Reverend Father Peter Tesauri, until now Bishop of Aesernia and Venafrum, appointed Archbishop of the Metropolitan Church of Lanciano, to which is annexed the perpetual administration of the diocese of Ortona.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS: NOTICE TO ORDINARIES OF ITALY.

The Sacred Congregation for the Discipline of the Sacraments informs the Ordinaries of Italy that, concerning marriages, in accordance with the concordat, beginning July 1, 1939, and thereafter, the pastors and other priests who assist at such marriages must carefully read articles 141, 142, and 143 of the new Italian Civil Code, Book I, which, moreover, reproduce verbatim what is contained in articles 130, 131, and 132 of the old Italian Civil Code.

Given at Rome, from the offices of the same Sacred Congregation, on June 1, 1939.

D. Card. JORIO, Prefect.

F. Bracci, Secretary.

1. Cf. "Instruction of the Sacred Congregation of the Sacraments in exe-

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cution of article 34 of the Concordat," of July 1, 1929, article 29, n. 7°, and Additions X, XI, XIV, XV. — A. A. S. year 1929, p. 351 and following.

[*Latin ed. p. 226*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE SACRED PENITENTIARY TRIBUNAL

APOSTOLIC OFFICE FOR INDULGENCES

DECREE CONCERNING THE INDULGENCE OF THE PORZIUNCULA

The Apostolic See, especially in our times, is accustomed to exercise greater generosity, both in granting indulgences and in making their acquisition easier. In this matter, Our Most Holy Lord Pope Pius XII, desiring with all his heart that the Christian people may more abundantly participate in this precious treasure of the Church, and that souls may be more and more encouraged to expiate their sins through this means, in an audience granted to the undersigned Cardinal Penitentiary Major on the twentieth day of the month of April in the year 1939, out of His most profound piety, deigned to decree as follows: that, with the abrogation of paragraph V of the Decree "Ut septimi" issued by this Sacred Tribunal on the tenth day of July in the year 1924, all Cathedral and parish churches, and furthermore other churches and oratories – for which, especially in larger parishes, it may seem advisable by the prudent judgment of the local Ordinary for the benefit of the faithful – may obtain the privilege of the Porziuncula, through a suitable letter presented by the Ordinary. Contrary provisions notwithstanding.

Given at Rome, from the offices of the Sacred Penitentiary, on the first day of May, 1939.

L. Card. LAURI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 227*]

The Sacred Roman Rota.

EDICTAL CITATION REGARDING THE NULLITY OF MARRIAGE (SIRLETTI-FABIANI).

Since the actual place of residence of Mr. Edelmire Fabiani, in this cause, is unknown, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred

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Roman Rota (Rome, via della Dataria, 94) on June 19, 1939, at 11:30 AM, to resolve the disputed matter or to affix his signature to the aforementioned document, and to set the date for the Rotal hearing for the determination of the cause: Whether the Rotal judgment of July 25, 1938, should be confirmed or overturned in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Edelmire Fabiani, must take care to inform him of this edictal citation.

Julius Grazioli, Dean.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 16, 1939.

Johannes Pendola, Notary.

[*Latin ed. p. 228*]

Acts of the Apostolic See – Official Commentary, Daily Bulletin of the Roman Curia. His Most Holy Lord Pope Pius XII, on the eighteenth day of the month of May, on the feast of the Ascension of Our Lord Jesus Christ, privately visited the Most Holy Archbasilica of the Lateran, to the joy of the Roman people, accompanied by the Most Reverend Gentlemen, the Prefect of the Secretariate, the Secret Almoner, the Prefect of the Apostolic Sacristy, and others from the Secretariate of the Supreme Pontiff. In the upper hall of the Lateran Apostolic Palace, he graciously received testimonies of obedience from the Eminent Fathers Cardinals and, afterwards, from the Vice-Governor of the City of Rome, on behalf of the city and the Roman people, expressions of devotion and good wishes; afterwards, solemnly departing from the Palace, he approached the Basilica through the main square, and before entering, he knelt and kissed the Cross offered to him. From the throne erected in the atrium, the Supreme Pontiff most attentively responded to the address which the Most Reverend Father, the Vicar of the Chapter of the Archbasilica, read in place of the Eminent Father Cardinal Archpriest, and, after the offering of the keys of the Church, according to the ancient rite and custom, as a sign of possession, he admitted the Canons and the clergy of the Lateran to kiss his feet. After these things were completed, all entered the Basilica according to the customary procession; the Supreme Pontiff sprinkled those standing at the entrance of the Temple, received the incense according to custom, and, with the hymn "Te Deum" intoned by the Chapel Cantors, ascended the seat. Supported by the Canons of the Basilica, he first proceeded to the chapel where the Most Holy Sacrament was exposed, and then to offer prayers before the altars of the Saints Apostles Peter and Paul, and before the main altar. After these things, each Eminent Father Cardinal rendered obedience to the Supreme Pontiff, seated on the throne in the apse, and kissed his right hand, and received the pectoral cross from the hand of His Holiness, while the Eminent

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Father Cardinal Priest, after rendering obedience, chanted the praises before the altar, together with the Auditors of the Sacred Roman Rota and the Consistorial Advocates. After these things were completed, His Holiness ascended to the main altar, where, having imparted the Pontifical Blessing, he placed it upon the altar table.

[*Latin ed. p. 229*]

229 The diary of the Roman Curia, presented to the presbytery by the General Treasurer, R. C. A. Finally, after the singing of the Third Hour, he celebrated the solemn Mass according to the custom. After this was completed, the Most Blessed Father, from the upper platform of the Basilica, looking out over the square of St. John towards the walls of the city, solemnly imparted the Blessing to the immense multitude of people. On Saturday, April 22, 1939, the Holy Father received in a solemn audience His Excellency, the Most Reverend Doctor Lisimaco Aemando Gtjzman y Aspiaztj, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Equator, for the presentation of his credentials. On Thursday, May 4, 1939, the Holy Father received in a solemn audience His Excellency, the Most Reverend Doctor Enrico RuizGuirtazu, Extraordinary and Plenipotentiary Ambassador of Strasbourg, for the presentation of his credentials. On Friday, May 12, 1939, the Holy Father received in a solemn audience His Royal Highness, Prince Paolo, Regent of Yugoslavia, with his consort, Her Royal Highness, Princess Olga.

SACRED CONGREGATION OF RITES. On Tuesday, April 25, 1939, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, and the theological consultants discussed two miracles which are said to have been worked through the intercession of the Venerable Servant of God, Mary Crucified of Rosa, foundress of the Handmaids of Charity, which are proposed for the beatification of the same Venerable. On Tuesday, May 2, 1939, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general Sacred Congregation of Rites was held, with the participation of the Most Reverend and Venerable Cardinals, the Reverend Prelates, and the theological consultants, to give their vote on the cause for the canonization of the Blessed Gemma Galgani, Virgin, and on the miracles which are said to have been wrought by God. *ACTA*, vol. VI, n. 7. - 9-6-1939. 17.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - Official Commentary, prepared at the intercession of the Venerable Servant of God, Justin de Jacobis, titular Bishop of Nilopolis and first Apostolic Vicar of Abyssinia, of the Congregation of the Mission. Tuesday, May 9, 1939, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites met in an ordinary session, with the participa-

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tion of the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials, to discuss the following matters: 1) Introduction of the Cause for Beatification and Canonization of the Servant of God, Catherine Tekakwitha, a virgin of Indian origin. 2) Introduction of the Cause for Beatification and Canonization of the Servant of God, Joseph Frassinetti, a secular priest, prior of St. Sabina in Genoa. 3) Review of the writings of the Servant of God, Andrew Ignatius Joseph Gousseau and his companions, martyrs. 4) Review of the writings of the Servant of God, Augustine Etehécopar, a priest of the Congregation of the Most Sacred Heart of Jesus of Livias. 5) Review of the writings of the Servant of God, Charles Mary Schilling, a professed priest of the Congregation of the Regular Clerks of St. Paul (Barnabites). 6) Review of the writings of the Servant of God, Salvatore Lilli from Cappadocia, a professed priest of the Order of Friars Minor, a martyr. 7) Review of the writings of the Servant of God, Louise Mcolle, foundress of the Little Daughters of the Sacred Heart. 8) Review of the writings of the Servant of God, Sister Saint Dominica of the Cross, foundress of the Congregation of St. Catherine of Siena. 9) Review of the writings of the Servant of God, Mary Frances of the Five Wounds (Sinclair), a professed tertiary of the Regular Sisters of St. Clare. 10) Validity of the process conducted in the ecclesiastical court of Bayonne concerning a miracle attributed to the Blessed Elizabeth Bichier Des Ages, co-foundress of the Congregation of the Daughters of the Cross. Tuesday, May 23, 1939, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Holy Congregation of Rites met in a general session, with the participation of the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the theological consultants, who gave their votes on the petition for the Beatification of the Venerable Servant of God, Justin de Jacobis, Bishop of Mlopoli, Apostolic Vicar of Abyssinia, of the Congregation of the Mission; as well as on the miracles of the Blessed Mary of St. Euphrasia Pelletier, foundress of the Sisters of the Good Shepherd. Tuesday, May 30, 1939, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Eminent and Reverend Lords...

[*Latin ed. p. 231*]

Diarium Romanae Curiae 231. The Cardinal, the Reverend Prelates, Officials, and Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Maria Teresa Hazé, foundress of the Daughters of the Cross.

SUPREME TRIBUNAL OF THE SIGNATURA APOSTOLICA: NOTICE OF COMPETITION.

In accordance with the Constitution *Sapienti Consilio*, a competition,

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consisting of an examination of qualifications and written examinations, is hereby announced for one position of Notary at the Supreme Tribunal of the Signatura Apostolica. A degree in Canon Law is an indispensable requirement. Those who intend to participate must submit their application to the Chancery of the aforementioned Supreme Tribunal (Rome, via della Dataria, 94) no later than July 1, 1939, accompanied by the following documents, even if on plain paper:

1) A certificate of a degree in Canon Law;

2) A certificate of birth or another authentic document, from which it appears that the applicant, as of August 1, 1939, will not have reached the age of forty years;

3) Testimonials from the Ordinary, dated no earlier than June 1, 1939;

4) Any other documents or qualifications that the applicant wishes to present.

Applicants who are already employees of the Holy See are not required to submit documents 2) and 3).

The examinations will cover topics in Canon Law, with particular regard to the matters of special competence of the Signatura Apostolica. They will be held in the premises of the same Tribunal on July 12, 1939, and will begin at 9 o'clock.

Rome, from the Chancery of the Sacred Tribunal, May 25, 1939.

SECRETARY OF STATE: APPOINTMENTS.

By Letters of the Secretary of State, the Holy Father, Pius XII, happily reigning, has deigned to appoint:

May 4, 1939.

The Reverend Fathers Ludovico Fanfani, of the Order of the Friars Preachers, and Giovanni M. Restrepo, of the Society of Jesus, as Consultors of the Sacred Congregation of the Council.

[*Latin ed. p. 232*]

Acta Apostolicae Sedis - Official Commentary, May 5, 1939. The Most Reverend and Venerable Monsignor Arturo Mazzoni, Consultor of the Sacred Congregation of the Discipline of the Sacraments.

The Most Reverend and Venerable Monsignor Cesare Zerba, Under-Secretary of the Sacred Congregation of the Discipline of the Sacraments.

The Most Reverend and Venerable Monsignor Vittorio Bartoccetti, Under-Secretary for the supervision of the Ecclesiastical Tribunals with regard to matrimonial causes, at the Sacred Congregation of the Discipline of the Sacraments.

The Reverend Father Giacomo Maria Vosté, of the Order of the Friars Preachers, Secretary of the Pontifical Commission for Biblical Studies.

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The Reverend Fathers Timoteo L. Bouscaren, of the Society of Jesus, and Augusto Brault, of the Congregation of the Holy Spirit, Consultors of the Sacred Congregation for the Propagation of the Faith.

The Most Reverend and Venerable Monsignor Giulio Guidetti, Secretary of the Cardinal Commission for the Administration of the Goods of the Holy See.

The Most Reverend and Venerable Monsignor Giuseppe Tondini, Under-Secretary of the Cardinal Commission for the Administration of the Goods of the Holy See.

By an Apostolic Brief, the Holy Father Pius XI, of blessed memory, deigned to nominate: December 11, 1937. Monsignor Nereo Piedrahita, of the archdiocese of Popayan, Domestic Prelate of His Holiness.

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, has benignly deigned to nominate: March 17, 1939.

The Most Reverend and Venerable Cardinal Frederick Cattani, Protector of the Institute of the League of the Sisters of the Holy Family of Modigliani.

The Most Reverend and Venerable Cardinal Ermenegildo Pellegrinetti, Protector of the Institute of the Religious Daughters of the Most Holy Savior of Bratislava.

The Most Reverend and Venerable Cardinal Luigi Maglione, Protector of the German College of St. Mary of the Souls in Rome.

[*Latin ed. p. 233*]

Diarium Bomanae Curiae, 18, 233, Aprilis, 1939. The Most Reverend and Illustrious Cardinal Frederick Cattani, Protector of the Institute of the Sisters of Perpetual Adoration (Watermael, Archdiocese of Malines), of the Archconfraternity of Perpetual Adoration, and of the Work of the Poor Churches. 19. The Most Reverend and Illustrious Cardinal Peter Segura y Saenz, Protector of the Institute of the Sisters of Charity of Saint Anne (Saragossa). 22. The Most Reverend and Illustrious Cardinal Charles Salotti, Protector of the Missionary Sisters of "Notre-Dame d'Afrique" (the White Sisters of Cardinal Lavigerie). 25. Monsignor Luigi Trussardi, Extraordinary Pontifical Communal Chaplain. 26. The Most Reverend and Illustrious Monsignors Paul Savino, Giuseppe Ferretto, Cesare Zerba, and Giacomo Violardo, Prelates Referendaries of the Supreme Tribunal of the Apostolic Signatura. 26. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Archconfraternity of Saints Ambrose and Charles of the Lombard Nation, in Rome. 30. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Pious Society of Turin of Saint Joseph (the Giuseppini of Murialdo). 11 Maii. The Most Reverend and Illustrious Cardinal Francesco Marchetti Selvaggiani, Secretary of the Supreme Sacred Congregation of the Holy Office. 5 Aprilis, 1939. His Excellency, the Most Reverend Monsignor Giles

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Lari, Titular Archbishop of Tyre, Apostolic Nuncio in Bolivia. Assistants at the Papal Throne: His Excellency, the Most Reverend Monsignor Gerard Vesters, Titular Bishop of Dioclezianopolis of Palestine. Maii. His Excellency, the Most Reverend Monsignor Enrico Althoff, Bishop of Belleville. His Excellency, the Most Reverend Monsignor Edward D. Howard, Archbishop of Portland in Oregon. Apostolic Protonotaries ad instar participantium: 24 Martii, 1939. Monsignor Fedele Leon Triana, of the Archdiocese of Bogota. Monsignor Oscar Joliet, of the Diocese of Gand.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Commentarium Officiale, March 31, 1939. Most Reverend Giorgio Debray, of the Archdiocese of Paris. Most Reverend Edoardo Devoghel, of the Archdiocese of Malines.

13 April: Prelates Domestic of His Holiness:

March 12

14

18

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29

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April 1

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18

1939.

Most Reverend Giuseppe Borghino, of the Diocese of Saluzzo.

Most Reverend Giuseppe Manceau, of the Diocese of Poitiers.

Most Reverend Giorgio Casey, of the Archdiocese of Chicago.

Most Reverend Francesco Magner, of the same Archdiocese.

Most Reverend Ambrogio Murray, of the same Archdiocese.

Most Reverend Giovanni Pravedoni, of the Diocese of Pavia.

Most Reverend Giovanni Houlihan, of the Diocese of Portland.

Most Reverend Tommaso J. Nelligan, of the same Diocese.

Most Reverend Giacomo A. Carey, of the same Diocese.

Most Reverend Filippo Desjardins, of the same Diocese.

Most Reverend Giuseppe Laflamme, of the same Diocese.

Most Reverend Arturo Decarey, of the same Diocese.

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Most Reverend Guglielmo A. Gilfillan, of the Diocese of Trenton.

Most Reverend Giovanni B. McCloskey, of the same Diocese.

Most Reverend Lino A. Schwarze, of the same Diocese.

Most Reverend Colomanno Tomchany, of the same Diocese.

Most Reverend Pericle Aldini, of the Diocese of Mantova.

Most Reverend Anacleto Trazzi, of the same Diocese.

Most Reverend Giovanni Battista Kren, of the Archdiocese of Gorizia.

Most Reverend Giacomo M. Ussher, of the Archdiocese of Buenos Aires.

Most Reverend Cesare Gallucci, of the Diocese of Sora.

Most Reverend Giovanni Boni, of the Diocese of Bergamo.

Most Reverend Alfonso R. Donahoe, of the Archdiocese of Halifax.

Most Reverend Alessandro Cenci, of the Diocese of Isernia.

Most Reverend Francesco Balumbo, of the Diocese of Venafro.

Most Reverend Carlo Dell'Orbo, of the Diocese of Vigevano.

Most Reverend Giuseppe M. Mueller, of the Diocese of Belleville.

Most Reverend Giorgio Ohevrot, of the Archdiocese of Paris.

Most Reverend Giuseppe U. J. Papillon, of the Diocese of Hartford.

Most Reverend Giovanni J. Ambot, of the same Diocese.

Most Reverend Stanislao F. Musiel, of the same Diocese.

Most Reverend Giuseppe Valdambrini, of the same Diocese.

Most Reverend Giovanni H. Fitzmaurice, of the same Diocese.

Most Reverend Giovanni J. Fitzgerald, of the same Diocese.

Most Reverend Giovanni C. Lynch, of the same Diocese.

Most Reverend Matteo J. Traynor, of the same Diocese.

[*Latin ed. p. 235*]

Diarium Romanae Curiae 235, 20 Aprilis, 1939.

Most Reverend Monsignor Tommaso Monaghan, of the Archdiocese of Hobart.

Most Reverend Monsignor Eugenio Francesco Vallely, of the Diocese of Leavenworth.

Most Reverend Monsignor Carlo H. Meinberg, of the Diocese of Davenport.

21. Most Reverend Monsignor Alessandro Francesco M. Sweens, of the Diocese of Bois-le-Duc.

23. Most Reverend Monsignor Giuseppe Ferretto (Rome).

Most Reverend Monsignor Cesare Zerba, of the Diocese of Tortona.

Most Reverend Monsignor Giacomo Violardo, of the Diocese of Alba.

27. Most Reverend Monsignor Paolo Assemani, of the Maronite Patriarchate of Antioch.

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1 Maii. Most Reverend Monsignor Giovanni Calvet, of the Diocese of Cahors.

2. Most Reverend Monsignor Paolo Botto, of the Diocese of Chiavari.

HONORS

By Apostolic Briefs, the Holy Father Pius XI, of blessed memory, deigned to bestow:

The Order of St. Gregory the Great, civil class: 29 Decembris 1938.

Upon Mr. Paolo Coupez-Cofiyn, of the Archdiocese of Cambrai.

26 Januarii 1939.

Upon Mr. David Campari, of the Archdiocese of Managua.

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned benignly to bestow:

The Order of the Golden Spur: 11 Maii 1939.

Upon His Royal Highness Prince Paul Kara-Georgevitch, Regent of the Kingdom of Yugoslavia.

The Grand Cross of the Order of the Piano: 18 Aprilis 1939.

Upon His Excellency Mr. Count Paolo Teleki, Prime Minister of Hungary.

Upon His Excellency Mr. Gregorio Gafenco, Minister of Foreign Affairs of Romania.

The Plaque of the Order of the Piano: 19 Martii 1939.

Upon Mr. Marchese Giovanni Evangelista Bisleti, Lieutenant in the Pontifical Noble Guard.

The Commander's Plaque of the Order of the Piano: 4 Aprilis 1939.

Upon His Excellency Mr. Gian Giacomo Bellazzi (Italy).

[*Latin ed. p. 236*]

Acts of the Apostolic See - Official Commentary 236: The Order of Saint Gregory the Great: March 19, 1939. To Mr. N. U. Agostino Sacconi, Exempt from service in the Noble Pontifical Guard. The Knighthood of the Order of Saint Gregory the Great: March 19, 1939. To Mr. N. U. Stanislao Sterbini, Noble Pontifical Guard. To Mr. N. IT. Carlo Alvarez De Castro, Noble Pontifical Guard. To Mr. Count Giulio Sabini, Noble Pontifical Guard. To Mr. N. U. Leone Filippi, Noble Pontifical Guard. To Mr. Gaspare of the Marquis Lepri family, Noble Pontifical Guard. The Grand Cross of the Order of Saint Gregory the Great, civil class: April 15, 1939. To His Excellency, Mr. Vladimiro Radimsky, formerly Minister of Czechoslovakia to the Holy See. To His Excellency, Mr. Count Stefano Csaky, Minister of Foreign Affairs of Hungary. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: March 16, April 15, 1939. To His Excellency, Mr. Doctor Carlo Solmi (Rome). To Mr. Doctor Amedeo Palma (Italy). To Mr. Doctor Professor Luigi Camboni (Italy). To Mr. Doctor Bohumil M^essány. The Commander's Cross of the Order of Saint Gregory the Great, civil class:

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March 14, 1939. To Mr. Edoardo Hoskinson, of the diocese of Shrewsbury. To Mr. Doctor Maurizio Paolo Maria Larget, of the diocese of Versailles. To Mr. Paolo De Schaetzen, of the diocese of Liegi. April. To Mr. Francesco Nardone, of the diocese of Gravina. To Mr. Khouzam Sciafik, of the Apostolic Vicariate of Cyrenaica. To Mr. Count Alessandro Frontoni, of the suburbicarian diocese of Sabina and Poggio Mirteto. May. To Mr. Doctor Pietro Chiariotti (Italy).

[*Latin ed. p. 237*]

Diarium Romanae Curiae 237

II. The Knighthood of the Order of St. Gregory the Great, civil class:

14, 31; March 21; April; 1989.

To Mr. Claudio Janin, of the Archdiocese of Lyon.

To Mr. Felice B. Marino, of the Archdiocese of Buenos Aires.

To Mr. Dr. Emilio F. Cárdenas, of the same Archdiocese.

To Mr. Giovanni Giuseppe Jongerius, of the Archdiocese of Utrecht.

To Mr. Dr. Antonio Giovanni Giuseppe Janssen, of the Diocese of Ruremonda.

The Grand Cross of the Order of St. Gregory the Great, military class:

April 17, 1939.

To His Excellency, Mr. General Massimiliano Hernández Martínez, President of the Republic of El Salvador.

To His Excellency, Mr. General Giorgio Ubico, President of the Republic of Guatemala.

The Commanderate of the Order of St. Gregory the Great, military class:

March 19, 1939.

To Mr. Count Pietro Salimei, a member of the Pontifical Noble Guard.

To Mr. Marcantonio of the Marchesi Pacelli family, of the Pontifical Noble Guard.

The Grand Cross of the Order of St. Sylvester Pope:

March 13, 1939.

To His Excellency, Prince Pietro Ginori-Oonti, of the Archdiocese of Florence.

April 17.

To His Excellency, Mr. Dr. Don Michelangelo Araujo, Minister of Foreign Affairs of the Republic of El Salvador.

To His Excellency, Mr. Don Carlo Salazar, Minister of Foreign Affairs of the Republic of Guatemala.

May 5.

To His Excellency, Mr. Dr. Giovanni Battista Marziali (Italy).

The Commanderate of the Order of St. Sylvester Pope:

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March 13, 14, 1939.

To Mr. Dr. Paolo Zampieri, of the Diocese of Belluno.

To Mr. Giovanni Battista Sola, of the Archdiocese of Cagliari.

March 18.

To Mr. Cav. Avv. Urbano Cioccietti (Rome).

March 19.

To Mr. Sebastiano Umberto Viola (Rome).

To Mr. Guido Gamberucci, Captain in the Honorary Palatine Guard.

April 4.

To Mr. Dr. Cosma Minervini (Italy).

April 13.

To Mr. Federico Fila, of the Diocese of Biel.

May 5.

To Mr. Dr. Armando Arias (Italy).

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Commentarium Officiale The Knighthood of the Order of St. Sylvester Pope: 13 19 » » » 21 24 39 15 » March » » » » » » » April » 1939. To the Reverend Doctor Giuseppe Carreri, of the diocese of Belluno. » To the Reverend Salvatore Tamburino (Rome). » To the Reverend Giuseppe Onori (Rome). » To the Reverend Vincenzo Ridolfi (Rome). » To the Reverend Francesco De Giuli (Rome). » To the Reverend Giulio Merza, of the diocese of Alba Julia. » To the Reverend Professor Silvio Palazzi, of the diocese of Como. » To the Reverend Giuseppe Buratti, of the diocese of Biel. » To the Reverend Attilio Peretti, of the diocese of Treviso. » To the Reverend Celestino Valz Brenta, of the same diocese. With letters from the Secretariat of State, the Most Holy Father Pius XII, happily reigning, deigned to appoint: Honorary Secret Chamberlains of His Holiness: 3 March »)) » » » / » » » » » » »

Most Reverend Opilio Rossi, of the diocese of Piacenza.
Most Reverend Anthony Tani, of the diocese of Acquapendente.
Most Reverend Angelo Abbo, of the diocese of Albenga.
Most Reverend Giuseppe Burzio, of the archdiocese of Turin.
Most Reverend Mario Cagna, of the diocese of Casale Monferrato.
Most Reverend Gennaro Vero-lino, of the diocese of Acerra.
Most Reverend Luigi Borettini, of the diocese of Reggio Emilia.
Most Reverend Sebastian Baggio, of the diocese of Vicenza.
Most Reverend Felice Pirozzi, of the diocese of Nola.
Most Reverend Giuseppe Sensi, of the archdiocese of Cosenza.
Most Reverend Giacomo Morelli, of the suburbicarian diocese of Palestrina.
Most Reverend Umberto Mozzoni, of the diocese of Macerata.
Most Reverend Antonino Spina, of the archdiocese of Catania.
Most Reverend Carlo Perico, of the diocese of Bergamo.
Most Reverend Silvio Oddi, of the diocese of Piacenza.
Most Reverend Vittore Ugo Righi, of the diocese of Nocera Umbra.
Most Reverend Giacomo Testa, of the diocese of Bergamo.
Most Reverend Giuseppe Oomisso, of the archdiocese of Udine.
Most Reverend Giles Vagnozzi (Rome).
Most Reverend Leone Binz, of the diocese of Rockford.
Most Reverend Giuseppe McShea, of the archdiocese of Philadelphia.
Most Reverend Luigi Leccisi, of the diocese of Lech.
Most Reverend Biagio Cipriani, of the archdiocese of Fermo.
Most Reverend Ferdinando Baldelli, of the diocese of Pergola.
Most Reverend Luigi Biondi (Rome).
Most Reverend Giovanni Neuman, of the same archdiocese.
Most Reverend Giovanni Zelezinshi, of the same archdiocese.
Most Reverend Vittore Blahunka, of the same archdiocese.
Most Reverend Tommaso Bobal, of the same archdiocese.
Most Reverend Giuseppe Casey, of the same archdiocese.
Most Reverend Giovanni Code, of the same archdiocese.
Most Reverend Daniele Cunnigam, of the same archdiocese.
Most Reverend Melitene Foley, of the same archdiocese.
Most Reverend Reinoldo Hillenbrand, of the same archdiocese.

[*Latin ed. p. 240*]

Acta Apostolicae Sedis – Official Commentary 240, March 3rd.
His Excellency, Monsignor Frederick Hillenbrand, of the same archdio-

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cese.

His Excellency, Monsignor Innocent Kestl, of the same archdiocese.

His Excellency, Monsignor William Kinsella, of the same archdiocese.

His Excellency, Monsignor John Kozlowski, of the same archdiocese.

His Excellency, Monsignor Francis O'Brien, of the same archdiocese.

His Excellency, Monsignor Peter Shewbridge, of the same archdiocese.

His Excellency, Monsignor James Strzychi, of the same archdiocese.

His Excellency, Monsignor Patrick Hayes, of the same archdiocese.

His Excellency, Monsignor Paul Bernier, of the archdiocese of Quebec.

His Excellency, Monsignor Joseph Sollini (Rome).

His Excellency, Monsignor Genesius Tureio (Rome).

His Excellency, Monsignor John Borboni (Rome).

His Excellency, Monsignor John Dieci (Rome).

His Excellency, Monsignor Arthur Gervasi (Rome).

His Excellency, Monsignor Virgilio Valcelli (Rome).

His Excellency, Monsignor Philip Orta (Rome).

His Excellency, Monsignor Marian De Carolis (Rome).

His Excellency, Monsignor Francis Savignoni (Rome).

His Excellency, Monsignor Louis Anania (Rome).

His Excellency, Monsignor John Miozzi (Rome).

His Excellency, Monsignor Gaetano Bianchi (Rome).

His Excellency, Monsignor Dominic Facchini (Rome).

His Excellency, Monsignor Emidius Spina (Rome).

His Excellency, Monsignor John Vogel (Rome).

His Excellency, Monsignor Anthony Xuereb, of the diocese of Malta.

His Excellency, Monsignor Peter Barbieri, of the diocese of Vigevano.

His Excellency, Monsignor Charles Fitzgerald, of the archdiocese of New York.

His Excellency, Monsignor Alan J. Babcock, of the archdiocese of Detroit.

His Excellency, Monsignor Emilio Verrecchia, of the diocese of Isernia and Venafro.

His Excellency, Monsignor Pasquale Tamburro, of the same diocese.

His Excellency, Monsignor Vincent Coletta, of the same diocese.

His Excellency, Monsignor Louis Criscuolo, of the same diocese.

His Excellency, Monsignor Joseph Scarabeo, of the same diocese.

His Excellency, Monsignor Charles Paggetti, of the diocese of Colle Val d'Elsa.

His Excellency, Monsignor Patrick McGonagle, of the archdiocese of Glasgow.

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His Excellency, Monsignor David Paterson, of the diocese of Aberdeen.

His Excellency, Monsignor Silvio Sacchetti (Rome).

His Excellency, Monsignor Gaetano Carollo, of the diocese of Padua.

His Excellency, Monsignor Fulvio Antonelli (Rome).

His Excellency, Monsignor Peter Mattioli (Rome).

His Excellency, Monsignor Constantine Ferrari (Rome).

[*Latin ed. p. 241*]

Diarium Romanae Curiae, March 10th through March 30th, 1939.

Most Reverend Monsignor Ugo Rossi (Rome).

Most Reverend Monsignor Giulio Cericioni (Rome).

Most Reverend Monsignor Cosimo Bonaldi (Rome).

Most Reverend Monsignor Antonio das Neves, of the Archdiocese of Buenos Aires.

Most Reverend Monsignor Fabiano Maulion, of the same Archdiocese.

Most Reverend Monsignor Tommaso I. Solari, of the same Archdiocese.

Most Reverend Monsignor Antonio Sabelli, of the same Archdiocese.

Most Reverend Monsignor Augusto Macnab, of the same Archdiocese.

Most Reverend Monsignor Giovanni N. Kiernan, of the same Archdiocese.

Most Reverend Monsignor Francesco Suarez, of the same Archdiocese.

Most Reverend Monsignor Fernando Pearson, of the same Archdiocese.

Most Reverend Monsignor Paolo Laucello, of the same Archdiocese.

Most Reverend Monsignor Sebastiano Monteverde, of the same Archdiocese.

Most Reverend Monsignor Onorato Carlo Nunes Monteiro, of the Patriarchate of Lisbon.

Most Reverend Monsignor Luigi Tasselli, of the Diocese of Mantua.

Most Reverend Monsignor Catullo Semeghini, of the same Diocese.

Most Reverend Monsignor Salvatore Vitale, formerly Francesco, of the Diocese of Aversa.

Most Reverend Monsignor Angelo Calvanico, of the Diocese of Castellammare di Stabia.

Most Reverend Monsignor Tito Ferraioli, of the suburbicarian Diocese of Palestrina.

Most Reverend Monsignor Giovanni Miceli, of the Diocese of Cefalù.

Most Reverend Monsignor Giuseppe Tellarini, of the Diocese of Bertinoro.

Most Reverend Monsignor Francesco Zaraga (Rome).

Most Reverend Monsignor Ettore Bressan, of the Patriarchate of Venice.

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Secret Chamberlains, Supernumerary, of Sword and Hood of His Holiness:

March 7th, 1939.

His Excellency, the Most Noble Marquis Carlo Pacelli (Rome).

The Noble Count Gino Ghezzi, of the Diocese of Arezzo.

The Noble Count Cristoforo De Paus (Norway).

The Noble Signor Clemente Ignazio Brand, of the Diocese of Southwark.

The Noble Count Venanzio Battibocca, of the Archdiocese of Camerino.

The Noble Signor Alfonso Cagiano de Azevedo (Rome).

The Noble Signor Alfredo, of the House of Lazzaróni (Rome).

The Noble Signor Carlo De Lorang, of the Diocese of Limburgo.

[*Latin ed. p. 242*]

.242 Acta Apostolicae Sedis - Commentarium Officiale, March 9th, 1939.

The following individuals are listed:

Mr. Barone Edmondo Raitz de Frentz, of the archdiocese of KolÃn.

Mr. Bruno Benziger, of the archdiocese of New York.

Mr. Amory Matthews, of the archdiocese of Boston.

Mr. Marchese Giuseppe Sacripanti Vituzzi (Rome).

Mr. Conte Mario Caracciolo di Forino, of the archdiocese of Naples.

Mr. Giuseppe Froes, of the diocese of Clifton.

Mr. Marchese Enrico Rappini (Rome).

The Reverend Mr. Pietro Bajóla Parisani (Rome).

Mr. Doctor Lodovico Moorhead, of the archdiocese of Chicago.

Mr. Conte Raimondo del Balzo di Presenzino, of the archdiocese of Naples.

Mr. Marchese Roberto Grossi di Camporsevoli, of the diocese of Città della Pieve.

Mr. Captain Alessandro Rawlinson, of the archdiocese of Westminster.

Mr. Marchese Enrico de Bideran de Béraud, of the diocese of Montauban.

Mr. Baronetto A. Coats Stuart, of the diocese of Dunkeld.

Mr. Francesco Giulio Delmaire, of the diocese of Quimper.

Mr. Riccardo Van Cutsen, of the archdiocese of Malines.

Mr. Conte Roberto de Ribaucourt, of the same archdiocese.

Mr. Conte Rinaldo Pzezdziecki, of the archdiocese of Warsaw.

Mr. Marchese Antonio Zacchia Rondinini, of the archdiocese of Bologna.

Mr. Conte Sergio Gualandi (Rome).

Mr. Conte Vincenzo M. Petrangolini, of the archdiocese of Urbino.

Mr. Reverend Mr. Alessandro Jordanow (Rome).

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Mr. Conte Marcantonio Caracciolo del Leone (Rome).

Mr. Conte Paolo Folicaldi (Rome).

Mr. Barone Nunzio Romeo, of the diocese of Patti.

Mr. Conte Alvise Giustiniani Recanati, of the Patriarchate of Venice.

Mr. Reverend Mr. Girolamo Gigli, of the archdiocese of Naples.

Mr. Conte Bandino Ugurgieri della Berardenga, of the archdiocese of Siena.

[*Latin ed. p. 243*]

Diarium Romanae Curiae, March 11th, 25th, and 30th, 1939.

The following were appointed:

Monsieur Comte Enrico Thierry Michel de Pierredon, of the Archdiocese of Paris.

Monsieur Russe! Luca Sedgwick, of the Diocese of Southwark.

Honorary Chaplains, wearing the paonazzo (purple) cassock:

March 8th:

Monsignor Pietro Michetti (Rome).

Monsignor Giuseppe Pucci, of the Diocese of Colle di Val d'Elsa.

Monsignor Giovanni Pasquali, of the Suburbicarian Diocese of Frascati.

Monsignor Giuseppe Rastelli (Rome).

Monsignor Gustavo Tulli (Rome).

Monsignor Enrico Bucossi (Rome).

Monsignor Vincenzo Fonte, of the Diocese of Trapani.

Monsignor Luigi De Perini, of the Patriarchate of Venice.

Honorary Chaplains, Supernumerary, wearing the sword and cassock:

March 8th:

Monsieur Alfredo Ciani (Rome).

Monsieur Edoardo Descuffi (Rome).

Monsieur Odoardo Giove (Rome).

Monsieur Carlo Carletti (Rome).

Monsieur Ernesto Coletti (Rome).

Monsieur Andrea Todini (Rome).

Monsieur Lamberto Vignoli (Rome).

Monsieur Vincenzo Leggeri (Rome).

Monsieur Salvatore Parisi (Rome).

Monsieur Augusto Onorio Frascari Diotallevi (Rome).

Monsieur Rosario Sozzi, of the Archdiocese of Siracusa.

Monsieur Pietro De Sanctis (Rome).

Monsieur Nazzareno Bianchini, of the Diocese of Viterbo.

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Monsieur Mario Vacchini (Rome).

Monsieur Francesco Saverio Parisi (Rome).

Monsieur Pietro Sergiacomi, of the Archdiocese of Ohieti.

Monsieur Filippo Spada (Rome).

Monsieur Angelo Nattini, of the Archdiocese of Genoa.

Monsieur Massimo Tanturri, of the Archdiocese of Naples.

Monsieur Luigi Filippo Re (Rome).

Monsieur Camillo Rebecchini (Rome).

Monsieur Antonio Gaggioli (Rome).

Monsieur Francesco Leonori (Rome).

Monsieur Valerio Massimo Proli (Rome).

Monsieur Davide Ciampica, of the Diocese of Ascoli Piceno.

Monsieur Alberto Sebastiani (Rome).

[*Latin ed. p. 244*]

Acta Apostolicae Sedis - Commentarium Officiale 244 » » » » 11 » 22 13 20 » » Aprilis » Dominus Angelo D'Alessandri (Roma). Dominus Mario Garuana, ex dioecesi Maltae. Dominus Raffaele D'Andria (Roma)/ Dominus Pietro Bassetti, ex dioecesi Forlì. Dominus Camillo Oorsanego, ex archidioecesi Genuae. Dominus Livio Carimini (Roma). Dominus Giuseppe Bultrini (Roma). Dominus Renato Mariani (Roma). Cappellani Secreti honoris Sanctissimi: 8. 9 10 » 11 Martius » » » 1939. Reverendissimus Dominus Stefano Pini (Roma). » Reverendissimus Dominus Enrico Sommariva (Roma). » Reverendissimus Dominus Emilio Riccardi, ex dioecesi Tivoli. » Reverendissimus Dominus Luigi Aiuti (Roma).

OFFICIUM Sanctissimissimi Domini Magistri Camerae Sanctissimi Nominis.

Per litteras Reverendissimorum Dominorum, Magistri Camerae, Sanctissimus Pater Pius XII, feliciter regnans, dignatus est nominare:

Cappellanos Secretos: 8. S.r " 11 » » » 25 Martius » » » » 1939. Reverendissimus Dominus Alberto Piermattei. » Reverendissimus Dominus Riccardo Magnanensi. » Reverendissimus Dominus Bernardino Bocchini. » Reverendissimus Dominus Luigi Solari. » Reverendissimus Dominus Enrico Remiddi, Emeritus; Clericus Secretus: 11 Martii 1939. Reverendissimus Dominus Enrico Bianconi.

NECROLOGIUM

23 Aprilis 1939.

Eminentissimus et Reverendissimus Dominus Cardinalis DOMENICO MARIANI, Diaconus Sancti Caesarei in Palatio.

26 » Reverendissimus Dominus Francesco Giuseppe Seminara, Episcopus titularis Echini.

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6 Maii » Reverendissimus Dominus Tihamer Toth, Episcopus Veszprimia.

9 » Reverendissimus Dominus Enrico Ignazio Przezdziecki, Episcopus Siedlce.

12 » Reverendissimus Dominus Vittore Douceré, Episcopus titularis Terenuti.

16 » Reverendissimus Dominus Alessio Lemaître, Archiepiscopus Cartaginis.

18 » Reverendissimus Dominus Emilio Barthès, Episcopus titularis Verbe.

[*Latin ed. p. 245*]

Year and Volume XXXI, July 15, 1939 (Series II, Year VI) - No. 8

ACTA APOS TOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

ADDRESS WHICH THE MOST BLESSED FATHER, ON THE TWENTY-FOURTH DAY OF THE MONTH OF JUNE IN THE YEAR OF OUR LORD NINETEEN HUNDRED AND THIRTY-NINE, GAVE TO THE STUDENTS OF SEMINARIES, COLLEGES, AND INSTITUTIONS OF BOTH CLERICS, AND FROM EVERY NATION, WHO ARE BEING FORMED FOR THE PRIESTHOOD IN THE HOLY CITY.

The solemn gathering to which you have come, in order to offer a testimony of piety and devotion to the Vicar of Jesus Christ on earth, fills Us with singular joy and delights Us exceedingly. For We see before Our eyes the frequency of such an assembly, in which, while all sorts of worldly adornments are gathered together, the abundance of intellect is truly admirable. It refreshes Us to see the skilled hands of doctors in sacred disciplines, and the wise efforts of those who, with the greatest diligence, strive to form the students entrusted to them into holy and excellent priests; but We are wonderfully struck by the sight of the most excellent youth, who come not only from this City or from Italy, but from Europe and from the entire world, united in the service of the clergy. When We see them joined together with the same purpose and with similar endeavors, so that they may become fit to spread the doctrine and grace of Jesus Christ in the hearts of all men, under the guidance and instruction of the Successor of Saint Peter, We cannot restrain Ourselves from offering the greatest thanks to Almighty God for this abundance of divine vocation; and this all the more, because the young men who are present represent, as it were, thousands

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of others throughout the world who desire to dedicate themselves to the priesthood.

Christ the Lord, as is known to all, said to the Apostles: "You are..."

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Commentarium Officiale 1 "Vos estis lux mundi." Lux lucet, sol calefacit. Ecce ergo finis vester, ecce catholici sacerdotii assignatum propositum: solem esse supernaturalem qui hominum mentes veritate Christi illustret, eorumque animos inflammet amore Christi. Huic autem fini assignatoque proposito omnis etiam ad sacerdotium praeparatio ac conformatio respondeat oportet: Si lux veritatis, quae ex Christo est, vos omnes fieri vultis, ipsi primum hac veritate illustrandi estis. Propterea in sacrarum disciplinarum studia incumbitis. Si caritate Christi hominum animos informare cupitis, ipsi primum caritate illa incendi debetis. Cui quidem rei educatio vestra religiosa ascetica inservit. Probe nostis, filii dilectissimi, clericorum studia praeclara illa Constitutione regi "Deus scientiarum Dominus", quam Decessor Noster f. r. Pius XI edidit. Qua in Constitutione sedulo discrimen statutum est, illudque diligenter in usum traducendum, inter disciplinas principales (ad quas accedunt auxiliares), et ceteras quae speciales audiunt. Illae — professores in ratione docendi et examinandi studiose hoc attendant — principem locum teneant et veluti centrum studiorum sint oportet; hae vero sic tradendae sunt atque exercendae, ut disciplinas principales apte comitentur atque compleant, at non nimium laboris sibi vindicent nec unquam ita, ut studium accuratum et vere summum praecipuarum doctrinarum detrimentum vel minimum patiatur. Id sapientissime porro statutum est riteque servandum, ut "philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant". Ea enim est Aquinatis sapientia quae veritates rationi non impervias vivida luce illustratas aptissimo eodemque solido unitatis nexu mirifice colliget; ea est quae ad dogmata fidei declaranda et defendenda maxime aptetur; ea denique est quae grassantes primarios errores cuiusvis temporis efficienter valeat arcere et invicte debellare. Quapropter, dilectissimi filii, animum afferte plenum amoris et studii erga Sanctum Thomam: totis viribus incumbite ut luculentam eius doctrinam intellectu perspiciatis: quidquid ad eam manifesto pertinet et tuta ratione ut praecipuum in ea habetur, libenter amplectimini. 2 Haec praecepta a Decessoribus Nostris iampridem data, nostrarum partium ducimus in praesenti recolere et, si alicubi desiderentur, ex integro instaurare; simulque eorundem Decessorum Nostrorum monita 1 2 Matth., V, 14. C. I. C, can. 1366, § 2.

You are the light of the world. The light shines, the sun warms. Behold, therefore, your purpose, the appointed purpose of the Catholic priesthood:

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to be a supernatural sun which illuminates the minds of men with the truth of Christ, and inflames their souls with the love of Christ. To this purpose and goal, all preparation and formation for the priesthood must correspond: If you wish to become a light of truth, which comes from Christ, yourselves first must be illuminated by this truth. Therefore, dedicate yourselves to the study of sacred disciplines. If you desire to enlighten the minds of men with the charity of Christ, yourselves first must be kindled with that charity. To this end, your religious and ascetic education serves. You know well, most beloved sons, that the studies of clerics are governed by that excellent Constitution "Deus scientiarum Dominus," which Our Predecessor, the late Pope Pius XI, promulgated. In that Constitution, a careful distinction has been established, which must be diligently applied, between principal disciplines (to which auxiliary disciplines are added), and other disciplines that are special. These — professors, in their duty of teaching and examining, carefully attend to this — must hold the foremost place and be like the center of studies; these, however, must be taught and practiced in such a way that they appropriately accompany and complete the principal disciplines, but do not claim too much labor for themselves, nor ever to such an extent that they harm or diminish the careful and truly excellent study of the most important doctrines. This has been wisely established and must be properly observed, so that "professors should treat the studies of rational philosophy and theology, and the instruction of students in these disciplines, entirely according to the method, doctrine, and principles of the Angelic Doctor, and should hold them sacred." For it is the wisdom of Aquinas which, with a vivid light, illuminates truths that are not impervious to reason, and wonderfully gathers them together with the most suitable and solid bond of unity; it is that which is most fitting for declaring and defending the dogmas of faith; and finally, it is that which can effectively repel and vanquish the prevailing errors of any time. Therefore, most beloved sons, devote yourselves with a heart full of love and study to Saint Thomas: with all your strength, strive to understand the clarity of his doctrine: embrace willingly whatever manifestly pertains to it and is held as a principal element within it. 2 We now lead the principles given long ago by Our Predecessors, to recall and, if necessary, to restore them completely; and at the same time, we heed the warnings of Our Predecessors.

[*Latin ed. p. 247*]

We, mindful of the acts of Pope Pius XII, which sought to safeguard the progress of true knowledge and legitimate freedom in studies, approve and commend the new discoveries in disciplines, where it is fitting, to be equated with ancient wisdom; those matters about which the interpreters of the Angelic Doctor are wont to discuss, let them be freely debated; and let new aids, drawn from history, be employed to more fully understand the texts of Aquinas. Let no one, privately, "conduct himself as a master

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within the Church," nor "demand from others anything more than what the Church, our mother and teacher, demands from all"; and let vain dissensions be avoided. All of these things, if, as we trust, they will be implemented, will bring forth abundant benefits for the disciplines. The emulation in seeking and "propounding through the commendation of the doctrine of Saint Thomas" is not suppressed, but rather "is stirred up and safely directed." However, that your institution may accumulate precious fruits, it is necessary, most beloved young men, and we earnestly urge you, that the insights of doctrine which you receive through the course of your studies, not be directed only to passing examinations, but rather that they imprint a certain form upon your minds, so that it may remain, so that it never fades away, and from which, when the occasion demands, you may be able to express, in word or in writing, whatever contributes to the propagation of Catholic truth and to leading men to Christ.

These things which we have said are valid, both with regard to the divinely revealed truth, and with regard to its rational premises; that is, the principles of Christian philosophy, whether to be illustrated or defended. To that relativism, which our predecessor, Pope Pius XI, equating with modernism, and "sternly condemning," now calls "moral, juridical, and social modernism" – namely, that which does not acknowledge the immutable laws of right and justice as the supreme norm of truth and falsehood, good and evil, but seeks to establish the mutable utility of individual persons, social orders, the state, and mankind – to this, we say, you must, with fearless hearts, as befits heralds of the Gospel, oppose the most perfect and absolute truths, which are born of God, from which the primary duties and rights of individuals, the domestic order, and the states are necessarily permanent, and without which the dignity and happiness of civil society cannot exist. This, indeed, you will achieve admirably, if these truths occupy your minds so much that you are prepared to refuse no labor, to reject no hardship, for their sake, just as for the mysteries of the holy faith.

* Benedict XV, Acts of the Apostolic See, VI, 1914, p. 576.

* Pius XI, Acts of the Apostolic See, XV, 1923, p. 324.

* Letter Encyclical *Miserentissimus Redemptor*, Acts of the Apostolic See, XIV, 1922, p. 696.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Commentarium Officiale. It is also necessary for you to ensure that the truth is presented in such a way that it may be rightly understood and appreciated, always using clear and never ambiguous language, and avoiding superfluous and harmful alterations which easily corrupt the substance of the truth. This has always been the custom and practice of the Catholic Church. To this, the words of St. Paul are also applicable, namely: "Jesus Christ... was, is, and is not," but "is" in Him. Indeed, if we consider the divine nature of truth and the order

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of the mysteries of the Catholic faith, it is true that great progress has been made in investigating and utilizing the powers of nature, and that the clamor with which culture is spread concerning merely earthly matters has greatly disturbed the minds of many, so that they can scarcely perceive the supernatural; but it is no less true that learned priests, deeply imbued with the truths of the faith and filled with the Spirit of God, are achieving greater and more wonderful successes than perhaps ever before in leading men to Christ. To become such priests yourselves, following the example of the holy Paul, let nothing be more important to you than the study of theology, whether biblical, positive, or speculative. Let it be deeply ingrained in your minds that today, good pastors and learned confessors are earnestly sought by the faithful. Therefore, with fervent zeal, devote yourselves to the study of moral theology and canon law! Even the discipline of canon law is directed towards the salvation of souls, and all its norms and laws tend to this end, namely, that men, made holy by the grace of God, may live and die. The historical discipline, as it is treated in schools, should not dwell so much on critical and purely apologetic questions, although these also have their importance, but rather should always aim to demonstrate the active life of the Church: namely, how much the Church has labored, how much it has suffered, by what means and with what happy outcome it has fulfilled its mission; how it has fulfilled charity in deed; where dangers lie that threaten the flourishing state of the Church; in what condition the public relations between the Church and the states are well, and in what condition they are less well; how much the Church can yield to political power, and in what matters it must remain steadfast: finally, a mature judgment of the condition of the Church and a sincere love for the Church – these are what the school of ecclesiastical history should strive to achieve and foster, especially in you, most beloved sons, who are in this city, where ancient monuments, the most learned libraries, and tables open to study and research, place the life of the Catholic Church before your eyes throughout the course of the centuries.

6 6 II Corinthians, I, 19.

[*Latin ed. p. 249*]

Acta Pii PP. XII 249 Lest your constancy and virtue be weakened, beloved sons, strive daily, as much as possible, to draw from the inexhaustible sources of the sacred books, especially the New Testament, the true spirit of Jesus Christ and the Apostles, that it may always shine forth in your minds, in your words, and in your works. Be unwearied in your labors, even during times of rest, so that those who are your superiors may be able to say with confidence: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." It is the purpose of your divine vocation to spread the love and grace of Jesus Christ in the hearts of men. And in order to achieve this, it is necessary

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first to kindle that love within yourselves. Kindle the love of Christ in yourselves through union with Christ in prayer and sacrifice. By union, we mean, in prayer: for if you ask us, what word should we have for the priests of the Catholic Church at the beginning of Our pontificate, we answer: Pray, pray more and more fervently! And by union, we mean, in the Sacrifice: in the Holy Eucharist. But not only in the Eucharist, but also in a sacrifice of yourselves in a certain way. For you know from the effects of the Holy Eucharist that it imparts strength to those who stand and receive it, so that they may offer themselves and deny themselves. Various forms of Christian asceticism may differ in many secondary matters; however, none of them knows the way to the love of God without sacrifice, even of oneself. For Christ demands this of His followers, who said: "And he said to all: If any man will come after me, let him deny himself and take up his cross daily and follow me." He expressly defined the way to the love of God as being in the observance of divine commandments; and finally, He imparted to His Apostles, especially, that most wonderful saying: "Amen, amen, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it brings forth much fruit."

The priestly office requires special sacrifices from you, so to speak, among which is that principal and most complete sacrifice of obedience to Christ through celibacy. Examine yourselves! And if anyone finds that they are not equal to maintaining it, we implore them to leave the seminary and seek another path, where they may spend their years honorably and fruitfully, a distinction that is not without eternal salvation and the good of the Church.

[*Latin ed. p. 250*]

Acta Apostolicae Sedis – Official Commentary: "Let those who are to act within the sanctuary do so with all their heart. And we exhort those who are already in the state of the priesthood, or who are preparing to enter it, to devote themselves entirely and with great zeal. Beware, lest in this generosity you be surpassed by the countless faithful who today, for the glory of God and the faith of Jesus Christ, patiently endure the most difficult trials; but let your example shine forth to all in this endeavor. Through your work and your devotion, strive to procure divine grace for yourselves and for all, both in life and in death. Furthermore, 'And this commandment we have from God, that he who loveth God love also his brother.' Jesus Christ declared this charity towards our neighbor as a sign, and as a sort of badge for every Christian, and it should be held all the more by a Catholic priest, for charity in God cannot be separated, as Paul the Apostle clearly shows, who, celebrating charity with a resounding proclamation, beautifully reciprocates the love of God for our neighbor. This charity towards our neighbor extends without limit to all people, all languages, all nations, all classes. Indeed, most beloved sons, take advantage of this

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most desirable and unique opportunity that your stay in Rome offers you, to exercise this charity towards such a multitude of young people, who, although coming from the most diverse and very different nations, are all of the same time, of the same faith, of the same vocation, of the same love for Jesus Christ, and finally, of the same right in the Church. Take advantage of this opportunity to foster this charity, and let nothing be said or done by you that could even slightly harm it. Leave political discussions to others: that is not your concern. Communicate to each other matters concerning the apostolate, the care of souls, the condition of the Church, and its growth, and things that can help. Finally, if you wish to grow in the love of Christ, you must foster obedience, trust, and love for the Vicar of Jesus Christ. For in Him, reverence and obedience are shown to Christ, for Christ is present in Him. The Church, as a juridical entity, is not separated from the Church of charity. Rather, that Church, which is founded on law and whose head is the Pope, is the same Church of Christ, the Church of charity, and the entire family of Christians. May those feelings that truly unite father and sons, and sons with father, in a Christian family, reign among us and among you. And you, who live in this city, are witnesses to how this Apostolic See, setting aside all human considerations, thinks of nothing else, seeks nothing else, but the good, the happiness, and finally, the salvation of all the faithful and of all mankind."

[*Latin ed. p. 251*]

Communicate to your brothers throughout the entire world that confidence which you have conceived through this experience, so that all may be united with the Supreme Pontiff in the charity of Christ. Your priestly apostolate, illuminated and informed by the divine truth and the love of Christ, will not lack, amidst the most severe storms of the world, which are turned away from truth and love, and amidst the difficulties and sorrows—which are, as it were, a privilege of all who labor in the apostolate, and which accompany them as a natural necessity—neither the most abundant fruit for the salvation of souls, nor that blessed consolation with which the Most Holy Doctor of the Gentiles declared that he was filled: "Through Christ, our fellowship doth abound."

God alone knows through what paths His providence will lead each of you, what ascents and descents, and how many trials and difficulties await you. But one thing is certain for every priest whose life is imbued with the truth and love of Christ: hope in Him, "But thanks be to God, who hath given us the victory through our Lord Jesus Christ."

Therefore, in whom could these higher roots of supernatural victory take deeper hold than in you, who have drawn in the spirit of those who, in times and past, renewed the human race, and who have visited the tombs of the Apostles and the catacombs of the martyrs, and who are aware that the promises of Jesus Christ are still powerfully valid today? Therefore, to you,

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beloved sons, we reiterate what the blessed Paulus joyfully and confidently proclaims concerning the fruit of apostolic labor: "Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord."

Filled with this hope, and invoking the most abundant blessings of the Eternal Pontiff upon you all and upon each of you, we impart to you, in the Lord, the Apostolic Blessing.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER: Concerning the declaration of beatification of the Venerable Servant of God, Emilia de Vialar, Foundress of the Institute of the Sisters of St. Joseph of the Apparition. PIUS PP. XII. For the perpetual memory of the matter. — With great and excellent spirit, many followers of Our Lord Redeemer, having devoted themselves entirely to Him through love of religion and works of charity, expended whatever tolerance and labor they could, enduring all earthly adversities and pains, for the eternal salvation of others and their own; believing it to be far more pleasing to God to fully fulfill the sacred precepts of the Gospel, to promote the spiritual good of their neighbors, than to avoid evils and misfortunes and to cling to human honors and comforts. As the Apostle says, "We indeed carry in our bodies the marks of our Lord Jesus Christ." Among these outstanding followers of Christ, truly wondrous things occur, and even men already endowed with natural strength, as well as weak women, often present themselves as examples to us! Among the most outstanding of these women, the pious virgin Emilia de Vialar certainly stands out, for, still young and wealthy in worldly possessions, she completely renounced the world, dedicating her entire life and all her energies to the holy purpose she had set for herself, without interruption and without any hindrance, rejecting all adversities, persecutions, whether arising from human circumstances or from the injustice of men, firmly enduring, trusting in the Lord. Indeed, with what equanimity of spirit, with what constancy, she bore even the trials themselves! Born in Galliac, within the present archdiocese of Albi, of an ancient and noble family, the Servant of God was born on the twelfth day of September, in the year one thousand seven hundred and ninety-seven, and in that small place, in the temple, she was baptized with the sacred waters and given the names Anna, Margaret, Adelaide, and Emilia. From the lips of her pious mother, she learned the rudiments of religion, and from her tender years, she showed forth piety; but after the untimely death of her most beloved mother, she lived for a time in Paris, among religious women of the Abbey of Our Lady of the Forest, demonstrating great modesty, far removed from vanity and worldly pleasures. Afterwards, at the age of fifteen, she took

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charge of the family home and of the family affairs;

[*Latin ed. p. 253*]

From the Acts of Pope Pius XII, page 253, she, though constantly dedicating her mind to the contemplation of divine things, generously provided for the needy according to her ability, was devoted to the sick, and assisted them with clothing and medicines. Striving to repair the ruins caused, as they say, by the French Revolution, she devoted herself with ardent and sweet zeal to the instruction of the uneducated, especially children, both boys and girls, in order to obtain the conversion of sinners. In order to keep herself untainted for the Lord Jesus, she firmly refused the marriage offered to her by her father, and even emitted a vow, indeed a temporary vow of her virginity, at home at that time, so that she might approach the Heavenly Spouse with a pure heart. When she reached her thirty-fifth year, having received a large sum of money from the inheritance of her maternal grandfather, she decided to dedicate herself and her possessions to the founding of a religious family. Therefore, in her own native town, she laid the first foundations of the institute conceived, which, because of her singular devotion to the same saint, she named after Saint Joseph, adding the title of Apparition, also recalling the revelation of the divine Incarnation made by an angel. The beginnings of the Institute of Saint Joseph were quite humble, having been established only with the authority of the Ordinaries; but when, ten years after its founding, the Holy See adorned it with a Brief Laudatory, it quickly grew into a fruitful tree, with God's help, extending its branches in various regions of Africa, Asia, and Europe. Finally, in the year one thousand eight hundred and seventy, the Institute of the Sisters of Saint Joseph of Apparition received full approval from the Holy See. The works of charity and religion, to which the Sisters of Saint Joseph were bound by the special nature of their Institute, perfectly corresponded to the fervent desire with which the Servant of God burned, namely, to increase the number of souls devoted to Jesus Christ. Therefore, overcoming all kinds of difficulties and adversities that were raised against her and her Institute, which was already well-protected by rules approved by the Archbishop of Albi, she diligently cared for the proper formation of the new religious family, and firmly desired its continuity and growth. However, she was forced to abandon the houses she had already established in the diocese of Algiers, near Icosium, in Hipponium, and in Constantina, due to unjust demands from the Ordinary; and, being most observant towards the Roman Pontiff and the Holy See, she returned to the first house in Gaillac with her Sisters. There, she was deprived of her family possessions and paternal inheritance, due to the inexperience, or rather, the wickedness of men; and she was also left without several Sisters, who, out of envy and laziness, had abandoned her in this difficult situation; and, furthermore, she lacked the help of the Prefect of the newly established diocese of Albi,

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so that the Servant of God might increase the number of novices or nuns.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Its esteemed Institute, in order to better foster unity and promote the spiritual progress of all, having departed from her native town, first visited Toulouse for a time, and then Marseilles, where, with the willing consent of the Bishop of Marseilles, she finally established a permanent seat for her Institute, and there she resided as its head until her death. Indeed, the entirety of her life was dedicated by the Servant of God to the guidance and expansion of the Religious Congregation of the Holy Family, founded by Saint Joseph, so that even before the death of the pious foundress, more than forty houses of the same Institute already existed. After tireless labors and weakened by illness, she peacefully fell asleep in the Lord on the twenty-fourth day of August, in the year one thousand eight hundred and fifty-six, in the aforementioned principal house in Marseilles, having received the sacraments of the Church according to the rites. Soon after, a solemn funeral was duly celebrated in the church of the Blessed Virgin Mary of the Mount, and the mortal remains of the Venerable Servant of God were first carried to the cemetery of San Carlos, then to another cemetery of Saint Peter, and later, in the year one thousand nine hundred and fourteen, they were placed in a small chapel adjacent to the principal house of the Institute in Marseilles, and finally, last year, they were placed in the temple of the same house, where they now rest in peace with Christ. The fame of her sanctity, with which the Servant of God had already shone during her mortal life, has become even more vivid after her precious death. Therefore, after investigations carried out by the competent authority, a cause was initiated to grant the heavenly honors to Emilia de Vialar, in accordance with the common desire. And our predecessor, Pope Pius XI, of blessed memory, on the twenty-seventh day of March, in the year one thousand nine hundred and twenty-five, personally signed the decree for the introduction of the cause. After the judicial investigations into the life and works of the Servant of God were completed according to the laws, and after all other requirements were duly fulfilled, our predecessor, the Pope, in his decree published on the nineteenth day of March in the year one thousand nine hundred and twenty-six, declared that the Venerable Servant of God, Emilia de Vialar, had attained the heroic degree of virtue. Subsequently, the question of two miracles, which were said to have been obtained through her intercession, was considered. Our predecessor, in a decree issued on the third of the Ides of December of the preceding year, one thousand nine hundred and twenty-eight, declared with supreme authority that these miracles were true. Since the heroic virtue and the miracles had been established, the only remaining question was whether the Venerable Servant of God should be safely enrolled among the blessed in heaven. This doubt was proposed to

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our Venerable Brother, Cardinal Granito Pignatelli di Belmonte, of the Holy Roman Church, Bishop of Ostia and Albano Laziale, Relator of the Cause, in the General Congregations, before the same venerable Pope.

[*Latin ed. p. 255*]

The Acts of Pope Pius XII, page 255. On the twenty-fourth day of the month of January of the current year, Our Predecessor, may he rest in peace, and all those present, both Cardinals and Consultors of the Sacred Rites, with unanimous consent, gave an affirmative response. However, when Our Predecessor, in this matter of great importance, chose to open his mind on the nineteenth day of the month of February, but was unexpectedly seized by death and was unable to complete this, We, with fervent prayers, implored the assistance of the Father of Lights, and finally, on the twenty-sixth day of the month of March, that is, on the Sunday of the Passion of this year, after the Holy Eucharist had been duly celebrated, with Our beloved son, Charles, Priest of the Holy Roman Church, Cardinal Salotti, Prefect of the Congregation of Sacred Rites, and the Venerable Brother, January, of the Holy Roman Church, Cardinal Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, as the Promoter of the Cause, and also with Our beloved sons, Alfonso Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, General Promoter of the Holy Faith, by Our Apostolic authority, We decreed that the solemn beatification of the Venerable Handmaid of God, Emilia de Vialar, may proceed safely. Therefore, to all religious families of the Sisters of Saint Joseph of the Apparition, fulfilling the wishes founded by her, by the tenor of these letters and by Our Apostolic authority, We grant the faculty that the Venerable Handmaid of God, Emilia de Vialar, the foundress of that Institute, may henceforth be called by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same Our authority, We grant that the Office may be recited and Mass celebrated for her each year on the Feast of All Virgins, with readings and prayers specially approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of Mass may take place only in the archdiocese of Albi, where the Servant of God was born, and in the diocese of Marseilles, to which she migrated to the Lord, and where her body rests in peace; also in temples and chapels throughout the world where the Institute of the Sisters of Saint Joseph of the Apparition is located, by all the faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, both from the secular and religious clergy, to the temples or chapels where the feast is celebrated, if convenient. Finally, We grant the faculty that the solemnities of the beatification of the aforementioned Venerable Servant of God, Emilia de Vialar, may be

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celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year, with all due observances, after the solemnities have been celebrated in the Holy Patriarchal Basilica of the Vatican.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - The official record of what has been completed. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning the prohibition of cults, and any other contrary matters whatsoever. We wish that the copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of that same Congregation, be given the very same credence in all discussions, even judicial ones, as would be given to these Letters which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of June, in the year 1939, the first of Our pontificate. A. Card. MAGLIONE, Secretary of State.

II SAINT FRANCIS OF ASSISI and SAINT CATHERINE OF SIENA, PATRONS PRIMARY OF ITALY, ARE DECLARED.

PIUS PP. XII For the perpetual memory of this matter.

— Although the solicitude entrusted to Us by the Lord Redeemer compels Us to diligently promote the good of all churches, We are nevertheless, since the Roman See of Saint Peter is situated by the providence of God within the boundaries of ITALY, particularly inclined to turn Our mind and spirit to the spiritual benefits of the Italians, and We have decided to take the earliest possible steps to implement those measures which seem very suitable for this purpose. In these times, therefore, in which the Italian people are pressed on all sides, nothing is more fitting for Our pastoral ministry and for the affection with which We pursue Our fellow citizens, than to establish for them heavenly Patrons before God, who may act as guardians and protectors. Who indeed would doubt that they are aided every day by the protection of the Saints, especially when, placed in distress, they invoke the Lord through the intercession of the Blessed in Heaven, and the Lord hears them without fail? And indeed, they may rightly claim the protection of the Saints, by whom nations and peoples are protected, especially those to whom they have, through a special love, already sought to be of benefit in this earthly life through particular means and circumstances. This, without a doubt, must be affirmed of Saint Francis of Assisi and of Saint Catherine of Siena, both Italians, who, in Our own country, which is a great and constant source of Saints, not only, while they lived, demonstrated their deeds and virtues in a clear manner,

[*Latin ed. p. 257*]

The acts of Pope Pius XII, page 257, illuminated [this matter], but also,

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in difficult and unprecedented times, increased the abundance of benefits. Indeed, Francis, poor and humble; truly the image of Jesus Christ, gave unparalleled examples of the evangelical life to the citizens of his time, and, moreover, through his threefold Order, opened new paths and provided easy access to correcting public and private morals, and to rightly understanding Catholic sentiments. Not differently did Catherine, a most courageous and pious virgin, diligently work to foster and establish harmony of souls in her native cities and regions, and she brought back the Roman Pontiffs, who were almost in exile and far away in Gallia, to the See of Saint Peter, through counsel, prayers, and steadfast devotion, so that they might be rightly considered and deservedly seen as the glory of the homeland and a safeguard of religion.

Now, when to Us is reported by Charles, Cardinal Priest of Salotti, Prefect of the Sacred Congregation of Rites, that all the Archbishops and Bishops of Italiae, expressing the common sentiments of the faithful, earnestly pray that We might arouse and increasingly promote the ancient piety, and that the Saints, whom We have praised, be declared and established as the primary patrons of Italia; to these supplications, which the aforementioned Cardinal Father also commends with his abundant support, after carefully considering all aspects of the matter, We willingly and gladly assent.

Therefore, with Our own motion, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present documents, We declare and establish, permanently, Saint Francis of Assisi and Saint Catherine of Siena as the primary patrons of Italia.

We decree, therefore, by the same Our authority, also in perpetuity, that the feasts of these patrons shall be celebrated annually in Italia and in the adjacent islands by both clergy, on the established days, with the proper Mass and Office, under the double rite of the first class, without an *octava*. Contrary to whatever may be.

These things We benignly command, decreeing that the present documents shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is done to the contrary, regarding these matters, by anyone, knowingly or unknowingly, with any authority, shall be considered void and of no effect from now on.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of June, in the year 1939, in the first year of Our pontificate.

A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 258*]

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LETTER TO THE MOST REVEREND FATHER EUGENIUS, TITULAR

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BISHOP OF THE HOLY MARTYRS VITUS, MODESTUS, AND CRESCENTIA, SECRETARY OF THE SACRED CONGREGATION FOR THE EASTERN CHURCH, OF THE HOLY SEE: CONCERNING THE CELEBRATION IN ROME OF THE NINTH CENTENNIAL ANNIVERSARY SINCE SAINT VLADIMIR AND HIS PEOPLE WERE BAPTIZED.

Beloved Son, greetings and the Apostolic Blessing.

With singular spiritual joy, We received from you, Beloved Son, who diligently assists Us in the governance of the Roman Curia for the Eastern Church, the news that the Ruthenian College of Saint Josaphat and the College of the Holy Child Jesus are planning to solemnly commemorate here in Rome the nine hundred and fiftieth anniversary since Saint Vladimir and his people were cleansed by the sacred baptism.

Indeed, this news has reached Us, and not only have We approved the holding of three days of prayers in the church dedicated to the Most Holy Name of Jesus, but We have also decided that, on Sunday, the twenty-first of this month, the Holy Liturgy should be celebrated in the patriarchal Basilica of the Vatican according to the Byzantine-Slavic rite, so that Our participation in this event, which holds such great glory for a select part of Christ's flock, may be made more intimate and clearly evident.

And indeed, the memory of this almost millennial baptism of Saint Vladimir and his people stirs within Us feelings of profound gratitude towards the merciful God, the author of so great a benefit, and of devoted veneration for the generous souls who obtained it.

How many testimonies of faith have sprung forth from that happy moment in time! How fervent flames of charity blazed forth on that very day, which brought hope for the salvation of many! It is indeed clearly evident that where the doctrine of Christ shines upon men and governs their lives, there also the temporal conditions of human society are tempered in a wondrous manner, and that each individual may more fully grasp the dignity of being a child of God, and may discover, with greater prudence, the ways and reasons of justice and peace!

To recall Saint Vladimir is, above all, to recall the ardent flame of supernatural grace with which his soul was inflamed when he himself was regenerated through water and the Holy Spirit. It was then that the fruitful seeds of life, which the wise grandmother Saint Olga had prudently planted in him when he was a boy, flourished anew; then that man, who had previously been so wild, so unrefined, to say nothing of harsh and savage, was ennobled by a certain humanity, and who, no longer eager for fleeting glory, sought...

[*Latin ed. p. 259*]

The acts of Pope Pius XII auspiciously began to promote the coming of the Kingdom of Christ, even as those mentioned were still dwelling in

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the shadow of death. From this, great honor has arisen for that people who, throughout the course of the centuries, has remained faithful to Jesus Christ, whose word is the light of life, a fact clearly demonstrated. Just as we cannot forget, Beloved Son, that Saint Vladimir frequently had dealings with this Apostolic See, and that he presented it with many proofs of filial devotion and steadfast friendship, so too we cannot pass in silence the fidelity exhibited by the people of the Byzantine rite, and confirmed by the shedding of blood, whose congregations in Eastern Europe and in both Americas constitute a notable part of the Church of Christ! Recalling these most pleasing memories, we gladly communicate to you the forthcoming happy event. However, considering the present condition of Christianity among the Russians, we are compelled, with sorrow and concern, to lament the faithful people, who, recalling the origin of Saint Vladimir and his praises, have for a long time unjustly suffered the trampling of the Catholic faith, due to the infamous war declared in the holy name of God, and to the violence often cruelly inflicted upon those who confess Christ, the Only Begotten Son of God. Therefore, with a heart filled with anguish, we offer our prayers to the most sweet Mother of God, whom that people so greatly venerate and love, that she may deign to inspire the leaders of the public affairs with true sentiments of justice, which, if not guided by God, to whom all things are subject, is vain and futile; and that she may obtain for the afflicted children that they may, as soon as possible, again enjoy the freedom of the Christian faith, a wondrous gift from the Most High. Furthermore, our blessed predecessor, Pope Pius XI, having already spoken to the students of the College of Saint Josaphat on the tenth day of the month of September of last year, in the fortress of Gandulf, about the happy anniversary, we now, in our turn, address you these words, Beloved Son, so that, together with congratulations and paternal exhortation, you may impart the most heartfelt Apostolic Blessing to all those who, with you, are united in the Byzantine-Slavic rite or in other rites, that, with harmonious prayers and mutual charity, which is the bond of perfection, they may celebrate the nine hundred and fiftieth anniversary from which Saint Vladimir and his people were reborn through the saving baptism. Given in Rome, at Saint Peter's, on the tenth day of the month of May, in the year one thousand eight hundred and thirty-nine, in the first year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 260*]

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ACTA OF THE HOLY CONGREGATIONS

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SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

DECREE: The book of Gabriel D'Annunzio, entitled "Solus ad Solam," is condemned.

Thursday, June 21, 1939.

In the general assembly of the Supreme Holy Congregation of the Sacred Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the book entitled: GABRIELE D'ANNUNZIO, "Solus ad Solam," be placed on the Index of Prohibited Books.

And on the following Friday, June 22 of the same month and year, the Most Holy Father, Pope Pius Divine Providence XII, in his customary audience granted to the Most Excellent and Reverend Prefect of the Sacred Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers.

Given at Rome, from the Offices of the Sacred Office, on June 28, 1939.

R. Pantanetti, Secretary of the Supreme Holy Congregation of the Sacred Office.

SACRED CONSISTORIAL CONGREGATION

FOR THE DIOCESES OF AGRIENSIS AND DEBRECINENSIS

DECREE CONCERNING A CHANGE OF BOUNDARIES

It has been requested by the Apostolic See that, for the more useful governance of the faithful, the districts of Józsa, Szovàt, Tetétlen, Feldes, and Sap, belonging to the Archdiocese of AGRIENSIS, be separated from said Archdiocese and incorporated into the Apostolic Administration of DEBRECINENSIS.

[*Latin ed. p. 261*]

261 The Sacred Consistorial Congregation. Furthermore, Our Most Holy Lord Pope Pius XI, considering the circumstances, with the agreement of the Archbishop of Erlau and the Apostolic Administrator of Debreczen, and also with the favorable opinion of the Most Reverend Father Angelo Rotta, titular Archbishop of Thebes in Greece and Apostolic Nuncio in Hungary, has decreed that the petitions presented should be received with benevolence. Therefore, by the authority of the present Consistorial Decree, it is established that the aforementioned districts of Józsa, Szovát, Tetétlen, Földes, and Sap shall be separated from the Archdiocese of Erlau and permanently assigned to the Apostolic Administration of Debreczen. More-

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over, in order to carry out this, His Holiness has appointed the aforementioned Most Reverend Father Angelo Rotta, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, and to send a certified copy of the completed execution to this Sacred Congregation as soon as possible. Notwithstanding anything to the contrary. Given in Rome, from the Halls of the Holy Office, on the 17th of December, 1938. Fr. C. R. Card. Rossi, Secretary. L. © S. • V. Santoro, Assistant.

II. DECREE REGARDING THE CHANGE OF BORDERS.

Most Reverend Father Ludovicus Szmrecsányi, Archbishop of Erlau, and Reverend Father Julius Székely, Apostolic Administrator of MÃ©rk, jointly presented petitions to the Apostolic See, requesting that the boundaries between the Archdiocese of Erlau and the Apostolic Administration of MÃ©rk be changed, for the greater benefit of the faithful. Furthermore, Our Most Holy Lord Pope Pius XI, considering the circumstances, with the agreement of the Most Reverend Father Angelo Rotta, titular Archbishop of Thebes in Greece and Apostolic Nuncio in Hungary, and favorably approving of the petitions, has, by this Consistorial Decree, established that the churches of Tiszaherecseny, Tiszaadony, Tiszavid, and Tiszaszalka, which are dependent on the parish of Kopócsapáti, as well as the church of Kántorjànosi, which is a dependent parish,

[*Latin ed. p. 262*]

Acts of the Apostolic See - Official Commentary: The territory of Ba-Malòranthàm is separated from the archdiocese of Erlau and is incorporated into the Apostolic Administration of MÃ©rk. Furthermore, it was decreed that the churches of Zàhonij Ilk and Nyirvasvári be separated from the Apostolic Administration of MÃ©rk and permanently assigned to the archdiocese of Erlau, thereby altering the boundaries between the archdiocese of Erlau and the Apostolic Administration of MÃ©rk. To ensure the execution of these matters, His Holiness has appointed the Most Reverend Father Angelo Rotta, granting him the necessary and appropriate powers for this purpose, including the authority to delegate any person holding an ecclesiastical office, and to send to this Holy Congregation, as soon as possible, a certified copy of the executed act. All contrary decrees notwithstanding. Given in Rome, from the halls of the Holy Consistorial Congregation, on the 17th of December, 1938. Fr. C. R., Cardinal Rossi, Secretary. L. © S. V. Santoro, Assistant. A» III

GNESEN-POSEN: DECREE REGARDING THE ALTERATION OF DIOCESAN BOUNDARIES. The faithful of the Pago of Sanniki, belonging to the parish of Pobiedziska in the archdiocese of Gnesen, have petitioned the Apostolic See, requesting that said Pago be separated from the

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aforementioned parish, due to its great distance, and be incorporated into the neighboring parish of Iwno, belonging to the archdiocese of Posen. Furthermore, Our Holy Father Pope Pius, after considering the matter with due deliberation, with the agreement of the Most Reverend Cardinal August Hlond, Archbishop of Gnesen and Posen, and with the favorable opinion of the Most Reverend Father Philip Cortesi, titular Archbishop of Siraces and Apostolic Nuncio in Poland, has graciously accepted the petitions. Therefore, by virtue of the present Consistorial Decree, it is decreed that the aforementioned Pago of Sanniki be separated from the parish of Pobiedziska and from the archdiocese of Gnesen, and be permanently added to the parish of Iwno, belonging to the archdiocese of Posen, thereby altering the boundaries of those dioceses. To ensure the execution of these matters, His Holiness has appointed the aforementioned Most Reverend Father Philip Cortesi, granting him the necessary and appropriate powers.

[*Latin ed. p. 263*]

The Sacred Congregational Congregation, number 263, deems it necessary and opportune, and grants the necessary and appropriate powers, including the power of delegation, to any man established in ecclesiastical dignity, to effect the matter under consideration, and obliges him to send, without fail, to this Sacred Congregational Congregation, an authentic copy of the execution of the act. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Congregation, on the 28th of January, 1939. Fr. R. C. Card. Rossi, Secretary. V. Santoro, Assistant.

IV. DECREE OF THE BAMBERG-EICHASTADT DIOCESES REGARDING THE ALTERATION OF BORDERS.

Johannes Iacobus de Hauck, Archbishop of Bamberg, and Michael Racki, Bishop of Eichstadt, with mutual consent, offered humble petitions to the Apostolic See, that the boundaries between the archdiocese of Bamberg and the diocese of Eichstadt, around the city of Nuremberg, which are now, for various reasons, especially due to the growth of that city, not firm and certain, be more clearly and accurately defined.

Furthermore, Our Holy Lord Pope Pius, after considering the expediency of the matter, and also having received the favorable opinion of His Excellency, the Most Reverend Caesar Orsenigo, titular Archbishop of Ptolemais and Apostolic Nuncio in Germany, graciously approved of these petitions, and by this Congregational Decree, it is established that the district which is located to the north of the aforementioned city of Nuremberg belongs to the archdiocese of Bamberg; and that those which are to the south belong to the diocese of Eichstadt, so that the boundaries between the two dioceses in this area shall henceforth be established from the following places: from the Rinbahn from Dutzenteich to Allersbergerstrasse, from Allersbergerstrasse to Triererstrasse, from Trierertrasse to the Canal, from

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the Canal to the Ringbahn, and then from the Ringbahn to the railway line Nuremberg-Ansbach.

Moreover, His Holiness has deemed it fitting to appoint the aforementioned His Excellency, the Most Reverend Caesar Orsenigo, and to grant him the necessary and appropriate powers, including the power of delegation, to effect the matter under consideration, and to obligate any man established in ecclesiastical dignity, to send, without fail, to this Sacred Congregational Congregation.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - An official and authentic record of the completed execution. Notwithstanding any contrary matters. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 4th of February, 1939. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant. V.

DECREE CONCERNING THE ALTERATION OF BOUNDARIES OF THE JURUENSIS-DE TEFFÉ TERRITORY.

The Ordinary of the Prelature Nullius of Juruensis, Most Reverend Father Henry Ritter, and the Apostolic Prefect of Teffé, Reverend Father Michael Barat, petitioned the Holy See that the parish of Sancti Philippi, for the greater good of the faithful, be separated from the Apostolic Prefecture of Teffé and added to the Prelature Nullius of Juruensis.

Furthermore, Our Most Holy Lord, after considering the petition, with the favorable opinion of the Sacred Congregation for the Propagation of the Faith, and with the consent of the Ordinaries, both of the Prelature Nullius and of the Apostolic Prefecture, deemed it fitting to grant it.

Wherefore, by the fullness of Apostolic authority and supplementing, as may be necessary, with the consent of others who have an interest or are presumed to have an interest, We decree, by the present decree of the Consistory, that the aforementioned territory of the parish of Sancti Philippi be separated from the Apostolic Prefecture of Teffé and permanently assigned to the Prelature Nullius of Juruensis; thereby altering the boundaries of the aforementioned territories.

To ensure the execution of all of the above, the same Most Holy Lord has appointed the Most Reverend Apostolic Nuncio in the Republic of Brazil, Most Reverend Father Benedict Aloisi Masella, titular Archbishop of Caesariensem in Mauritania, granting him the necessary and appropriate powers, including the power to delegate, to any person holding ecclesiastical office, in order to effect the aforementioned purpose; with the obligation imposed upon him to send to this Sacred Congregation, within six months from the receipt of the present decree, an authentic record of the completed execution.

Notwithstanding any contrary matters.

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Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 15th of March, 1939.

Fr. R. C. Card. Rossi, Secretary.

L. © S. V. Santoro, Assistant.

[*Latin ed. p. 265*]

Sacred Consistorial Congregation, 265, June VI. PROVISIONS CONCERNING CHURCHES. Our Most Holy Lord Pope Pius XII, by divine providence, has, through the decrees of the Sacred Consistorial Congregation, provided for the following churches with new pastors, namely: on June 1, 1939. — To the titular archiepiscopal Church of Aprus, he appointed the Most Reverend Joseph Lojacono, formerly Bishop of Ariano. On June 10. — To the cathedral Church of Lancaster, he appointed the Reverend Thomas Flynn, canon of the metropolitan Chapter of Liverpool. — To the cathedral Church of Sioux Falls, he appointed the Reverend William Brady, Rector of the major Seminary of St. Paul in Minnesota. — To the titular episcopal Church of Melo, he appointed the Reverend Richard Cushing, Director of the Work of the Propagation of the Faith in the Archdiocese of Boston, whom he appointed as an Auxiliary to the Most Reverend William, S.R.E. Cardinal O'Connell, Archbishop of Boston. — To the titular episcopal Church of Zobten, he appointed the Reverend Mauritius Foin, General Vicar of the diocese of Le Mans, whom he appointed as an Auxiliary to the Most Reverend George Francis Grente, Bishop of Le Mans. — To the titular episcopal Church of Lappa, he appointed the Reverend Michael Kozal, Rector of the Seminary in the Archdiocese of Gnesen, whom he appointed as an Auxiliary to the Most Reverend Charles Radonski, Bishop of WÅ□ocÅ□awek. On June 17. — To the titular episcopal Church of Ardjisch, he appointed the Reverend Orestes Rauzi, Professor in the major Seminary of Trent, whom he appointed as an Auxiliary to the Most Reverend Celestine Endrici, Archbishop of Trent. On June 20. — To the cathedral Church of Amos, recently erected, he appointed the Most Reverend Aldeon Dasmarais, formerly titular Bishop of Ruspae. — To the cathedral Church of Hearst, recently erected, he appointed the Reverend Joseph Charbonneau, Apostolic Protonotary and General Vicar in the Archdiocese of Ottawa–Cornwall.

[*Latin ed. p. 266*]

Acta Apostolicae Sedis – Official Commentary. SACRED CONGREGATION FOR THE DISPOSITIONS OF THE COUNCIL CONCERNING THE CUSTODY AND PRESERVATION OF RELIGIOUS HISTORICAL AND ARTISTIC OBJECTS IN ITALIA. The Catholic Church has always been a vigilant guardian and protector of religious historical and artistic monuments and objects, as is evidenced by the writings of the Saints, the Sacred Councils, and the ancient and recent decrees of the Holy

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See. Accordingly, in accordance with the prescriptions of the Code of Canon Law, the Secretariat of State of His Holiness, with Circulars dated September 1, 1924, and December 1, 1925, and this Sacred Congregation of the Council, with Circulars dated August 10, 1928, and June 20, 1929, have given appropriate instructions to the Most Reverend Ordinary clergy of ITALIA, so that they may intensify their vigilance for the diligent custody and preservation of the historical and artistic heritage, which is in the possession of churches and other ecclesiastical institutions.

On these instructions, this Sacred Congregation deems it fitting to remind the aforementioned Most Reverend Ordinary clergy of ITALIA to encourage and oversee the observance thereof within their respective dioceses, especially during pastoral visits. However, in recent times, the requests for relics and religious artistic objects for Exhibitions or Displays, which are frequently organized, have increased. Therefore, this Sacred Congregation, with the intention of avoiding damage, deterioration, and even the ruin of said ecclesiastical heritage – as has unfortunately been lamented in some cases – after consulting the Pontifical Commission for Sacred Art, believes it is necessary to supplement the existing regulations with the present ones, intended to regulate the possible loaning and sending of sacred objects to said Exhibitions or Displays.

And first of all, it is important to remember that many works of religious art are considered immovable by their very nature, that is, for reasons of worship or the particular importance of the church where they are located: such as paintings, statues, altarpieces, exposed to public veneration, as well as vestments, furnishings, or other sacred items in use and for the decorum of the sacred functions. For others, immovability is imposed by their state of poor preservation, or by special difficulties in removing and transporting them without...

[*Latin ed. p. 267*]

The Sacred Congregation of Councils, having considered the probable danger of serious deterioration: of painted panels, especially if worm-eaten or damaged; of large canvases, even if rolled; of fragmented polyptychs; of ancient textiles used for vestments, etc. Regarding this matter, the attention of the Most Reverend Ordinaries is drawn to the general principle that, since the removal of sacred artistic objects from their place, for the purpose of lending them, is an act that exceeds the limits of ordinary administration, according to canons 1497 § 2, 1532 § 1 n. 1, and 1533 of the Code of Canon Law, the prior authorization of this Sacred Congregation is always necessary; therefore, the Most Reverend Ordinaries must promptly transmit to this Congregation the relevant requests that they themselves receive for the aforementioned purpose. And so that this Sacred Congregation may render its judgment with full knowledge of the facts, the same Most Reverend Ordinaries will ensure that the aforementioned requests are ac-

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companied by the following information: 1) a brief description of the object, its state of preservation, the author, and the period; 2) its presumed value; 3) the reason for and duration of the transfer; 4) a commitment from the requesting entity: a) to provide insurance for the requested objects against any damage or deterioration with reputable insurance companies; b) to bear all expenses of removal, packing, transport, and reinstallation in its own location with specialized personnel and with all necessary precautions; 5) the opinion of the diocesan commission for sacred art regarding the appropriateness of the loan. The works of history and sacred art, for which this Sacred Congregation has authorized the loan and temporary transfer to exhibitions or displays, must be delivered by the parish priests, rectors of churches, and those in charge of other ecclesiastical institutions that possess them, only to persons expressly delegated by the competent civil authority, and only after the completion of a proper record of delivery, signed by said delegates, with a description of the state of preservation of the works themselves, and with a precise indication of the duration of the loan and the transfer. It is not permitted, without the prior authorization of this Sacred Congregation, that such objects of history and sacred art be removed for an extended period from their intended location, even for the purpose of restoration or for other reasons. And since one of the reasons often given for such requests is that the objects themselves are not in their usual places.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary, which deserve to be preserved or are in a condition where preservation is desirable, and which are sometimes not appropriately maintained; this Sacred Congregation, referring to the aforementioned Pontifical documents, once again takes the opportunity to recommend to the Most Reverend Ordinaries that they diligently oversee their proper preservation, and it decrees that, insofar as is compatible with the requirements of worship, scholars and admirers should be permitted and assisted in visiting such objects in the very place where they are ordinarily located. To this end, the Most Reverend Ordinaries should ensure the already recommended establishment of diocesan museums for the preservation and safekeeping of sacred historical and artistic objects that are deteriorated or out of use, and of those that are in danger of damage or theft in their locations, and, if possible, even of those objects of particular importance that, being in the possession of entities or churches located in remote or difficult-to-access places, cannot be easily visited. For the practical implementation of such museums, the Most Reverend Ordinaries may obtain guidance, instructions, and free assistance from the Pontifical Commission for Sacred Art, which is located in the State of Vatican City. Furthermore, they should strive to encourage the updating of the cataloging of sacred historical and artistic objects existing in their re-

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spective dioceses, in accordance with canon 1522, paragraph 2, of the Code of Canon Law, and the Circular of this Sacred Congregation of August 10, 1928. All of the present provisions and instructions are to be communicated by the Most Reverend Ordinaries of Italia to the parish priests, rectors of churches, and those in charge of other ecclesiastical institutions concerned, and they are to ensure their effective observance, subsequently providing a receipt of acknowledgement to this Sacred Congregation. Rome, May 24, 1939. E. Card. MARMAGGI, Prefect. G. Bruno, Secretary.

[*Latin ed. p. 269*]

The Sacred Congregation for the Propagation of the Faith 269. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. INSTRUCTION CONCERNING A MORE PRUDENT METHOD OF TREATING MATTERS RELATING TO MISSIONS. This Sacred Congregation has not infrequently observed, in periodical commentaries and books concerning missionary work, as well as in public discourses on the same subject, that the manners, customs, character, and condition of the nations to which the Catholic Faith is to be brought are sometimes depicted in such a way that their faults appear to outweigh their virtues. While it is certainly certain that this is not done with any malicious intent, but rather solely with the intention of stirring up greater love for our brethren who are not yet enjoying the light of Christ, and of providing more abundant assistance to works of religion and charity, it is nevertheless clear to anyone who considers the matter how far removed such a practice is from mutual civility among peoples, how much it wounds equality and justice, and how much indignation it rightly arouses in those nations about whom such things are recounted; for one can easily imagine how one would feel if foreigners were to speak of one's own homeland in such a manner. Moreover, such a method of proceeding should be avoided all the more, because it can engender a false and injurious opinion of the entire people, and be detrimental to the success of the missionaries and their ministry: namely, that they do not approach the nations with the heartfelt charity with which, not fearing to be imitated by others, they strive to understand, to esteem, and to love them with an open and receptive mind. Therefore, this Sacred Congregation earnestly urges all those who treat of missionary matters, whether in writing or in speech, to speak of other nations with the very same care and consideration with which they would desire to have others speak of their own homeland. Furthermore, they should always bear in mind that many nations in which missionary work is carried out possess an ancient and noble culture, and are characterized by humanity; so that they will resent and be indignant if they are indiscriminately listed and considered to be the same as those peoples who are generally considered to be less developed. It is not permissible to draw a general and injurious, and false, opinion of the entire people from individual cases.

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The most wise Apostle Paul gave the following admonitions, which should always be kept before one's eyes and observed with constant diligence: "Give no one anything, except it be that which is done in the name of our Lord Jesus Christ; and by him do not thank God."

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary: "Let us not offend, that our ministry may not be reproached: but in all things let us manifest ourselves as ministers of God" (2 Corinthians 6:3). Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th of June, 1939. PETRUS Cardinal Fumasoni Biondi, Prefect. Aloysius Constantini, Archbishop titular of Theodosius, Secretary.

II. PROVISIONS FOR CHURCHES: By decrees of the Sacred Council for the Propagation of the Christian Name, Our Most Holy Lord Pope Pius XII, endowed with Divine Providence, has provided for the following churches, namely: on April 18, 1939. — To the Archiepiscopal Church of Babylonensi of the Latins, the Reverend Father Armand Blanquet du Chayla, of the Order of Discalced Carmelites, was appointed. On May 25th. — To the Cathedral Church of Krishnagar, the Reverend Father Aloysius Laravoire Morrow, a member of the Society of Saint Francis de Sales, was appointed. — To the titular episcopal Church of Thibicensi, the Reverend Father Joseph Kiwanuka, a native member of the Missionaries of Africa, was appointed, and he was established as the Apostolic Vicar of Masaken. — To the titular episcopal Church of Thiavensi, the Reverend Father Ignatius Ramarosandratana, a native priest, was appointed, and he was established as the Apostolic Vicar of Miarinarivo. — To the titular episcopal Church of Hypselitanae, the Reverend Father Alan Le Breton, a priest of the Missionary Society of Mary, formerly Apostolic Prefect of Vatomandry, was appointed, and he was established as the Apostolic Vicar of Tamatave. On June 6th. — To the titular episcopal Church of Pharbaethitanae, the Reverend Father Francis Cekada was appointed as an Auxiliary to His Excellency, the Most Reverend John Sarie, Archbishop of Vrhbosna.

III. NOMINATIONS: By decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith has given its approval: on May 11, 1939. — The Reverend Father Leopold Brellinger, S.J., Apostolic Prefect of Kinghsien.

[*Latin ed. p. 271*]

The Sacred Congregation for the Propagation of the Faith, on the 271st day of May. — Reverend Father Joseph Faye, of the Congregation of the Holy Spirit, appointed Apostolic Prefect of Ziguinchor. On June 2nd. — Reverend Father Caesarius Stern, O.F.M., appointed Apostolic Prefect of Weir-hairwei. IV DESIGNATIONS FOR APPEAL, according to canon 1594 § 2 of the Code of Canon Law, for the appeal, the Apostolic Vicar of Timor

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Neerlandica designated the Tribunal of the Vicariate of the Sunda Minor Islands. This designation was approved by the Most Holy Pope Pius XII in an audience on May 9th, 1939. Furthermore, the Apostolic Prefect of Sining designated, for the same purpose, the Tribunal of the Apostolic Vicariate of Lanchow, with approval in an audience on May 25th, 1939.

THE SACRED CONGREGATION FOR RITES, FOR THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JUSTIN DE JACOBIS, BISHOP OF NILOPOLIS AND FIRST APOSTOLIC VICAR OF ABYSSINIA.

FROM THE CONGREGATION OF THE HOLY MISSION OF SAINT VINCENT DE PAUL.

CONCERNING THE QUESTION of whether and concerning which miracles there is sufficient evidence in the case, and to what effect, the following was proclaimed: "Rejoice! Hear ye! Alleluia: The Lord hath delivered his people, alleluia, alleluia" (Intr. Miss. Dom. V post Pascha).

This prophetic exhortation to the apostolic men, with which the Church begins the most holy sacrifice of the Mass in the present liturgy, was proclaimed by the distinguished missionary, Justin De Jacobis, a jewel and ornament of the Congregation of the Holy Mission of Saint Vincent de Paul, which rejoices to have him as its parent, who proclaimed the Gospel to the people of Ethiopia, both by word and by example. He indeed suffered many persecutions for Christ, endured many pains, and through his labors...

[*Latin ed. p. 272*]

The Acts of the Apostolic See – Official Commentary: While traveling, deprived of all human assistance and comforts, he met a death worthy of an apostle. But this man, who deserves to be compared to a grain of wheat, which, if it dies, yields much fruit, like Christ, brought forth much fruit through his patience, as evidenced by the many thousands of souls who were brought to Jesus Christ through him, among whom is the Blessed Michael Ghebre, who gloriously met his martyrdom for Christ, shedding his blood. These trials and sufferings led Justin to the pinnacle of heroic virtues, as was decreed by the Holy Congregation of Rites on July 28th of the year of Our Lord 1935, a fact which is also openly confirmed by the divine testimony of miracles. Therefore, two remarkable healings were presented by witnesses to this holy Order, which appeared to bear the signs of a true miracle. In the town of Sanfele, where the Venerable Justin was born, in the diocese of Muro Lucano, a young man named Francis Lorenzo was afflicted in November of the year 1907 with a severe case of "scarlet fever," to which were added complications of nephritis and uremia, due to intoxication, along with a heart condition. The disease progressed to such an extent that the attending physicians predicted his imminent

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death. When all treatments proved ineffective, on the 28th of the same month, the Venerable Justin was fervently invoked, and, miraculously! the sick young man immediately recovered, regained his sight, was able to eat, and was completely freed from the disease and all its complications, as attested by two attending physicians, who testified in court that this had occurred beyond the power of nature. Three experts, appointed by the Holy See, fully confirmed the diagnosis, prognosis, and judgment of the attending physicians regarding the supernatural action. After regaining his health, Francis remained well. Another remarkable healing occurred in Florence in the year 1920. Angelus Marlazzi was afflicted with a very serious form of pulmonary tuberculosis, which was confirmed by bacteriological and radiographic examination, so that the attending physicians had lost all hope of his recovery. At the beginning of September, through the intercession of the Venerable Justin with God, all the symptoms of the disease immediately disappeared, and Angelus was found to be perfectly healed by the physicians, as if he had never suffered from any illness. Both the physicians who attended him, as well as the experts appointed by this Holy Congregation, unanimously recognized this healing as a miracle. These remarkable healings were first discussed before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, on December 21st of the year 1937, in the Preliminary Meetings; secondly, on January 10th of this year, in the Preparatory Meetings; and finally, on the 2nd of this month, in the General Meetings, before His Holiness Pope Pius XII, in which the same Most Reverend Cardinal raised a doubt.

[*Latin ed. p. 273*]

273 The Sacred Congregation of Rites proposed discussing: whether and concerning which miracles there exists evidence in the case, and to what effect. The Cardinals, Prefects, and Consultors, each in turn, gave their votes, which the Most Blessed Father listened to with attentive mind. However, He postponed opening His mind on this matter until the fifth Sunday after Easter, the fourteenth day of May, in the month, meanwhile offering prayers that He might be enlightened by greater divine light. Therefore, in His presence were the Cardinals of Rome, Charles Salotti, Prefect of the Sacred Congregation, and Alexander Verde, Promoter of the Cause; also, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and Myself, the undersigned Secretary, and with the divine sacrifice celebrated, He decreed: that there are two miracles established by God, brought about through the intercession of the Venerable Justin de Jacobis, namely, the instantaneous and perfect healing of Francis Lorenzo from a very serious and malignant scarlet fever, accompanied by a renal affection and uremic intoxication, and of Angel Marlazzi from a very serious pulmonary tuberculosis. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 14th day of

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May, in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. h. © S. A. Carinci, Secretary. II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JUSTIN DE IACOBIS, BISHOP OF NILOPOLIS, FIRST APOSTOLIC VICAR OF ABYSSINIA. FROM THE CONGREGATION OF THE MISSION OF SAINT VINCENT DE PAUL. CONCERNING THE QUESTION: Whether, with the approval of virtues and two miracles, it is possible to proceed to the solemn beatification of the aforementioned Venerable. While in the 17th century, the Calvinist and Jansenist heresies were spreading, and at the same time, the "religious wars" were devastating France and Switzerland, the most merciful God, wishing to offer a remedy for these evils, raised up two heroes above all others, Francis de Sales and Vincent de Paul, who, through the word, writings, example, and works of charity, would confront these great dangers. Francis, with his doctrine, breathing with evangelical sweetness, converted countless souls to Christ...

[*Latin ed. p. 274*]

274 The Acts of the Apostolic See – a comprehensive and official commentary – has been enriched by his writings, and continues to be enriched by them; Vincent, having been chosen to care for the poor and to maintain the discipline of the clergy, has magnificently achieved, and continues to achieve, these goals, either through himself and his Congregation of Priests, or through the young women of the Charity. Nor did Vincent wish to deprive foreign nations of these benefits; therefore, many members of the Missionary Congregation, from its very beginning, not only among our own people, but also among the pagans, animated by the same spirit that the holy Founder instilled in his children, are constantly engaged in evangelical preaching, ready to give their lives for Christ. Many have given both, among whom stand out Blessed Peter Renatus Rogue, John Gabriel Perboyre, and Francis Regis Clet. The Venerable Justin De Jacobis, although he did not shed his blood by the hand of executioners, suffered so much and met such a death that he can rightly be considered redeemed by the crown of martyrdom, as we shall soon see. John Baptist and Josephina Muccia, who had fourteen children, gave birth to Justin in the town of San Feie, within the territory of the Diocese of Murana, on the ninth of October, in the year of our Lord 1800. He responded fully to the care of his pious parents, and, following their example, devoted himself to the contemplation of heavenly truths, diligently honoring the Blessed Virgin and the Holy Eucharist, and, what is more remarkable, even as a young boy, he was deemed worthy to be included among the "co-workers," those who dedicated themselves to prayer for the conversion of the infidels, a noble sign of his future vocation. In Naples, where the family had moved, he diligently pursued his studies, and at the age of ten years and eight months, he was admitted to the Vincentian family, and from the very beginning of

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his novitiate, he seemed to strive for religious perfection. In 1824, he was promoted to the priesthood, and dedicated himself entirely to the salvation of souls, either by preaching the word of God or by administering the sacrament of penance. Having already fulfilled important duties within his Congregation, he was appointed Apostolic Prefect for the establishment of the Ethiopian mission by the Sacred Congregation for the Propagation of the Faith, and on May 23rd, in the year 1839, strengthened by the blessing of Pope Gregory XVI, he departed from Rome with several companions and went to Ethiopia. There, adapting himself to the customs of that people, he won the hearts of his people with kindness, unwavering patience, and a solicitous and tender love, reflecting the features of Christ, and he paved the way for their return to Catholic unity from schism. The fact that he brought in twelve thousand souls into the bosom of the Church clearly demonstrates the fruits of his labors. This aroused the anger and envy of the schismatic Abuna Salamae. Therefore, against those who...

[*Latin ed. p. 275*]

The Sacred Congregation of Rites, having ascertained that he had professed the Catholic faith, especially in opposition to Justin, who cruelly persecuted him, and being the more glorious victim of that persecution, declared that Blessed Michael Ghebre, a venerable disciple of ours, had been made a martyr of Christ through the shedding of his blood. The Apostolic Vicar himself, meanwhile, having been appointed by the Holy See, and although reluctant, obeyed, and was consecrated Bishop of Nilopolis by William Massaia, S.M., who was then the Apostolic Vicar among the Gallas, on January 8, 1849. When this reached the ears of Salamae, he left no stone unturned to have Justin killed, or at least expelled from Ethiopia, despite the resistance of King Ubie, who favored Justin and the Catholics. He suffered exile, imprisonment, chains, hunger, thirst, betrayal, and every kind of tribulation, but in all these things he could truly say with the Apostle, "We are more than conquerors through him who loved us" (Romans 8:37-39). For I am certain that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Romans 8:37-39). He labored in Ethiopia for twenty years or more, never separated from the love of God, and his death wonderfully foreshadowed a heroic act of charity. After declining an invitation to travel through difficult and treacherous terrain, on July 31, 1860, weakened by illness, exhausted by the heat, and lacking strength, he was forced to stop on the road, and realizing that death was imminent, he warned his traveling companions that he had only three hours left to live. Fortified by sacramental confession and the anointing of the sick, he exhorted his sons, whom he had begotten in Christ, to maintain mutual love, to show reverence and obedience to the Roman Pontiff, and he

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asked for forgiveness for any offenses he may have committed. Kneeling, with his head bowed to the ground, his arms crossed in the form of a cross, he rested for a while in prayer. Death soon approached, and he exclaimed, "Venit Deus!" and, as if tasting heavenly joys, with a celestial radiance shining on his face, he peacefully departed as a victim of charity, a spectacle for the world, for angels, and for men. Ordinary processes were instituted in Naples, Lecce, and in the Apostolic Vicariate of Abyssinia; in the final proceedings, several confessors of the faith, who were companions in the sufferings of the Servant of God, testified, among whom was Abba Tecle Aymanot, who wrote the life of the Venerable. Therefore, in accordance with the order of law, on July 13, 1905, Pope Pius X signed the Introduction of the Cause. On July 28, 1935, Pope Pius XI declared the heroic virtues of the Venerable Justin. However, Our Holy Father Pope Pius XII decreed on the 14th day of the past month that two miracles had occurred, brought about by God through his intervention.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis – Official Commentary. But in order that the solemn Beatification might proceed, one doubt remained to be discussed, namely: Whether, with the approval of virtues and two miracles, it is permissible to proceed to the solemn Beatification of the Venerable Servant of God. This was proposed in the General Congregation, before His Most Holy Lordship, on the 23rd of the same month of May, by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, or Relator. To which all the Cardinals present, Official Prelates, and Consultors unanimously responded with an affirmative vote. The Most Blessed Father, while graciously accepting these votes, deferred the declaration of his judgment until the 4th of June, the feast of the Most Holy Trinity. Therefore, having summoned to himself the Most Reverend Cardinals Charles Salotti, Prefect of the Sacred Congregation, and Alexander Verde, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, and after offering the most sacred sacrifice of the Mass with the utmost devotion, he decreed: That it is permissible to proceed to the solemn Beatification of the Venerable Justin de Jacobis. This decree was duly promulgated, and it was ordered that it be recorded in the acts of the Sacred Congregation, and that Apostolic Letters, bearing the Fisherman's Ring, concerning the solemn Beatification, to be celebrated whenever desired in the Vatican Basilica, be issued. Given in Rome, on the 4th of June, in the year of Our Lord 1939, in the feast of the Most Holy Trinity. C. Card. SALOTTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 277*]

277 The Sacred Penitentiary Tribunal. SACRED PENITENTIARY APOTOLIC TRIBUNAL (OFFICE OF INDULGENCES). DECREE CONCERN-

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ING THE PAPAL BENEDICTION RECEIVED BY MEANS OF RADIO.

For some time, and from many places, petitions have reached the Holy See, in which it was requested that those who, having received the Apostolic Benediction from the Supreme Pontiff to the City and the World on solemn occasions, and who are present, might not be able to enjoy the fullest remission of sins, might nevertheless obtain a plenary Indulgence, if they received the same Benediction piously and devoutly by means of radio.

Indeed, after mature and diligent consideration, the Most Eminent Cardinal Penitentiary Major, in an audience held on the 10th of the current month and year, proposed to the Most Blessed Father a cause of this nature. The Supreme Pontiff, having heard the report made by the same Cardinal, and greatly desiring that those things which advancing times have brought forth through the study of human disciplines may serve for the salvation of souls, deigned to decree and establish that both those present and those absent at any time, but who, nevertheless, receive the Benediction imparted by the Supreme Pontiff to the City and the World piously and devoutly by means of radio, may obtain a plenary Indulgence, under the usual conditions.

His Holiness also ordered that the present Decree be made public. Contrary opinions notwithstanding, even those deserving of special mention.

Given at Rome, from the offices of the Holy Penitentiary, on the 15th of June, 1939.

L. Card. LAURI, Major Penitentiary.

L.©S. S. Luzio, Regent.

ACTA, vol. VI, n. 8. — 15-7-1939.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis – Official Commentary of the SACRED ROMAN ROTA. Citation by edict concerning the NULLITY OF MARRIAGE (SYRYCKA-TERENTIEN). Since the actual place of residence of Mr. Bazili Terentien is unknown, in this cause, we cite him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on October 28, 1939, at 10 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rotal hearing will be held for the determination of the cause: Does the marriage in question exist as null? Those Ordinaries of the places, parish priests, priests, and faithful who have knowledge of the place of residence of the aforementioned Mr. Bazili Terentien, must, insofar as possible, ensure that he is informed of this edictal citation.

* Albertus Canestri, President. From the Chancery of the Tribunal of the Sacred Roman Rota, June 21, 1939. Ioannes Pendola, Notary.

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Since the current place of residence of Mr. Bazili Terentien, the defendant in this cause, is unknown, we cite him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on October 28, 1939, at 10 o'clock, to resolve the aforementioned doubt, or to subscribe to it, and to fix the day for the decision of the cause before the Rota. Does the marriage in this case exist as null? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Bazili Terentien must, insofar as possible, inform him of this citation.

[*Latin ed. p. 279*]

279 *Diarium Romanae Curiae*. FRIDAY, JUNE 16, 1939. The Holy Father received in a solemn Audience His Excellency, the Most Reverend Doctor G-ABEIEL GOSÁLVEZ, Extraordinary Ambassador and Plenipotentiary of the Republic of Bolivia, for the presentation of his Credentials. TUESDAY, JUNE 27, 1939. The Holy Father received in a solemn Audience His Excellency, the Most Reverend Doctor JOAQTJIM SECCO ILLA, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Uruguay, for the presentation of his Credentials. FRIDAY, JULY 7, 1939. The Holy Father received in a solemn Audience His Excellency, the Most Reverend Doctor CABLO SIDOE, Extraordinary Envoy and Minister Plenipotentiary of the Slovak Republic, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. TUESDAY, JUNE 13, 1939, in the Apostolic Palace at Augusta, in the presence of the Holy Father, the Sacred Congregation of Rites, in its general assembly, was convened, with the participation of the Most Reverend and Illustrious Cardinals, the Reverend Prelates, Officials, and Theological Consultors, who gave their votes on the following matters:

1) Concerning the *Acta* for the Canonization of the Blessed Mary of Saint Euphrasia Pelletier, foundress of the Sisters of the Good Shepherd.

2) Concerning the virtues of the Servant of God, Paola Elisabetta Cerioli, widow Busecchi Tassis, foundress of the Institute of the Holy Family.

TUESDAY, JUNE 27, 1939, before the Most Reverend and Illustrious Cardinal Alessandro Verde, the Preliminary Session of the Sacred Congregation of Rites was convened, with the participation of the Reverend Prelates, Officials, and Theological Consultors, to discuss two miracles which are alleged to have been wrought through the intercession of the Venerable Maria Guglielma Emilia De Rodat, foundress of the Sisters of the Holy Family; as well as one miracle which is alleged to have been wrought through the intercession of the Venerable Ignatius of Laconi, a lay professed mem-

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ber of the Order of the Minor Capuchins.

[*Latin ed. p. 280*]

Acts of the Apostolic See - Official Commentary 280

SECRETARY OF STATE

By means of letters from the Secretary of State, the Most Holy Father Pius XII, happily reigning, deigned to appoint:

June 12th, 26th, 27th, 1939.

The Most Eminent and Reverend Cardinal Raffaello Carlo Rossi, Member of the Cardinal Commission for the State of the City of the Vatican.

The Most Eminent and Reverend Cardinal Domenico Jorio, Member of the Sacred Congregation for the Propagation of the Faith.

The Most Eminent and Reverend Cardinal Raffaello Carlo Rossi, Member of the Cardinal Commission for the Administration of the Goods of the Holy See.

The Most Illustrious and Reverend Monsignor Ferdinando Roveda, Consultor of the Sacred Congregation for Seminaries and Universities.

By Apostolic Briefs, the Most Holy Father Pius XI, of blessed memory, deigned to appoint:

Domestic Prelates of His Holiness:

July 20th, August 1937.

Monsignor Gaspare Dalia, of the archdiocese of Naples.

Monsignor Adalberto D'Arco, of the same archdiocese.

1938.

Monsignor Adeodato Niemezewski, of the archdiocese of Cracow.

September 12th.

Monsignor Consalvo Noell, of the diocese of Ponce.

By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, deigned benignly to appoint:

April 29th, 1939.

The Most Eminent and Reverend Cardinal Pietro Gerlier, Protector of the Sisters of Our Lady of Compassion (Marseille).

May 2nd.

The Most Eminent and Reverend Cardinal Carlo Salotti, Protector of the Institute of the Daughters of the Sacred Heart of Jesus (Rome).

May 5th.

The Most Eminent and Reverend Cardinal Luigi Maglione, Grand Chancellor of the Pontifical Institute of Christian Archaeology.

May 13th.

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The Most Eminent and Reverend Cardinal Francesco Marchetti.

[*Latin ed. p. 281*]

From the Diary of the Roman Curia, 281, Selvaggiani, Protector of the Nuns of the Order of Nazareth (Lyon). May 16, 1939. The Most Reverend and Illustrious Cardinal Federico Tedeschini, Protector of the Regular Canonesses of Saint Augustine (Roman Union). 19. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Congregation of Priests of the Most Holy Sacrament. 19. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Society of Mary the Redemptress (Rome). 21. The Most Reverend and Illustrious Cardinal Pietro Fumasoni Biondi, Protector of the Institute of Franciscan Tertiary Nuns (Syracuse). 21. The Most Reverend and Illustrious Cardinal Pietro Fumason, Protector of the Institute of Dominican Tertiary Nuns (American Congregation of the Most Blessed Virgin "ad Fontes") of Fast Columbus, Ohio (U.S.A.). 24. The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Pious Salesian Society of Saint John Bosco. 25. The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Institute of the Sisters of the Cross of Saint Quintin (Soissons-Aisne). 27. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Sons of Charity (Paris). 29. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Religious of the Most Sacred Heart (Rome). 29. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Holy Family of the Most Sacred Heart (Saint-Denis, Paris). June 6. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Irish College in Rome. Assistants to the Papal See: May 18, 1939. His Excellency, the Most Reverend Monsignor Andrea Szeptyckyi, Archbishop of Lviv of the Ruthenians. His Excellency, the Most Reverend Monsignor Francesco Hennemann, Bishop in title of Copto, Apostolic Vicar of the Western District of the Cape of Good Hope.

[*Latin ed. p. 282*]

^82 Acta Apostolicae Sedis - Official Commentary by the Apostolic Protonotary for the information of those present: April 26, 1939. Monsignor Anthony De Sanctis, of the diocese of Oerignola. May 10th. Monsignor Raymond R. Noli, of the diocese of Indianapolis. June 6th. Monsignor John Barle, of the archdiocese of Zagreb. June 10th. Monsignor Joseph Manzini, of the diocese of Verona. Domestic Prelates of the Most Holy. May 14th. May 31st. June 5th. June 24th. June 12th. June 13th. June 16th. June 17th. June 22nd. June 29th. 1939. Monsignor Jeremiah F. Minihan, of the archdiocese of Boston. Monsignor Edward G. Murray, of the same archdiocese. Monsignor Richard F. Cushing, of the same archdiocese. Monsignor William J. Casey, of the same archdiocese. Monsignor Charles

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Gégout, of the diocese of Nancy. Monsignor Julius Mary Felix Bujadoux, of the diocese of Limoges. Monsignor Robert D'Andrea, of the diocese of Montefeltro. May. Monsignor Peter Killian, of the diocese of Indianapolis. Monsignor John Becher, of the same diocese. Monsignor Charles Edward Brown, of the archdiocese of Westminster. Monsignor Augustus W. Heimes, of the diocese of Grand Island. Monsignor Bernard F. Galvin, of the same diocese. Monsignor George J. Donnelly, of the archdiocese of St. Louis. Monsignor John P. Spencer, of the same archdiocese. Monsignor Francis A. Pudlowski, of the same archdiocese. Monsignor James P. Murray, of the same archdiocese. Monsignor Otto J. Siesener, of the same archdiocese. Monsignor Joseph T. McGucken, of the archdiocese of Los Angeles. Monsignor Victor Rasera, of the diocese of Ugento. Monsignor Lawrence Forristal, of the diocese of San Diego. Monsignor Joseph Rossi, of the diocese of Bergamo. Monsignor John Bergoglio, of the archdiocese of Turin. Monsignor Valentine Rouch, of the archdiocese of Sens. March.

[*Latin ed. p. 283*]

From the Roman Curial Diary, 283: HONORS. By an Apostolic Brief, dated December 27, 1938, the Holy Father Pius XI, of blessed memory, deigned to confer upon Mr. Enrico Bois, of the diocese of Geneva, the Knighthood of the Order of Saint Gregory the Great, civil class. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned benignly to confer: The Grand Cross of the Order: May 14, 1939. Upon His Excellency, Dr. Comm. Pio Franchi de' Cavalieri, Bailiff of the Sovereign Military Order of Malta. The Grand Cross of the Order of Saint Gregory the Great, civil class: May 14, 1939. Upon His Excellency, Mr. Dr. Alessandro Cincar-Markovié, Minister of Foreign Affairs in the Kingdom of Yugoslavia. Upon His Excellency, Mr. Milan Antié, Minister of the Royal Court of Yugoslavia. Upon His Excellency, Mr. Dr. Niko Mirosevic-Sorgo, Extraordinary Envoy and Minister Plenipotentiary of Yugoslavia to the Holy See. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: April 19, 1939. Upon Mr. Giulio Patriarca (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: March 24, 1939. Upon Mr. Dr. Davide Oampari, of the archdiocese of Managua. April 15. Upon Mr. Dr. Antonio Gentilini, of the archdiocese of Bologna. April 22. Upon Mr. Giovanni Enrico Fattorini, of the diocese of Leeds. May 1. Upon Mr. Bruno Benzinger, of the archdiocese of New York. May 31. Upon Mr. Dr. Clemente Robuffo, of the diocese of Acqui. June 3. Upon Mr. Oreste Boggio, of the archdiocese of Turin. Upon Mr. Professor Carlo Piersanti (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: April 12, 1939. Upon Mr. Arturo Gagnon, of the archdiocese of Montréal. May 8. Upon Mr. Stanislao Mosca (Rome). May 10. Upon Mr. Dr. Roberto Olivier, of the archdiocese of Lione.

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May 11. Upon Mr. Elmer Andrea Steffen, of the diocese of Indianapolis.

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis – Official Commentary. The Cross of the Order of St. Sylvester, Pope: May 18, 1939. To His Excellency, Mr. Doctor Paolo de Churruca y Dotres, Marquis de Aycinena, formerly Chargé d'Affaires and Counselor of the Embassy of Spain to the Holy See. The Commanderies of the Order of St. Sylvester, Pope: April 5, 1939. To Mr. Alberto Gigaire, of the diocese of Trois Rivières. May 13th. To Mr. Antonio Gialdini, of the diocese of Piacenza. June 9th. To the Reverend Mr. Gaetano Basilici (Rome). The Knighthood of the Order of St. Sylvester, Pope: May 13, 1939. To Mr. Engineer Luigi Monterisi, of the archdiocese of Trani. May 18th. To Mr. Armando Alberto Bourdon, of the diocese of Gand. May 26th. To Mr. Eligio Morgigni, of the diocese of Andria. June 7th. To Mr. Antonio Marotta, of the archdiocese of Rodi. By Letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint: Secret Chamberlains, Extraordinary: March 3rd. Monsignor Francesco Reggio, of the archdiocese of Smirne. Monsignor Emilio Callocchia (Rome). Monsignor Domenico Facchini (Rome). Monsignor Sebastiano Fraghi, of the diocese of Ozieri. Monsignor Giuseppe Monti, of the archdiocese of Bologna. Monsignor Ugo O'Flaherty, of the diocese of Kerry. Monsignor Luigi Punzólo, of the diocese of Pozzuoli. Monsignor Domenico Pendola, of the archdiocese of Trani. Monsignor Arturo Quattrucci (Rome). Monsignor Ignazio Melilli, of the suburbicarian diocese of Sabina and Poggio Mirteto. Monsignor Riccardo Smith, of the diocese of Lancaster. Monsignor Dino Staffa, of the diocese of Imola. Monsignor Paolo Pappalardo, of the diocese of Noto. Monsignor Giuseppe Moioli, of the diocese of Bergamo. Monsignor Paolo Costa, of the archdiocese of Turin. Monsignor Amerigo Giovanelli (Rome). Monsignor Angelo Gragnani, of the archdiocese of Lucca. Monsignor Carlo Alberto Ferrerò di Cavallerleone (Rome).

[*Latin ed. p. 285*]

Diarium Romanae Curiae 9 » 11 13 » » » » » » » » » » » » » » March » » April » » » » » » » » » » » » »)) » 20 » 285 1939. Monsignor Tommaso Ponte, of the diocese of Acqui.

Monsignor Giuseppe Moss, of the archdiocese of Liverpool.

Monsignor Giuseppe Capiaghi, of the diocese of Como.

Monsignor Serafino De Angelis, of the archdiocese of Rossano.

Monsignor Pietro Ravelli, formerly Luigi Alessandro (Rome).

Monsignor Giuseppe Monticone, of the archdiocese of Turin.

Monsignor Felice Cenci, of the Abbey of the Three Fountains.

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Monsignor Carlo Corvo (Rome).
Monsignor Adamo Pucci, of the diocese of Fano.
Monsignor Saverio Paventi, of the archdiocese of Benevento.
Monsignor Giuseppe De Gennaro, of the diocese of Mileto.
Monsignor Natanaello Boattini, of the diocese of Forlì.
Monsignor Luigi Häver (Rome).
Monsignor Armando Valori, of the diocese of San Miniato.
Monsignor Andrea Bouquin, of the archdiocese of Bourges.
Monsignor Bernardino Caselli, of the archdiocese of Turin.
Monsignor Giovanni de Unzalu y Landaburu, of the diocese of Vittoria.
Monsignor Lazzaro Acquistapace, of the archdiocese of Milan.
Monsignor Giovanni Schönhöffer, of the diocese of Spires.
Monsignor Giuseppe Gonzato, of the diocese of Verona.
Monsignor Felice Beretta, of the diocese of Brescia.
Monsignor Mario Bernardi, of the diocese of Osimo and Cingoli.
Monsignor Giuseppe Stanghetti (Rome).
Monsignor Daniele Cepollaro, of the diocese of Bitonto.
Monsignor Enrico Agostini, of the archdiocese of Bologna.
Monsignor Dino Francesco Saini, of the diocese of Città della Pieve.
Monsignor Giuseppe Mancini (Rome).
Monsignor Giuseppe Sposetti, of the diocese of Tuscania.
Monsignor Antonio Barreca, of the diocese of Cefalù.
Monsignor Valerio Donati, of the diocese of Acquapendente.
Monsignor Luigi Ceceoli, of the diocese of Montefeltro.
Monsignor Giuseppe Cupi, of the same diocese.
Monsignor Terzo Nicolini, of the same diocese.
Monsignor Carlo Heinemann, of the archdiocese of Koln.
Monsignor Antonio Sechi-Areddu, of the archdiocese of Sassari.
Monsignor Vincenzo Nobile, of the archdiocese of Siracusa.
Monsignor Sebastiano Ajello, of the same archdiocese.
Monsignor Giuseppe Cannarella, of the same archdiocese.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Commentarium Officiale April 20th » » » » » » » » » »● » » » » » ». » » » » » » » » » » 27 » » » » » » » » » » » » » » » » » » May 4th » » 6 » » » » » 10 » » » » » » » » » » » » » » » » » 1939. Monsignor Francesco Patroneiii, of the Archdiocesis of Taranto.

Monsignor Gavino Marras, of the diocese of Posa.
Monsignor Giovanni Battista Mannucci, of the diocese of Pienza.

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Monsignor Marino Di Mario, of the diocese of Civitacastellana.
Monsignor Luigi Valetto, of the same diocese.
Monsignor Luigi Donarini, of the diocese of Crema.
Monsignor Ettore Casadei, of the diocese of Forlì.
Monsignor Giuseppe Utili, of the same diocese.
Monsignor Mario Bondini, of the same diocese.
Monsignor Giuseppe Rambelli, of the same diocese.
Monsignor Achille Lega, of the same diocese.
Monsignor Domenico Bagnoli, of the same diocese.
Monsignor Vitaliano Toscano, of the diocese of Caserta.
Monsignor Carlo Fedele Savio, of the diocese of Saluzzo.
Monsignor Giuseppe Monteverde, of the diocese of Bobbio.
Monsignor Mario Franchiotti, of the same diocese.
Monsignor Luigi Fascetti, of the Archdiocese of Pisa.
Monsignor Michele E. Dolan, of the diocese of Grand Island.
Monsignor Salvatore Licata, of the diocese of Agrigento.
Monsignor Gaetano Cabrini, of the diocese of Mantova.
Monsignor Ermenegildo Florit (Rome).
Monsignor Francesco Carpino, of the diocese of Noto.
Monsignor Giuseppe D'Ercole (Rome).
Monsignor Marco K. Carroll, of the Archdiocese of San Luigi (Missouri).
Monsignor Leone I. Steck, of the same Archdiocese.
Monsignor Amilcare Mosconi, of the same Archdiocese.
Monsignor Giovanni Battista Della Riva, of the diocese of Treviso.
Monsignor Enrico Francesco Duggan, of the diocese of Indianapolis.
Monsignor Domenico Zanette, of the diocese of Ceneda.
Monsignor Vittorio Morando, of the same diocese.
Monsignor Giuseppe Chiarelli, of the same diocese.
Monsignor Costantino Stella, of the same diocese.
Monsignor Antonio Santin, of the same diocese.
Monsignor Carlo Livraghi, of the diocese of Lodi.
Monsignor Giuseppe Bardi, of the diocese of Livorno.
Monsignor Vincenzo Oaniparoli, of the same diocese.
Monsignor Silvio Cinquini, of the same diocese.

[*Latin ed. p. 287*]

Diarium Romanae Curiae, May 10, 1939.
Most Reverend Giuseppe Stefanini, of the same diocese.
Most Reverend Vittorio Belleno, of the archdiocese of Genoa.

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Most Reverend Angelo Cataldi, of the same archdiocese.
Most Reverend Francesco De Negri, of the same archdiocese.
Most Reverend Stefano Tulle, of the same archdiocese.
Most Reverend Giuseppe Galbiati, of the same archdiocese.
Most Reverend Antonio Gazzale, of the same archdiocese.
Most Reverend Giacomo Ghio, of the same archdiocese.
Most Reverend Giuseppe Ferrari, of the same archdiocese.
Most Reverend Enrico Lagomarsino, of the same archdiocese.
Most Reverend Pietro Clemente Malfatti, of the same archdiocese.
Most Reverend Virgilio Molfino, of the same archdiocese.
Most Reverend Angelo Piana, of the same archdiocese.
Most Reverend Giovanni Battista Piccardo, of the same archdiocese.
Most Reverend David Piccardo, of the same archdiocese.
Most Reverend Nicolò Stagno, of the same archdiocese.
Most Reverend Alfonso Zino, of the same archdiocese.
Most Reverend Generoso Novia, of the diocese of S. Angelo dei Lombardi.
Most Reverend Alessandro Morgantini, of the archdiocese of Pisa.
Most Reverend Giuseppe Corso, of the diocese of Nicotera.
Most Reverend Bartolomeo Pellegrini, of the diocese of Como.
Most Reverend Angelo Sironi, of the same diocese.
Most Reverend Giacomo Lucchini, of the same diocese.
Most Reverend Carlo Brolis, of the same diocese.
Most Reverend Giovanni Tarn, of the same diocese.
Most Reverend Elia Rotondo, of the diocese of Castellammare.
Most Reverend Luigi Senia, of the same diocese.
Most Reverend Tito Neri, of the diocese of Città della Pieve.
Most Reverend Evandro Moretti, of the same diocese.
Most Reverend Antonio Cappelli, of the diocese of Grosseto.
Most Reverend Giuseppe Magnanelli, of the same diocese.
Most Reverend Carlo Fongo, of the same diocese.
Most Reverend Turiddo Turi, of the same diocese.
Most Reverend Agostino Filippini, of the same diocese.
Most Reverend Gaetano Colajacomo, of the diocese of Segni.
Most Reverend Benedetto Fralleone, of the same diocese.
Most Reverend Costanzo Fralleone, of the same diocese.
Most Reverend Ferdinando Arcozzi, of the diocese of Verona.

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Most Reverend Carlo Papini, of the archdiocese of Lucca.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Commentarium Officiale, 10 Maii 1939. Reverendissimus Dominus Antonius Dell'Ira, ex eadem archidiocesi. Reverendissimus Dominus Antonius De Cassan, ex dioecesi Belluno. Reverendissimus Dominus Ioannes Baptista de Martin, ex eadem dioecesi. Reverendissimus Dominus Ludovicus Fiori, ex eadem dioecesi. Reverendissimus Dominus Emilius Palatini, ex eadem dioecesi. Reverendissimus Dominus Iosephus Pollazón, ex eadem dioecesi. Reverendissimus Dominus Antonius Puliè, ex eadem dioecesi. Reverendissimus Dominus Ernestus Corte, ex dioecesi La Spezia. 13. Reverendissimus Dominus Emilius Guidi, ex archidioecesi Lucca. 17. Reverendissimus Dominus Bernardinus Belloni, ex dioecesi Civitacastel. Reverendissimus Dominus Ignatius Mariani, ex dioecesi Orte. Reverendissimus Dominus Gulielmus Bargellini, ex dioecesi suburbicaria Sabina et Poggio Mirteto. Reverendissimus Dominus Biagius D'Agostino, ex archidioecesi Gonza. Reverendissimus Dominus Iosephus Falcon, ex dioecesi Concordia. Reverendissimus Dominus Philippus Marchionni, ex dioecesi Osimo et Cingoli. Reverendissimus Dominus Romanus Atkielski, ex archidioecesi Milwaukee. Reverendissimus Dominus Ioannes Clark, ex eadem archidioecesi. Reverendissimus Dominus Iosephus Kroha, ex eadem archidioecesi. Reverendissimus Dominus Matheus McEvoy, ex eadem archidioecesi. Reverendissimus Dominus Ioannes Mikolajezak, ex eadem archidioecesi. Reverendissimus Dominus Marcellus Iosephus Grünewald, ex dioecesi Belleville. Reverendissimus Dominus Ioannes Iosephus Fallón, ex eadem dioecesi. Reverendissimus Dominus Martinus Keating, ex archidioecesi Los Angeles. Reverendissimus Dominus Michael O'Halloran, ex eadem archidioecesi. Reverendissimus Dominus Lambertus A. Hoch, ex dioecesi Sioux Falls. Reverendissimus Dominus Donaldus I. Conway, ex dioecesi Davenport. Reverendissimus Dominus Egistus Tozzi, ex archidioecesi San Francisco. Reverendissimus Dominus Fredericus G. Manns, ex archidioecesi Baltimora. Reverendissimus Dominus Laurentius G. Shehan, ex eadem archidioecesi. 24 Maii. Reverendissimus Dominus Ioannes P. Cody, ex archidioecesi San Luigi (Missuria). Reverendissimus Dominus Silvius Nincisio, ex archidioecesi Genua. 25. Reverendissimus Dominus Alphonsus Cesconi, ex archidioecesi Tridenti.

[*Latin ed. p. 289*]

From the Roman Curia Diary, May 25, 1939.

Most Reverend Carlo Celik, of the Archdiocese of Sarajevo.

Most Reverend Giuseppe Divic, of the same Archdiocese.

Most Reverend Stefano Hic, of the same Archdiocese.

Most Reverend Giovanni Jablanović, of the same Archdiocese.

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Most Reverend Carlo Cankar, of the same Archdiocese.

Most Reverend Oedomil Cekada, of the same Archdiocese.

Most Reverend Felice Hoblik, of the Archdiocese of Prague.

June 1.

Most Reverend Leone F. Dworschak, of the Diocese of Fargo.

June 7.

Most Reverend Camillo Oarpenè, of the Diocese of Ceneda.

Secret Chamberlains, Supernumerary, of Sword and Cape of His Holiness:

June 7.

June 9.

June 11.

June 13.

June 20.

March, 1939.

Mr. Viscount Elion de la Celle, of the Diocese of Bourges.

Mr. N. U. Carlo Luppis, of the Archdiocese of Ferrara.

Mr. Viscount Eugenio Tiberghien, of the Diocese of Lille.

Mr. Marquis Giuseppe M. Durazzo, of the Archdiocese of Genoa.

Mr. Vincenzo De Giovanni, Duke of Santa Severina, of the Archdiocese of Naples.

Mr. Prince Ladislao Batthyány, of the Diocese of Sabaria.

Mr. Count Vincenzo Negri da Oleggio, of the Archdiocese of Milan.

Mr. Marquis Angelo Marini Clarelli (Rome).

Mr. Guglielmo van Waterschoot van der Gracht, of the Diocese of Haarlem.

Mr. Paolo Lambert, of the Diocese of Lille.

Mr. Count Roberto Carrelli Palombi, of the Archdiocese of Naples.

Mr. Count Salvatore Balsamo, of the Archdiocese of Brindisi.

Mr. Giuseppe Sterbini (Rome).

April.

Mr. Prince Carlo Gonzaga, of the Diocese of Vicenza.

Mr. Pio dei Marchesi Rosselli del Turco, of the Archdiocese of Bologna.

Mr. Count Gaetano Paradisi Miconi (Rome).

Mr. Valentino Bellia, of the Archdiocese of Turin.

Mr. Count Angelo Brazzetti, of the Diocese of Bagnoregio.

Mr. Carlo Clifford, of the Diocese of Shrewsbury.

Mr. Bartolomeo Nogara (Rome).

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Mr. Count Luigi Carlo Antamoro (Rome).

[*Latin ed. p. 290*]

Acta Apostolicae Sedis - Official Commentary 290, April 20, 1939.

The Most Reverend Count Saverio De Maistre, of the Archdiocesis of Turin.

The Most Reverend Count Pio Leone Medolago Albani, of the Dioecesis of Bergamo.

The Most Reverend Mr. Matteo Gratti Farina, of the Archdiocesis of Naples, 27.

The Most Reverend Mr. Franz L. B. d'Ernest, of the Dioecesis of Basle.

The Most Reverend Mr. N. U. Luigi Perticucci de' Giudici, of the Dioecesis of Arezzo.

May 9.

The Most Reverend Mr. Luigi Róssignani (Rome).

May 10.

The Most Reverend Marquess Franchino Rusconi, of the Archdiocesis of Bologna.

The Most Reverend Count Guglielmo Dreesman, of the Dioecesis of Haarlem.

The Most Reverend Mr. Samuele Cambiaghi, of the Archdiocesis of Milan.

The Most Reverend Mr. N. U. Giovanni Battista Castelli, of the Archdiocesis of Naples.

The Most Reverend Mr. Giovanni Andrea dei Marchesi Gerini, of the same Archdiocesis.

The Most Reverend Count Guicciardino Ferdinando Guicciardini, of the same Archdiocesis.

Honorary Chaplains in paonazzo vestments: 9, 24, 6, 13.

March, April, 1939.

The Reverend Monsignor Pietro Bruni (Rome).

The Reverend Monsignor Gioacchino Puggi (Rome).

The Reverend Monsignor Giovanni Canevá, of the Archdiocesis of Gorizia.

The Reverend Monsignor Angelo Agostini, of the same Archdiocesis.

The Reverend Monsignor Cesare Vignocchi, of the Archdiocesis of Modena.

The Reverend Monsignor Marcello Urilli (Rome).

The Reverend Monsignor Giuseppe Curatola, of the Archdiocesis of Reggio Calabria.

May 20.

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The Reverend Monsignor Luigi Corrado, of the Dioecesis of Crema.

The Reverend Monsignor Carlo Valdameri, of the same Dioecesis.

The Reverend Monsignor Francesco Falciani, of the Dioecesis of Montefeltro.

May 4.

The Reverend Monsignor Antonino Accardo, of the Dioecesis of Trapani.

The Reverend Monsignor Gaspare Pilati, of the same Dioecesis.

May 10.

The Reverend Monsignor Giuseppe Volpicelli, of the Dioecesis of Segni.

The Reverend Monsignor Serafino Pelimi, of the Dioecesis of Livorno.

The Reverend Monsignor Alfredo Miotti, of the Dioecesis of Como.

The Reverend Monsignor Stefano Piccinelli, of the same Dioecesis.

The Reverend Monsignor Canio Polestra, of the Archdiocesis of Gonza.

The Reverend Monsignor Emiro Tognozzi, of the Dioecesis of S. Miniato.

The Reverend Monsignor Francesco Petrucci, of the Dioecesis of Città della Pieve.

[*Latin ed. p. 291*]

From the Roman Curial Diary, May 10, 1939.

Most Reverend Giuseppe Bertucci, of the diocese of Grosseto.

Most Reverend Giacomo Benvenuto, of the archdiocese of Genoa.

Most Reverend Giuseppe Magnasco, of the same archdiocese.

Most Reverend Rodolfo Serra, of the same archdiocese.

Most Reverend Silvio Anichini, of the diocese of Fiesole.

Most Reverend Francesco Vancini, of the archdiocese of Bologna.

Most Reverend Bernardo Spangaro, of the diocese of Concordia.

Most Reverend Gioacchino Muccin, of the same diocese.

Most Reverend Ettore Valloppi, of the same diocese.

Most Reverend Sante Pascotto, of the same diocese.

Most Reverend Luigi Coromer, of the same diocese.

Most Reverend Orazio Aiello, of the archdiocese of Catania.

Most Reverend Francesco Perniisi, of the same archdiocese.

Most Reverend Francesco Messina, of the diocese of Caltanissetta.

Most Reverend Taddeo Mihaéevid, of the archdiocese of Sarajevo.

June 1.

Most Reverend Arnaldo Guglielmi, of the diocese of Bagnoregio.

April 4.

Most Reverend Carmelo Parisi, of the diocese of Agrigento.

Honorary Knights of the Sword and Cape of His Holiness:

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May 7, 1939.
Mr. Tullio Gualdi (Rome).
Mr. Isnardo Balderi, of the diocese of Terni.
May 9.
Mr. Emilio Bonomelli, of the suburbic diocese of Albano.
Mr. Tommaso Garavini (Rome).
Mr. Antonio Papaleo, of the archdiocese of Otranto.
Mr. Giuseppe Bianchini, of the diocese of Todi.
Mr. Alberto Canaletti-Gaudenti (Rome).
Mr. Emilio Albertario (Rome).
Mr. Guglielmo Assia Steffen, of the diocese of Verona.
Mr. Giuseppe Casini (Rome).
Mr. Nicola De E'stv, of the archdiocese of Strigonia.
May 30.
Mr. Giuseppe Fornari (Rome).
April 13.
Mr. Gaetano Bianchi, of the diocese of Verona.
April 20.
Mr. Coriolano Belloni, of the archdiocese of Fermo.
Mr. Andrea Camera, of the archdiocese of Naples.
Mr. Francesco Lavitrano, of the same archdiocese.
Mr. Mario Linguiti, of the same archdiocese.
Mr. Giorgio Bezzina, of the diocese of Malta.
May.
Mr. Fernando Angelucci (Rome).
May 17.
Mr. Odoardo Tabanelli (Rome).
Mr. Marcello M. Tabanelli (Rome).
Mr. Francesco S. Montgomery, of the archdiocese of Los Angeles.
Mr. Ernesto Cottini, of the archdiocese of Milan.
March.

[*Latin ed. p. 292*]

"192 Acta Apostolicae Sedis - Commentarium Officiale Cappellani Segreti d'onore di S. S.: 13 Aprilis 1939. Reverendissimus Dominus Ioannes Rossi (Roma). 20 » » Reverendissimus Dominus Stephanus Lazzari, ex dioecesi Cremonae. 10 Maii » Reverendissimus Dominus Alexander Cominelli, ex archidioecesi Genuae. NECROLOGIUM 16 Maii 1939. Reverendissimus Dominus Ludovicus Callistus Leiva Charry, Episcopus Barranquillae. 4 Iunii » Reverendissimus Dominus Franciscus

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Lisowski, Episcopus Tarnoviae. 5 » » Reverendissimus Dominus Firminus Lamy, Episcopus Langresii. 1 Iulii » Reverendissimus Dominus Nicolaus Charikiopoulos, Episcopus Chii. 9 » » Reverendissimus Dominus Petrus G jura, Episcopus Durazii."

[*Latin ed. p. 293*]

Year and Volume XXXI, August 19, 1939 (Series II, Volume VI) - No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS. I. CONCERNING SIENHSIEN (DE KINGHSIEN). THE APOSTOLIC VICARIATE OF SIENHSIEN IS DIVIDED, AND THEREFROM A NEW APOSTOLIC PREFECTURE OF DE KING H SIEN IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERMANENT COMMEMORATION. Without doubt, it greatly benefits the acquisition of more abundant fruits among those regions still lacking the light of the Gospel, to divide the vast territories of missions and to establish from them new ecclesiastical jurisdictions, entrusting them to other heralds of the Christian truth. Considering this, the venerable Brother Francis Xavier Tchao, titular Bishop of Bisica and Apostolic Vicar of Sienhsien, with the consent of his beloved son, the Prefect General of the Society of Jesus, to whom the aforementioned Vicariate has been entrusted, presented humble petitions to the Apostolic See, that, considering both the vast extent of his Apostolic Vicariate and, above all, the great number of souls desiring to embrace the Catholic religion, a part of its southern territory be separated and a new mission be established there, to be entrusted to the members of the Austrian Province of the Society of Jesus, who for many years have been laboring there diligently and fruitfully in apostolic endeavors. ACTA, Volume VI, No. 9. - August 19, 1939. 21.

[*Latin ed. p. 294*]

Acts of the Apostolic See - Official Commentary. We, having heard the favorable opinion of the Most Reverend Brother Mary Zanin, Titular Archbishop of Traianopolis in Rhodope and Apostolic Delegate in China, and after mature deliberation, with the advice of the Sacred Congregation for the Propagation of the Faith, composed of our Most Reverend Brothers, Cardinals of the Holy Roman Church, we have decided to approve. Therefore, by Our supreme authority, We separate from the territory of the Apostolic Vicariate of Sienhsien the civil prefectures of Kihsien, Llengslmi, Tsaokiang, Wujiy Sinlio, Ñankung, Fou'cheng, Kucheng, Wukiao, Kinghsien, Tungkwang, and Ningtsing, and We establish and constitute a new Prefecture Apostolic, which, from the city of Kinglisien, the principal town of the aforementioned prefectures, We wish to be called and We decree to be called the Prefecture Apostolic of Kinghsien. We entrust this new Prefecture Apostolic of Kinghsien, with the same boundaries as the aforemen-

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tioned civil prefectures, to the diligent care of the members of the Society of Jesus, missionaries, for Our pleasure and that of the Apostolic See. We grant to this Prefecture and to its Prefects Apostolic, for the time being, all rights, privileges, honors, and powers, by which other Prefectures and their ordinaries throughout the world are lawfully possessed and enjoy, and We likewise subject them to the same obligations and duties to which other Apostolic Prefects are subject. All of these things, as above arranged and established, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full faith and validity as if they were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this document of division, erection, constitution, commission, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifth and twentieth day of the month of April, in the first year of Our pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Chancellor
8. R. E. S. C. de Propaganda Fide
Pref. Franciscus Hannibal Ferretti, Proton. Apost.
Vincentius Bianchi Cagliesi, Proton. Apost.
Loco £B Plumbi
Reg. in Cane. Ap., Vol. LXI, n. 12 - AL Trussardi.

[*Latin ed. p. 295*]

Acta Pii PP. XII 295 II DE SEUL (SUNSENENSIS) VICARIATUS APOSTOLICI DE SEUL IN COREA TERRITORIUM BIPARTITUR ET NOVA EXINDE PRAEFECTURA APOSTOLICA SUNSENENSIS ERIGITUR. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM.

For the better consideration of the propagation of the faith, it is most helpful, whenever possible, to divide the territories of any ecclesiastical circumscription into parts and to establish new missions therefrom, entrusting them to other heralds of the Gospel. With these things before Our eyes, and with the counsel of the venerable Fathers, Our Most Reverend

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Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, with a willing spirit, We have approved the petitions of the venerable Brother Adrian Joseph Larribeau, titular Bishop of Dusa and Apostolic Vicar of Seul, which he presented to the Apostolic See, so that from the vast territory of his Vicariate, the civil province of Kogendo, known in the Korean language as Kang-uen-to, might be separated and, erected into a new ecclesiastical circumscription, be entrusted to another Missionary Society.

Therefore, with the favorable vote of the venerable Brother Paul Marella, titular Archbishop of Doclea and Apostolic Delegate in Japan, and with the consent of Our beloved sons, namely the General Superior of the Society of Missions to Foreign Lands of Paris, whose Missionary members are entrusted with the Apostolic care of the Vicariate of Seul mentioned above, and the General Superior of the Society of Saint Columban for Missions among the Chinese, to whom the care of this new mission was proposed, We, supplementing what is necessary, and with the consent, as far as it is required, of those who may presume to have an interest, by Our supreme authority, We separate and detach the aforementioned civil province of Kogendo from the territory of the Apostolic Vicariate of Seul, and We erect and establish it as an Apostolic Prefecture, to be called Sunsen, from the city of Shunsen, the capital of the province, and We entrust it to the aforementioned Society of Saint Columban for Missions among the Chinese, for Our own and for the good pleasure of the Apostolic See.

Furthermore, We grant to that Prefecture and to its Prefects Apostolic, for the time being, all rights, privileges, honors, and powers, with which other Apostolic Prefectures are endowed.

[*Latin ed. p. 296*]

296. Acta Apostolicae Sedis - Official Commentary for the entire world. The Prefectures and their Prefects enjoy the common rights and privileges, and we likewise subject them to the same burdens and obligations as other Apostolic Prefects. We wish all of the above, as previously established and decreed, to be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, copies or excerpts of these Letters, even if printed, shall have the same validity as if the original Letters were presented or shown, provided they are signed by a public notary and sealed with the seal of a person holding an ecclesiastical office. No one shall be permitted to infringe upon or contradict this document, whether it concerns its division, erection, constitution, commission, statute, or our will. If anyone, with reckless audacity, should attempt to do so, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifth and twentieth day of the month of April, in the first year of Our Pontificate.

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Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Chancellor
8. R. E.
8. C. de Propaganda Fide
Pref.
Ioseph Wilpert, Dean of the Pontifical College
Alfridus Vitali, Pontifical Delegate
Loco $B Plumbi Reg. in Cane. Ap., Vol. LXI, n. IS - Al. Trussardi.

APOSTOLIC LETTERS

To the Venerable Servant of God, from the Congregation of the Mission of Saint Vincent, from Paul, Justinus de Jacobis, Bishop of Nilopolis, the First Apostolic Vicar of Abyssinia, greetings.

PIUS PP. XII

For the perpetual memory of this matter.

By the divine providence, from Apostolic times until our own, men of outstanding merit have always been raised up who, through word and deed, lead others to the Church founded by Christ the Redeemer, proclaiming the Gospel to every creature, as commanded, and extending the peaceful kingdom of Christ throughout the world; through the benefits of their actions, their virtues, and their teachings.

[*Latin ed. p. 297*]

In the acts of Pope Pius XI, it is stated that, just as a fertile rain scatters the seeds of Faith throughout the world, so that subsequently more abundant harvests of goodness and holiness may be gathered, so too, among the number of men whom God has providentially sent to leave us wondrous examples, there must certainly be included the Venerable Servant of God, Justin de Jacobis, who, having previously been Prefect of Abyssinia, and later Apostolic Vicar, in the middle of the nineteenth century, according to the testimony of the most illustrious Cardinal Massaia of the Holy Roman Church, was "the founder of the Abyssinian Mission, an indefatigable apostle of Eastern Africa, a master of missionaries, a typical example of that fortitude and self-denial which are necessary for the advancement of missions, a guardian angel of the Ethiopian Church."

Born on the ninth day of the month of October, in the year 1800, in the land of *Sancti Felicis*, commonly known as "San Feie," within the boundaries of the diocese of Murana in Lucania, Justin de Jacobis, from his

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very childhood, in a certain way, showed what he would later accomplish. For, responding fully to the care of his most religious mother, even as a young boy, he was already absorbed in meditating on the truths of Faith, he practiced devotion to the Most Holy Eucharist, to the Passion of the Lord, and to the Blessed Virgin Mary, and he strove to help the poor according to his ability; associated with the collaborators of the Propagation of the Faith, he earnestly implored God to convert the infidels and the erring from the unity of Faith; and when, at the age of nine, he first approached the table of the Lamb, an angel, rather than a boy, appeared.

Later, when his father moved the family from a small town in Lucania to Naples, at a most inopportune time, Justin diligently devoted himself to the study of the humanities in that vast city; for he had been endowed with a keen mind, a lively spirit, and an excellent character. When he felt himself called to the religious life, he entered the Congregation of the Mission of Saint Vincent de Paul, at the age of just over ten, and in that congregation, after completing the course of studies and receiving the sacred orders, on the twelfth day of the month of June, in the year 1824, he was ordained a priest in Brundusium; and shortly thereafter, he devoted himself to the labors of the apostolic ministry, and, as he showed himself particularly apt in preaching, and as he so diligently and fruitfully proclaimed the word of God to the faithful, he was already then seen as an angel of charity, a gentle lamb of meekness, an example of humility.

He also diligently performed important duties in the Congregation of the Mission during the first years of his priesthood; but his ardent zeal for the good of souls could not be contained within the boundaries of his homeland. Therefore, having been appointed Apostolic Prefect of the Ethiopian Mission, which was being established by the Congregation for the Propagation of the Faith, he accepted the position with a willing heart, in order to bring the Gospel to the people of Abyssinia.

[*Latin ed. p. 298*]

The Acts of the Apostolic See – a commentary, intending to illuminate the Catholic religion and to proclaim the true doctrine of the Gospel, set out in the year one thousand eight hundred and thirty-nine for Africa, accompanied by a few companions. He eventually found his mission, which was indeed arduous and full of difficulties. But, guided by the greatest charity towards God and his neighbors, he overcame everything: the obstinacy of the schismatics, the lack of necessities, the harshness of the weather. Neither rain nor unbearable heat could restrain the herald of Christ, who, having undertaken long and arduous journeys through the difficult Tigrinian regions, diligently performed sacred duties in Scioa and its neighboring areas, and, spurred by the zeal for religion and charity, he hastened without delay. In order to more easily attract the people of Abyssinia to Christ, he adapted himself most diligently to the way of life of the natives, patiently

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and gently instructing even the native disciples in sacred matters, and he himself devoted a solid part of the day to the work of saving souls, and spent a large part of the night in vigil, praying to his God. After spending almost two years in Abyssinia, he seized an opportunity for a certain embassy to Cairo in Egypt, to which he had been added as a companion at the urgent request of the King of Ethiopia. The servant of God brought some Abyssinians to Rome, and also to the Holy Places of Palestine, so that they might afterwards return to their homeland, carrying with them the memory of martyrs and the glorious fame of the Roman Church, and also piety for the places which our Lord the Redeemer Himself trod and sprinkled with His precious blood. Returning to the regions of his mission, the servant of God did not abstain from his usual apostolate, nor did he moderate his customary works; and since the condition of all things in Abyssinia was very bad at that time, it is incredible to tell how many labors the servant of God undertook and how much effort he put forth to promote the good. Therefore, the reputation of Justin grew more and more, so that he himself was chosen by the Holy See as the first Apostolic Vicar of Abyssinia and as a Bishop with the title of Nilopolitan. However, considering himself unworthy of such honor and burden, he did not hesitate to decline it out of humility; but, urged by William Massaia, who was then the Apostolic Vicar among the Gallas, and due to the grave circumstances of the time, he reluctantly and with sorrow accepted the offered office, and on the eighth day of January in the year one thousand eight hundred and forty-nine, he received the Episcopal consecration; prepared to pour out even his blood for the truth of the faith. And indeed, the venerable servant of God suffered exile, imprisonment, chains, hunger, thirst, betrayals, and every kind of tribulation; nevertheless, he brought almost twelve thousand schismatics to the Catholic faith, founded several missionary stations, and educated a select group of native clergy. Twenty and more...

[*Latin ed. p. 299*]

The acts of Pope Pius XII record that for 209 years in Abyssinia, Justin lived a life never separated from charity, and seizing every opportunity, he undertook so many labors for the glory of God and the salvation of souls. Finally, fleeing persecutions through difficult and impassable paths, weakened by illness and deprived of strength, when he realized that death was approaching, fortified by sacramental confession and strengthened by Extreme Unction, he exhorted his most beloved sons, whom he had begotten in Christ, to maintain mutual love, to render due reverence and obedience to the Roman Pontiff, and as a victim of charity, he peacefully departed this life and went to the Lord on the thirty-first day of July in the year one thousand eight hundred and sixty-six. So great a father's death was mourned by both Christians and Muslims; and his body, carried with great solemnity to the church of Ebo, was honorably buried there, and

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Catholics and schismatics alike then visited him, who, from the very days of Justin's death until our time, have preserved the memory of the Venerable Servant of God with great piety and devotion. Therefore, it is not surprising that the fame of sanctity, with which the Servant of God was still adorned in life through his outstanding virtues, and also because of the miracles which God wrought then and after his death to confirm the sanctity of his Servant, has increased from the time of his death until our time, so that, after due proceedings in Neapoli, Lyciae, and in the Apostolic Vicariate of Abyssinia, the Congregation for the Causes of Saints has begun to consider the matter of conferring the honors of blessedness upon the Servant of God. And after the cause was introduced and, after preliminary investigations, progressed, it soon began to be discussed concerning the virtues of the Venerable Servant of God Justin of Jacob, which, as possessing heroic qualities, were approved and declared by our predecessor, Pope Pius XI, on the twenty-eighth day after the thirtieth of July in the year one thousand nine hundred and five. After the question of the miracles that were reported to have been wrought through his intercession was raised, after two Congregations, namely a preparatory and a preparatory Congregation, held before the Cardinal Relator of the Cause, and also another General Congregation, which was held before Us on the second day of May of this year, after all matters were investigated with the utmost diligence, We, on the fourteenth day of the aforementioned month, namely the fifth Sunday after Easter, decreed that the proposed miracles were established, and therefore it was permissible to proceed further in the case. Since judgment had been rendered on the heroic virtues and on the miracles, then...

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - The official commentary must be examined to determine whether the Venerable Servant of God could safely be reckoned among the blessed in Heaven. This doubt was proposed by Our Beloved Son, Alexander, Cardinal Verde, of the Holy Roman Church, the present Promoter of the Cause, during the general assemblies held before Us in the Vatican buildings on the twenty-third day of May last, and all those present, both Cardinals and Consultors of the Sacred Rites, unanimously answered affirmatively. We, however, in this matter of such great importance, resolved to open our minds only after having earnestly implored the assistance of the Father through prayer. This having been done, on the fourth day of this month, dedicated to the Most Holy Trinity, after the Holy Eucharist had been duly celebrated, in the presence of Our Beloved Sons, Charles, Cardinal Salotti of the Holy Roman Church, who presides over the Congregation of Sacred Rites, and Alexander, Cardinal Verde of the Holy Roman Church, the Promoter of the Cause, as well as the beloved Alphonso Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, the General Promoter of the Holy Faith, We declared

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that it was safe to proceed with the beatification of the Venerable Servant of God, Justin de Jacobis. Therefore, fulfilling the wishes of the Congregation of the Missions of Saint Vincent de Paul, and of the Catholics of Abyssinia, We, by Our Apostolic authority, and by the tenor of these present letters, grant the faculty that the same Venerable Servant of God, Justin de Jacobis, Bishop of Nilopolis and the first Apostolic Vicar of the Abyssinians, be henceforth called by the name of BLESSED, and that his body and the relics thereof, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful; and We also permit that images of the same Servant of God be reproduced. Furthermore, by the same authority, We grant that an Office be recited annually by all the Christian faithful who are bound to recite the canonical hours, consisting of readings and proper prayers, approved by Us, concerning him, as the Common Confessor of the Pontiff; and that a Mass be celebrated by all priests, both secular and religious, in the churches or chapels in which the feast is celebrated. However, this shall be done only in the diocese of Murana, in which the Servant of God was born, and in the territories of the Vicariates and Apostolic Prefectures of Eastern Africa, in which he so saintly labored and to which he migrated to the Lord; and also in temples and chapels, wherever they may be located throughout the world, which are used by the Congregation of the Missions of Saint Vincent de Paul. Finally, We grant the faculty that the solemnities of the beatification of the aforementioned Venerable Servant of God, Justin de Jacobis, may be celebrated in the temples or chapels, on days designated by legitimate authority, within one year, observing the regulations, after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding the Constitutions.

[*Latin ed. p. 301*]

From the Acts of Pope Pius XII, page 301, concerning norms and Apostolic ordinances, and decrees regarding the cult, and other matters contrary to them. We decree that copies of these documents, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and bear the seal of that same Congregation, shall be given the same full credence in all discussions, even judicial ones, as would be accorded to these documents expressing Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of June, in the year 1939, the first of Our pontificate. A. Card. MAGLIONE, Secretary of State.

LETTER TO THE MOST REVEREND FATHER ALOYSIUS, TITULAR BISHOP OF SAINT SIlVESTER AT THE HEAD OF THE HOLY ROMAN CHURCH, CARDINAL OF LAVITRANO, ARCHBISHOP OF PANORMITANA, AND ALSO APOSTOLIC ADMINISTRATOR OF THE GREEK EPARCHY OF PLANENSIS, CELEBRATING THE HAPPY

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ANNIVERSARY OF FIVE YEARS OF EPISCOPAL OFFICE.

PIUS PP. XII

Beloved Son, greetings and Apostolic Benediction.

With singular joy, We have learned that you, together with the entire clergy and people, will celebrate the happy anniversary of five years of your episcopal office next June. Indeed, as We have gladly heard, a Eucharistic Congress will be held throughout the entire archdiocese to mark this jubilee. Furthermore, in order to increase the faith and piety of the people towards the Blessed Sacrament, a Regional Catechetical Congress will be held, in which all plans and works undertaken in the individual dioceses of Sicily will be brought together and perfected.

What could be more pleasing, Beloved Son, what could be more beneficial to your flock, than to commemorate the fullness of the priesthood, which you received twenty-five years ago, by drawing upon the heavenly doctrine from the sources of the Savior, and by receiving the life-giving graces of the divine Eucharist?

Therefore, We congratulate you first of all on this approaching happy anniversary, knowing very well how diligently you have devoted yourself to the care of souls, first in the dioceses of Cavensi and Sarnensi, then in the archdiocese of Beneventana, and finally in this most noble see of Panormitana. Your solicitude and wisdom are clearly demonstrated by the diocesan synods held, new churches and parishes founded, seminaries for clerics restored or expanded, or even rebuilt entirely.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - An Official Commentary: Colleges or institutions of charity, suitably established or developed, have, amidst so many difficulties and adversities of our times, defended ecclesiastical rights, adapted diocesan offices more congruently to the norms of the Code of Canon Law, fostered piety and the honorable support of the clergy, and simultaneously promoted the life of religious orders and the Christian doctrine in schools, and increased splendor in the sacred rites, and the Action Catholica has been vigorously promoted among the laity. Furthermore, your efforts are due praise, because you have devoted special care and thought to expanding the Kingdom of Christ among the infidels and dissenting peoples, especially since you founded the Association for Christian Orient in Italy and diligently supported the constitution of the Eparchy of Planensis for the Greeks. Remembering these, among other, merits of your pastoral office, we gladly participate in the upcoming sacred celebration, as well as both the Catechetical and Eucharistic Congresses, and we commend all your endeavors, and those of your collaborators, for the salvation of souls and the progress of the Church, with all our prayers

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to God. In order that these jubilee celebrations may be truly salutary for the faithful, we freely grant you the faculty, on the designated day, after the sacred rite has been performed in the pontifical manner, to bless the people in Our Name and with Our authority, promising them full remission of their sins, for the benefit of the Church. May the Heavenly Graces, messengers and conciliators, and witnesses of Our particular affection, be with you, Our Beloved Son, and with the clergy and the entire people, to whom we impart, with the greatest love in the Lord, this Apostolic Blessing, now or at some time in the future entrusted to you. Given in Rome, at Saint Peter's, on the ninth day of the month of April, on the Sunday of the Resurrection of Our Lord Jesus Christ, in the year 1939, in the first year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 303*]

The Most Holy Sacred Congregation of the Holy Office, 303 ACTA SS, CONGREGATIONUM. SUPREMA SACRA CONGREGATIO S. OFFICII. DECREE: THE PROHIBITION OF THE JOURNAL "L'ACTION FRANÇAISE" IS REMOVED, FROM THE DATE OF PROMULGATION OF THIS DECREE. Thursday, July 5, 1939. By Decree of this Most Holy Sacred Congregation of the Holy Office, dated December 29, 1926, the journal *L'Action Française*, as it was then published, was condemned and placed on the Index of Prohibited Books, considering, in particular, what was written in that journal at that time against the Apostolic See and the Supreme Pontiff. However, by letters addressed to the Supreme Pontiff, His Most Holy Father Pius XI, dated November 20, 1938, the aforementioned Council, which is in charge of the said journal, submitted itself to the Holy See and presented a petition to remove the prohibition on the journal, which was submitted to the examination of this Sacred Congregation. Recently, the aforementioned Council, reiterating its petition, gave a clear and commendable expression of obedience to the Holy See, and repudiated errors, and gave assurances regarding due reverence for the teaching authority of the Church, through letters addressed to the happily reigning Pope Pius XII, dated June 19, 1939, the text of which is referred to in Addendum I. Therefore, in the general session of the Most Holy Sacred Congregation of the Holy Office, held on Thursday, July 5, 1939, the Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, having heard the Eminent and Reverend Cardinals of Galliae, decided: From the date of promulgation of this Decree, the prohibition on reading and possessing the aforementioned journal *L'Action Française* is removed, while the prohibitions on the sheets still remaining on the Index of Prohibited Books remain in force; nevertheless, this Most Holy Sacred Congregation intends to express its judgment on matters pertaining to purely political issues and on the aims pursued by the aforementioned journal, provided that they do not contradict natural

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law. And the intention is: that, while maintaining what has often been proposed by the Holy See, regarding the distinction between religious matters and purely political affairs, and...

[*Latin ed. p. 304*]

The Acts of the Apostolic See – an official commentary, both concerning the subordination of political matters to moral law, and concerning the principles and duties entrusted for the promotion and defense of the Catholic Action – are earnestly commended to the Most Reverend Ordinaries of Cattolica, so that they may diligently urge the observance of those things which have already been established on this matter by the Conference of Cardinals and Archbishops in the year 1936, and which are referred to in Addendum II. And on the following Thursday, the 6th day of the same month and year, the Most Holy Lord Pope Pius, by the Divine Providence, XII, having granted a customary audience to the Most Reverend and Venerable Lord Prefect of the Holy Office, approved, confirmed, and ordered to be published the resolution of the aforementioned Fathers which had been brought to His attention. Given at Rome, from the offices of the Holy Office, on the 10th of July, 1939. Romulus Pantanetti, Secretary of the Most Holy Congregation of the Holy Office.

ADDENDUM I: TEXT OF THE DECLARATION PRESENTED BY THE DIRECTORATE OF THE JOURNAL "L'ACTION FRANÇAISE."

Most Holy Father,

We, the undersigned, members of the Directorate of the journal "L'Action Française," united in sentiments of the deepest veneration for Your Holiness, place at Your feet, at the beginning of Your Pontificate, which is already marked by signs universally recognized of Justice and Peace, the sincere and loyal declaration of our intentions, and the assurances by which we wish to renew the expression of the sentiments which we have already submitted to the very lamented and venerated Pope Pius XI, of blessed memory, in our letter of November 20, 1938, in order to obtain the removal from the Index of the journal "L'Action Française."

1) With regard to the past, we express the most sincere sorrow for what, in the controversies and debates preceding and following the Decree of condemnation by the Holy Office on December 29, 1926, appeared and was, on our part, disrespectful, injurious, and even unjust towards the Person of the Pope, towards the Holy See, and the Ecclesiastical Hierarchy, and contrary to the respect that all must have for every Authority in the Church.

2) With regard to everything concerning Doctrine, all of us who are Catholics, while rejecting everything that they may have written that is erroneous, completely reject every principle and every theory...

[*Latin ed. p. 305*]

The Most Holy Sacred Congregation of the Holy Office, 305, which are

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contrary to the teachings of the Catholic Church, teachings for which we unanimously profess the deepest respect. 3) We further declare and assure that we intend to be very careful in the writing of the newspaper, so that neither the collaborators nor the readers find anything therein that, directly or indirectly, disturbs their conscience and that opposes the due adherence to the teachings and directives of religious and moral order of the Church. We formally affirm our unanimous will to develop our activity as journalists, even in the social and political sphere, in such a way as never to fail, with regard to Catholics, in submission to, and, for all of us, in respect for, the directives of the Ecclesiastical Authority in matters that, in this social and political sphere, concern the Church by their relationship to its supernatural end. For a long time, Most Holy Father, the violence, attacks, and any other attitude of the newspaper that motivated the condemnation of 1926, have ceased and are disavowed. Therefore, we dare to ask the Father who holds the Keys of Mercy and Justice, to deign to consider, upon concluding the examination already begun by His Holiness Pope Pius XI, whether, according to His sovereign judgment, the just motives for prohibition, which, it seems to us, have ceased to exist, may legitimately, in turn, be lifted. And we place at the feet of Your Holiness, with the tribute of our profound veneration, that of our unwavering devotion, earnestly requesting the paternal blessings of the common Father upon each of our persons, and, moreover, upon all of our France, the eldest daughter of the Church, to which we have dedicated our lives. Paris, June 19, 1939. Léon Daudet, Co-director of "L'Action Française." Ch. Maurras, Co-director of "L'Action Française." Maurice Pujo, Editor-in-chief of "L'Action Française." Paul Bobain. Jacques Delebecque. F. de Lassus. Robert de Boisfleury, Delegate Administrator of "L'Action Française." General de Partouneaux, President of the Board of Directors. M. de Roux, lawyer, their defender and advisor.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis – Official Commentary, ANNEX II, STATUTES ISSUED AND REVISED BY THE CARDINALS AND ARCHBISHOPS OF FRANCE IN THE CONFERENCE OF 1936. a) The Clergy: 1) The clergy must not neglect to fulfill their civic duties, but they must carefully avoid becoming affiliated with political parties. 2) They are obligated to expound, without any consideration of party, the Catholic doctrine concerning the rights of the Church, the family, the school, and generally, the common good. b) Catholics: 1) Catholics will constantly strive to keep the Church and the Catholic Action separate from and above political parties. 2) They are obligated to be interested in civic action, and for this purpose, they will be instructed in the Catholic principles of civic action... 3) The leaders and members of Catholic Action will not simultaneously be directors, representatives, or propagandists of a political party. 4) They will loyally practice the virtues of the citizen, and in particular,

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respect for the established authority. SACRED CONGREGATION CONSISTORIALIS of PADERBORN and COLOGNE, DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. To the parish of the Blessed Virgin Mary Assumed into Heaven in the city of Gelsenmirchen-Rotthausen, in the archdiocese of Paderborn, belongs the territory which is circumscribed by the following roads: Girondellen, Geitling, Kolibri, Kreftenscheer, Plasshofsbank, Rotthausener-Sonnenschein, Schwarzbach, and Voss-Strasse, as well as a portion of the road: Achternbergstrasse. Since the faithful of the aforementioned territory, due to the great distance, may not easily reach their own parish church, from the Apostolic See.

[*Latin ed. p. 307*]

The Sacred Congregational Congregation, number 307, decreed that the aforementioned territory should be separated from the archdiocese of Paderborn and incorporated into the neighboring parish of Essen-Kray within the archdiocese of Cologne. Furthermore, Our Holy Father, Pope Pius XII, considering the circumstances and with the agreement of the ordinaries of both archdioceses, and with the favorable opinion of His Excellency, Most Reverend Caesar Orsenigo, titular Archbishop of Ptolemais in Libya and Apostolic Nuncio in Germany, decided to accept the aforementioned requests. Therefore, by the authority of the present Congregational Decree, it is decreed that the aforementioned territory be separated from the parish of Gelsenkirchen-Rotthausen and from the archdiocese of Paderborn, and be permanently assigned to the parish of Essen-Kray within the archdiocese of Cologne. Moreover, in order to carry out these matters, His Holiness has appointed His Excellency, Most Reverend Caesar Orsenigo, granting him the necessary and appropriate powers, including the authority to delegate any person holding an ecclesiastical office to carry out the aforementioned purpose, and to send a certified copy of the completed execution to this Sacred Congregational Congregation as soon as possible. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregational Congregation, on the 1st of April, 1939. Fr. B. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

PROVISION FOR CHURCHES

Our Holy Father, Pope Pius XII, by the decrees of the Sacred Congregational Congregation, has deigned to provide new pastors for the following churches:

On July 15, 1939:

— To the Cathedral Church of Campecore, he appointed the Reverend Albert Mendoza, Canon of the metropolitan chapter of Angelorum.

On July 19:

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— To the Cathedral Church of Rosenau, he appointed His Excellency, Most Reverend Michael Bubnic, formerly the titular Bishop of Scilitium.

— To the Cathedral Church of Sabariens, he appointed His Excellency, Most Reverend Joseph Grösz, formerly the titular Bishop of Orthosien in Phoenicia.

— To the Cathedral Church of Veszprém, he appointed the Reverend Julius Czapik, Apostolic Protonotary, and Canon of the Cathedral Chapter of Sathmar and Magnovaradin Latinorum.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentary. Official. To the Cathedral Church of Kaschau, the Reverend Stephen Madaráz, Bishop; to Urban, Canon of the Cathedral Chapter of Sathmar; and to the Cathedral Chapter of Oradea Mare. July 27th. To the Cathedral Church of Avellino, the Reverend Guidon Bentivoglio, Minor Visitor and Secretary of the Cistercian Congregation of Saint Bernard in Italy. July 29th. To the Metropolitan Church of Saint Paul in Brazil, His Excellency Joseph Gasparem de Aft'onseca y Silva, formerly titular Bishop of Barcaeum.

SACRED CONGREGATION FOR THE EASTERN CHURCH. NOMINATION. The Sacred Congregation for the Eastern Church, by decree dated June 10th, 1939, accepted the resignation of the Reverend Salvatore Pane, of the Congregation of the Missions, Apostolic Prefect of Tigrai.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING KIRIN AND TSITSIHAR. A portion is separated from the Apostolic Vicariate of Kirin and added to the Apostolic Prefecture of Tsitsihar. Since His Excellency Augustus Gaspais, Apostolic Vicar of Kirin, requested that the extreme northern part of his Vicariate be separated, in order that it might be more suitably provided for in the work of the missions, and be added to the Apostolic Prefecture of Tsitsihar, the Most Reverend Fathers, who preside over this Sacred Congregation, in a solemn meeting held on January 30th of the current year, having considered the matter and with the consent of the Reverend Paul Hugentobler, Apostolic Prefect of Tsitsihar, and the Superiors of the Bethlehem Missionary Society, to which the aforementioned Prefecture belongs, decreed:

[*Latin ed. p. 309*]

The Sacred Congregation for the Propagation of the Faith, number 309, and the Superiors of the Society of Missions of Paris, to whom the Apostolic Vicariate of Kirin has been entrusted, have considered a petition and have judged it should be approved. Therefore, they have decreed that the Prefecture civil of Tung-peh and the Prefecture civil of Lung-chen, which are to be separated from the Apostolic Vicariate of Kirin and joined to the Apostolic Prefecture of Tsitsihar, and also that the territory which was recently

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separated from the civil Prefecture of Lung-chen and added to the civil Prefecture of Tehtu, should be included. The Most Holy Lord Pope Pius XII, in an audience granted to the undersigned Secretary of this Holy Congregation, has ratified and confirmed this decision this day, March 15th, and has ordered that this Decree be drawn up and promulgated. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 15th day of the month of March, in the year of Our Lord 1939. P. Card. FTJMASONI BIONDI, Prefect. L. © S. f Celsus Costantini, Archbishop of Theodosius, Secretary.

II. CONCERNING THE SEPARATION OF THE ADMINISTRATIVE DISTRICT OF ANKAVANDRA FROM THE MISSION *SUIS IURIS* OF MIARINARIVO AND ITS SUBORDINATION TO THE APOSTOLIC PREFECTURE OF MORONDAVA.

Since, for the better governance of souls, it is highly desirable that the limits of ecclesiastical jurisdiction be the same as, and coincide with, the limits of civil jurisdiction, it has seemed opportune to this Sacred Council, which is dedicated to propagating the Christian name, to proceed with a new demarcation of the boundary between the Apostolic Prefecture of Morondava and the Mission *suis iuris* of Miarinarivo in the Apostolic Vicariate of Tananarive. Therefore, the Most Eminent Fathers of this Holy Congregation for the Propagation of the Faith, in a Plenary Session held on January 30th of the current year, having heard the prayers presented by the Reverend Father Joseph Futy, Apostolic Prefect of Morondava, and having considered the favorable opinion of His Excellency Father Stephen Fourcadier, Apostolic Vicar of Tananarive and Ordinary of the Mission *suis iuris* of Miarinarivo, have decreed that the administrative district of Ankavandra be separated from the Mission *suis iuris* of Miarinarivo and united to the Apostolic Prefecture of Morondava.

ACTA, vol. VI, n. 9. — 19-8-1939. 22

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - Official Commentary. Concerning the opinion of the Most Reverend Fathers, the Most Holy Lord Our Pope Pius Divine Providence XII, in an audience on the 15th day of March, 1939, having received the report from the undersigned Secretary of the aforementioned Sacred Congregation, deigned to approve and ratify it in all respects, and ordered that a Decree be issued concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 15th day of March, in the year of Our Lord 1939. P. Card. FUMASONI BIONDI, Prefect. f Celsus Costantini, Archbishop of Theodosia, Secretary.

III. PROVISIONS FOR CHURCHES. In accordance with the following decrees of the Sacred Council, for the propagation of the Christian Name, the Most Holy Pope Pius Divine Providence XII deigned to provide for the

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following Churches, namely: on the 15th day of June, 1939. — To the titular episcopal Church of Mostene, he appointed the Reverend Father Isidorus Leo Scharmach, of the Congregation of Missionaries of the Most Sacred Heart of Jesus, whom he established as the Apostolic Vicar of Rabaul. — To the titular episcopal Church of Arycanda, he appointed the Reverend Father Ioannes Larregain, of the Society of Paris for Missions to Foreign Lands, whom he established as the Apostolic Vicar of Yunnanfu. — To the titular episcopal Church of Olbiata, he appointed the Reverend Father Iacobum Colbert, of the secular clergy, whom he established as the Apostolic Vicar of Port Elizabeth. — To the cathedral Church of Ajmer, he appointed the Reverend Father Leandrum Guidonem Le Floch, O.M. Cap.

IV. NOMINATIONS. By Decree, dated June 13th, 1939, the Sacred Congregation for the Propagation of the Faith established the Reverend Father Leon Taylor, Exc. P. D., titular Bishop of Vartana, formerly Apostolic Vicar of Western Nigeria, as Apostolic Vicar of Orae Benini.

[*Latin ed. p. 311*]

Sacred Congregation for the Propagation of the Faith, 311. Furthermore, by the decrees given below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has made the following decisions: on the 30th day of the month of June, 1939. — Reverend Joseph Yuen, of the secular clergy of China, appointed Apostolic Prefect of Chumatien. — Reverend Father Johann Riegler, of the Congregation of the Missionaries of the Most Sacred Heart of Jesus, appointed Apostolic Prefect of Lydenburg. — Reverend Father Ubaldus Lehmann, of the Society of the Sacred Hearts of Jesus and Mary, and also of the Perpetual Adoration of the Most Holy Sacrament, appointed Apostolic Prefect of the Cook Islands.

V. DESIGNATION FOR APPEAL. According to canon 1594 § 2 of the Code of Canon Law, for the purpose of appeal, the Apostolic Vicar of Dakar has designated the Tribunal of the Apostolic Vicariate of Rabat. This designation was approved by the Most Holy Father, Pope Pius XII, in a private audience on the 27th day of the month of June, in the year 1939.

SACRED CONGREGATION OF RITES, COMEN, OR MILAN.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ALOISIUS GUANELLA, PRIEST, AND FOUNDER OF THE CONGREGATION OF SERVANTS OF CHARITY AND OF THE DAUGHTERS OF SAINT MARY OF PROVIDENTIA.

ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED in this case and for the purpose of which it is concerned.

The words of the Psalmist, which speak of Christ: "Blessed is he who understands the poor and the needy," the Church Doctor, Cardinal Robert

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Bellarmine, commenting upon them, writes: "He is also blessed who understands..."

[*Latin ed. p. 312*]

3.12 Acta Apostolicae Sedis - An Official Commentary: He reveals and consoles the true and poor Christ in His members, as Matthew says: "Whatsoever you did to one of these my least brethren, you did to me." But does not the psalm say: "Blessed is he who gives food to the poor, but he who understands the needs of the poor and needy, that is, who prudently considers the necessities of the poor and gives to whom, when, and how it is fitting, out of pure charity and generosity, not out of empty glory or the hope of reward"? (Explanation on Psalm 40, verse 1). The life of the Servant of God Aloysius Guanella, and his apostolate, are graphically described by these words, and we shall touch upon them briefly. Indeed, on December 9th of the year of Our Lord 1842, in a humble place called Franciscio, near the town of "Campodolcino" within the territory of the Diocese of Como, a son was born to Lawrence and Mary Bianchi, honest farmers. The following day, along with the sacred waters of baptism, the name Aloysius was given to him. He had most pious parents, especially his mother, who taught and showed her twelve children to fear and love God through word and example. The father himself, every day at home, recited the Rosary of the Blessed Virgin and offered prayers with his and found delight in this. Therefore, it is not surprising that from this garden, two, above all others, produced the most beautiful flowers: Aloysius and Catherine, for whose cause also this sacred Congregation is concerned; and another brother, named Lawrence, also became a priest. He first received the elements of letters at home, and then at the "Gallio" College in Como, which is still administered by the Regular Clerics of Somascha. When this most pious young man was strongly drawn to the clerical state by divine impulse, he entered the diocesan seminary, where he diligently studied philosophical and theological disciplines, exhibiting the sweetest of manners to all. On the feast of Saint Philip Neri, in the year of Our Lord 1866, he was ordained to the priesthood, and he devoted himself entirely to parochial duties in "Prosto," and later in "Savogno," bringing in great numbers of souls, with the effective help of his sister Catherine. But it was by the design of Divine Providence that he spent three years with Saint John Bosco: for under his most wise guidance, he prepared himself admirably to carry out what God had destined for him. Called back to Como by the Bishop in 1878, he performed many holy duties here and there, and four years later he became the pastor of the place called "Pianello Lario," where he accomplished outstanding deeds, following in the footsteps of his predecessor, who had established a home for orphans and the elderly, a noble beginning for greater works. Urged on by the charity of Christ, he desired to expand the home, and he moved to Como, and in 1886 he

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established the first House of Divine Providence.

[*Latin ed. p. 313*]

The Sacred Congregation of Rites, in its session 313, decreed that, following the example of the Institute of Cottolengni in Turin, abandoned individuals of both sexes should be received and cared for with maternal diligence and love, "from pure charity and generosity, and not from empty glory or the hope of reward." To firmly establish this work, pious young women were compelled to join, and in 1907, the Constitutions and the name "Daughters of St. Mary of Providence" were given to them, which were approved the following year by the Apostolic See. A Congregation of Priests was also established, to which the name "Servants of Charity" was given, and which was subsequently approved by the Apostolic See. Both institutions and the hospices, with the favor of divine grace and the dedication of the Christian people, have grown steadily and produce abundant fruit for the relief of the poor. Comi, weakened by illness and labors, peacefully rested in Christ on October 24, 1915. By ordinary authority, investigations were conducted concerning Comi, who, from 1923 to 1930, had completed his canonical studies in Milan, regarding his reputation for holiness, his writings, and the devotion never rendered to him. The Sacred Congregation examined the writings of the Servant of God, and a decree was issued. Meanwhile, numerous petitions were presented to the Holy See by eleven Cardinals of the Sacred Roman Church, fifty-eight Archbishops, of whom some were merely counted among the Purple Fathers, one hundred and twenty-six Bishops, several General Superiors of Orders and Congregations, the Chapter of the Cathedral of Como, the Rector of the University of Studies in Milan, several Urban priests, prominent men of public service, several General Superiors of Institutes, and others, humbly requesting that, for the cause of this Servant of God, an introduction be made to the Sacred Congregation of Rites. Therefore, with the necessary formalities observed, and at the urgent request of the Reverend Father Mauro Mastropasqua, General Postulator of the Servants of Charity, and the Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, a question was proposed for discussion at the Ordinary Sessions of the Sacred Congregation held on December 20 of the aforementioned year: Whether a Commission for the Introduction of the Cause of the Servant of God Aloysius Cuanella should be appointed, in the case and for the purpose mentioned. The Reverend Fathers, entrusted with the safeguarding of sacred rites, after the report of the aforementioned Cardinal, after hearing the vote of the Official Prelates in writing, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is, that a Commission for the Introduction of the Cause should be appointed, if it pleases the Supreme Pontiff. Signed on the aforementioned day, after the report made by the

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aforementioned Cardinal, to Pope Pius...

[*Latin ed. p. 314*]

314 Acta. Apostolicae Sedis .—. • • The official commentary. His Holiness, the Pope, having approved the vote of the Sacred Congregation, deigned to sign with his own hand the commission for the introduction of the cause of the Servant of God, Aloysius Guanella. Given at Rome, on the 15th of March, in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. © S. A. Carinci, Secretary. II REGARDING THE CANONIZATION OF BLESSED MARIA A S. EUPHRASIA PELLETIER, VIRGIN, PROFESSED OF THE ORDER OF THE NOBLE LADIES OF OUR MOTHER OF CHARITY, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE GOOD SHEPHERD. CONCERNING THE QUESTION of whether and concerning which miracles, after the veneration granted to her by the Apostolic See, there exists a case and an effect for which consideration is required. The Divine Commandment: "And this commandment we have from God, that he who loveth God love also his brother." (1 John 4:21) Blessed Maria a S. Euphrasia Pelletier, as if it were especially given to her, most faithfully fulfilled this commandment. Indeed, imbued with the spirit of the venerable Father St. John Eudes, she spent her entire life in the salvation of souls, rescuing women not only from the mire of vices, or preserving them, but also, after restoring them to decency, shaping, conforming, and elevating them to the norms of Christian perfection. And how happy a success this was, her history most clearly demonstrates. Furthermore, since this work surpasses all human powers, it is to be recognized that a great miracle of God was accomplished in this, that He granted so many graces to our Blessed one, so that she, through herself, until her most holy death, which occurred on the 24th of April, in the year 1868, and through her daughters, became an administrator of His most merciful plan for all time. Moreover, that she most faithfully obeyed the divine commandment is confirmed by human and divine testimony, recognized by the Church through her solemn Beatification on the 30th of April of the year of Our Lord 1933, on the second Sunday after the Paschal joys, dedicated to Christ the Good Shepherd. Moreover, God deigned to honor His faithful Servant with even greater glory, by granting more miracles through the intercession of the Blessed one, of which two healings were presented to this Sacred Congregation by witnesses, which, after being proven, paved the way for canonization.

[*Latin ed. p. 315*]

The Sacred Congregation of Rites: 315. Maria Aloisia Pouget, who, in her infancy, had ingested milk from a nurse suffering from tuberculosis, began in 1928 to experience a purulent gonarthritis of a tuberculous nature in her right knee. She also underwent a surgical operation, perhaps for appendicitis, of a similar nature. Adenitic tumors, also purulent, appeared on her

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neck, and while these diseases were still raging, a tuberculous peritonitis developed. This syndrome of diseases had brought the infirm woman so close to the brink of death that the attending physicians had lost hope of her recovery. Therefore, after all treatments had failed, which both the physicians and, in particular, the Sisters of the Good Shepherd, were diligently administering in the aforementioned place (Jha~renton), repeated prayers were offered to Blessed Mary, through the intercession of Saint Euphrasia. And it is marvelous! On December 30, 1933, while the diseases were still raging with great intensity, at three o'clock in the afternoon, Maria suddenly felt perfectly healed; the pains with which she had been cruelly afflicted ceased, she rose from her bed, walked without impediment, descended and ascended the stairs without any difficulty, partook of ordinary food, and resumed the normal life of the other girls, and immediately performed actions that clearly demonstrated her complete recovery, which was further confirmed by the devout practice of the Holy Hour, performed with bent knees, which she celebrated perfectly the following day. This healing was recognized the following morning by the physician, and those experts, chosen by this Sacred Congregation, unanimously declared that this healing was entirely due to a divine action, exceeding the powers of nature. Honorina Moschetti also suffered from peritonitis, in addition to other serious illnesses. Experts in the judicial examination do not doubt the tuberculous nature of the disease. Furthermore, the disease had become so severe that Honorina's entire body was corrupted, and pus, a foul-smelling discharge, and infected blood were erupting. On the evening of April 29, 1935, as the physician affirmed, and as other witnesses confirm, death was imminent. Therefore, the infirm woman was anointed with holy oil, and the following morning she was given the Sacrament of Holy Communion. On that very day, during the novena of prayers offered for the obtaining of health through the intercession of Blessed Mary by Saint Euphrasia, finally, at half-past one o'clock in the afternoon, Honorina requested to get out of bed, and while being dressed, she was immediately and perfectly healed. She walked freely, descended and ascended the stairs, as did Maria Aloisia, without any difficulty; the ulcerous wound in her abdomen, which was oozing pus, was immediately covered with new skin, all the other accompanying illnesses were completely and immediately removed, her strength was perfectly restored, as if she had never been afflicted by any illness whatsoever. The physician, four hours later, confirmed the healing, marveling at it. The following day, she returned to a normal life and was joyfully healthy thereafter. The experts affirm that a miracle had intervened. Concerning both of these healings, the first report was made in the Preparatory Congregation.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary. Before the aforemen-

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tioned Cardinal, acting as Promoter of the Cause, on December 6th of the year 1938, the matter was discussed; secondly, in a preparatory session before the Most Reverend Cardinals on March 28th of this year; and finally, in a general session before His Most Holy Holiness, Pope Pius XII, on the 23rd of the recently elapsed month, in which the aforementioned Cardinal raised a question for discussion: Concerning and about which miracles, after the granting of the same Blessed One's veneration by the Apostolic See, is there proof, in the case and for the effect of which we are speaking.

Reverend Cardinals, Official Prelates, and Consultor Fathers, each gave their votes; and, with these excepted, the Most Blessed Father encouraged those present to pour forth prayers to God the Father of lights, that His greater light might illuminate their minds.

Wishing to express his opinion, the aforementioned Cardinal of the Sacred Roman College, also acting as Promoter of the Cause, and also the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the aforementioned Secretary, were summoned on this day, June 4th, on the feast of the Most Holy Trinity, and, with the sacred Host consecrated, he declared: It is established that two miracles have occurred, wrought by God through the intercession of the Blessed Mary, through Saint Euphrasia, namely, the instantaneous and perfect healing of the girl Maria Aloisia Rouget, of the Institute of the Good Shepherd, from a very serious bacillary peritonitis, with an affection in the right knee and with latero-cervical adenitis, and of Honorina Moschetti, also from the same Institute, from a very serious purulent tuberculous peritonitis.

This decree was ordered to be promulgated and recorded in the acts of the Congregation of Sacred Rites.

Given in Rome, on June 4th of the year 1939.

C. Card. SALOTTI, Prefect.

L. ©; S. A. Carinci, Secretary.

[*Latin ed. p. 317*]

The Sacred Apostolic Penitentiary.

A QUESTION CONCERNING ABSOLUTION TO BE GRANTED TO THOSE ADHERING TO THE "ACTION FRANÇAISE" GROUP.

The following question was proposed to the Sacred Apostolic Penitentiary for a suitable solution: "Whether, considering the decree promulgated by the Most Holy Congregation of the Holy Office on July 10, 1939, concerning the daily publication of *L'Action Française*, a confessor can absolve a penitent member of the *Action Française* group, who asserts that he wishes to adhere to that group only if and insofar as the council presiding over the group maintains its conduct in accordance with the declarations and stipulations contained in the aforementioned decree, together with its appendices."

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The Sacred Apostolic Penitentiary has ordered that the following response be given: "Affirmatively."

Furthermore, concerning the aforementioned matter, the Most Reverend Pope Pius Divine Providence, Pope XII, received a report from the undersigned Cardinal Penitentiary Major in an audience on the 22nd of the current month; and the Holy Father approved, confirmed, and ordered the publication of the resolution of the Sacred Apostolic Penitentiary.

Given at Rome, from the offices of the Sacred Apostolic Penitentiary, on July 24, 1939.

L. Card. LAURI, Major Penitentiary.

I i / © S. S. Luzio, Regent.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Edital Citations

I. "TO THE MONSIGNOR. CONCERNING THE NULLITY OF MARRIAGE (MAZZUCCHI-SAAVEDRÀ)

Since the actual place of residence of the Lady Margaret De Saavedra, in the aforementioned cause, is unknown, We cite her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on the 16th of October, 1939, at the hour of 11 o'clock, to resolve the doubt in question, or to affix one's signature below, and to designate the day upon which the Rota will render its judgment in this cause:

Whether there exists a nullity in the marriage, in this case.

Those Ordinaries of the places, parish priests, priests, and faithful who have knowledge of the aforementioned place of residence of Margaret De Saavedra, ought to take care that she be informed of this edital citation.

* G. Heard, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 24th of July, 1939.

Aegidius Del Corpo, Notary.

* The place of current residence of Madame Marguerite De Saavedra, defendant in this cause, being unknown, We cite her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on the 16th of October, 1939, at 11 o'clock, to resolve the doubt mentioned above, and to fix the day for the decision of the cause before the Rota.

Does a nullity of the marriage exist in this case?

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The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marguerite De Saavedra, ought, insofar as possible, to inform her of this present citation.

[*Latin ed. p. 319*]

In the Roman Rota, Session 319, II, concerning the Nullity of Marriage (BERTINL-GIULIANINI): Since the actual place of residence of Mr. Cyri Giulianini, in this cause, is unknown, we summon him to appear in person, or by a duly constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on November 3, 1939, at half-past eleven o'clock, to resolve the doubt in question, or to affix his signature, and to determine the date for the Rotal session for the determination of this cause: Whether the Rotal judgment of February 15, 1939, should be confirmed or annulled in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Mr. Cyri Giulianini, must take care to ensure that he is informed of this edictal citation.

* Iulius Grazioli, Dean, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, August 5, 1939.

Aegidius Del Corpo, Notary.

* It is unknown where Mr. Cyrus Giulianini, defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on November 3, 1939, at 11:30 AM, to resolve or agree upon the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Should the Rotal judgment of February 15, 1939, be confirmed or overturned in this cause? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Cyrus Giulianini, must, as far as possible, inform him of this citation.

[*Latin ed. p. 320*]

Acts of the Apostolic See - Official Commentary. ACTS OF THE PONTIFICIAL COMMISSION FOR BIBLICAL STUDIES / , RESPONSE CONCERNING EXPERIMENTS FOR THE LAUREATE DEGREE.

When it was inquired whether it is permissible, in examinations for the laureate degree before the Pontifical Biblical Commission, to separate the experiments, which, according to the statutes, ought to precede the defense of the thesis, from that very defense, to such an extent that they might be performed at a considerable interval of time beforehand, the Pontifical Biblical Commission responded: Affirmative, provided that either both preliminary experiments are performed simultaneously, or the public read-

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ing is joined with the defense of the thesis. This response, having been graciously granted by Our Most Holy Pope Pius PP. XII, in an audience on July 16th, 1939, to the undersigned Reverend Consultor from the Acts, was ratified and it was ordered to be made public. Rome, July 16th, 1939. JAMES M. VOSTÉ, O.P., Consultor from the Acts.

[*Latin ed. p. 321*]

The Pontifical Commission for the Authentic Interpretation of the Code has provided the following responses to the questions proposed during a plenary session:

I. – CONCERNING THE BISHOP OF THE PROPER SACRED ORDER.

D. T. Can a layperson, who has been promoted to the first tonsure by his own Bishop for service in another designated diocese with the consent of this Bishop, be incardinated to that diocese according to canon 113 § 2?

R. Affirmative.

D. II. Can the Bishop of the diocese, in whose service a layperson has been promoted to the first tonsure by his own Bishop, validly confer orders or grant letters of dispensation according to canon 955 § 1, even if he has not yet acquired domicile in that same diocese?

R. Affirmative.

II. – CONCERNING THE SECULARIZATION OF RELIGIOUS.

D. Do the words "Local Ordinary," as mentioned in canon 638, refer to the Ordinary of the place of residence of the religious, or to the Ordinary of the house of the superior?

R. Affirmative regarding the first part, negative regarding the second.

III. – CONCERNING THE HABIT AND INSIGNIA OF CONFRATERNITIES.

I). Can a confraternity, by the license of the Local Ordinary, change its own habit or insignia, without losing its rights and privileges, especially those of precedence and indulgences, according to canon 714?

R. Affirmative, provided that the liturgical laws are observed.

Given in Rome, in the Vatican City, on the 24th of July, in the year 1939.

M. Card. MASSIMI, President.

I. & S. I. Bruno, Secretary.

[*Latin ed. p. 322*]

Acts of the Apostolic See – Official Commentary, DIARY OF THE ROMAN CURIA. Thursday, July 20, 1939, the Holy Father received in a special

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Audience Her Majesty MAEIA N' GUYEN HOTJHAO, Empress of Annam. Monday, July 24, 1939, the Holy Father received in a solemn Audience His Excellency, Mr. Doctor CASIMIRKO PAPÉE, Extraordinary and Plenipotentiary Ambassador of the Republic of Poland.

SACRED CONGREGATION "DE PROPAGANDA FIDE". The Sacred Congregation "de Propaganda Fide" has appointed:

February 24, 1939. The Reverend Canon David Giordano, President of the Pontifical Missionary Society for Uruguay.

May 10th: The Reverend Monsignor Giuseppe Mlodochowski, Member of the General Superior Council of the Pontifical Missionary Society.

June 23rd: The Reverend Father Adiutor Faucher, President of the Pontifical Missionary Society for Canada.

July 14th: The Reverend Canon Giuseppe Rutilio M. Montalvo, President of the Pontifical Missionary Society for the Republic of El Salvador.

SACRED CONGREGATION OF RITES. Tuesday, July 11, 1939, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and Theological Consultors discussed the heroic virtues exercised by the Servant of God, Mary Teresa of Soubiran, foundress of the Congregation of Mary Helpers.

[*Latin ed. p. 323*]

From the Diary of the Roman Curia, 323, Tuesday, July 18, 1939. In the ordinary and particular Congregation of the Sacred Rites, held in the Apostolic Palace at the Vatican, the Eminent and Reverend Lords Cardinals and the Official Prelates of the Holy Congregation of Rites discussed the validity of the ordinary and apostolic processes concerning:

1. The Servant of God, Mary of Jesus (Giuseppa Du Bourg), foundress of the Congregation of the Sisters of the Divine Savior and of the Most Holy Virgin.

2. The Servant of God, Stephen Fernet, priest of the Congregation of the Augustinians of the Assumption, and foundress of the Institute of the Little Sisters of the Assumption.

3. The Venerable Servant of God, Joan Delanque, foundress of the Congregation of Saint Anne of Providence.

4. The Servant of God, Vincentia Maria López de Vicuña, foundress of the Institute of the Daughters of Mary Immaculate.

5. The Servant of God, Lawrence of Saint Francis Xavier, professed cleric of the Congregation of the Passionists.

6. The Servant of God, Mary Teresa Carla de Lamourous, foundress of the Institute of the Sisters of Mercy.

7. The Servant of God, Valentine Paquay, professed priest of the Order

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of the Friars Minor.

It was also discussed concerning non-cults:

1. The Servant of God, Eugenia Joubert, of the Congregation of the Sisters of the Holy Family of the Most Sacred Heart.

2. The Servant of God, Catherine Tekakwpltha, an Indian virgin.

3. The Servant of God, Louis Guanella, priest and foundress of the Congregation of the Servants of Charity, and of the Daughters of Saint Mary of Providence.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

June 24, 1939.

The Eminent and Reverend Lord Cardinal Giovanni Battista Nasalli Rocca di Corneliano, President of the Cardinal Commission for the erection of a monument in the Patriarchal Basilica of the Vatican to Pope Pius XI of blessed memory, and the Eminent and Reverend Lords Cardinals Francesco Marchetti Selvaggiani, Pietro Fumasoni Biondi, Frederick Tedescumi, Eugene Tisserant, and Camillo Caccia Domioni, Members of the same Commission.

[*Latin ed. p. 324*]

324 1 7 Acta Apostolicae Sedis — Commentarium Officiale, July 1989*. His Most Reverend Excellency, Monsignor Ludovico Kaas, Secretary of the Cardinal Commission for the erection of a monument in the Patriarchal Basilica of the Vatican, dedicated to Pope Pius XI of blessed memory, assisted by the Reverend Monsignors Carlo Confalonieri and Diego Yenini. July 1939. The Reverend Monsignor Giovanni Pendola, Promoter of Justice in the Tribunal of the Holy Office. Furthermore, with letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint: Honorary Secret Chamberlains, as follows: March 9, 1939. Monsignor Teodoro G. F. Verboeven, of the Archdiocese of Utrecht. Monsignor Giuseppe Postma, of the Diocese of Haarlem. Monsignor Giovanni M. van der Tuyn, of the same diocese. Monsignor Eberto Hall, of the Archdiocese of Westminster. Monsignor Giuseppe Collings, of the same archdiocese. Monsignor Valentino Elwes, of the same archdiocese. Monsignor Giovanni Barton, of the same archdiocese. Monsignor Giovanni Bagshawe, of the same archdiocese. Monsignor Giacomo Scalan, of the same archdiocese. Monsignor Edoardo Daly, of the same archdiocese. May 20, 1939. Monsignor Filippo Carafa (Rome). May 23, 1939. Monsignor Francesco Bertoglio, of the Archdiocese of Milan. Monsignor Alfio D'Agata

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(Rome). May 30, 1939. Monsignor Pietro Cataildi (Rome). Monsignor Giovanni Brocco, of the Archdiocese of Gaeta. Monsignor Antonio Farolfi, of the Diocese of Faenza. Monsignor Carlo Veneziani, of the Diocese of Piacenza. Monsignor Benedetto Filosa, of the Archdiocese of Gaeta. Monsignor Domenico Galletti, of the Diocese of Civitavecchia. Monsignor Giuseppe Bruneiii, of the Diocese of Assisi. Monsignor Ercole Croyella, of the Archdiocese of Vercelli. Monsignor Paolo Petrelli, of the Archdiocese of Camerino. May 1, 1939. Monsignor Saverio von Hornstein, of the Diocese of Basle. May 10, 1939. Monsignor Francesco Rollino, of the Diocese of Chiavari. Monsignor Mcolò Roccatagliata, of the same diocese. Monsignor Luigi Sanguineti, of the same diocese. Monsignor Erminio Cantalini, of the Archdiocese of L'Aquila.

[*Latin ed. p. 325*]

Diarium Romanae Curiae, May 10th. 17th. 25th. June 1st. 8th. 1939.

Most Reverend Monsignor Giovanni Gianombello, of the Archdiocese of Turin.

Most Reverend Monsignor Giuseppe Hérissé, of the Diocese of Le Mans.

Most Reverend Monsignor Fortunato Fornasaro, of the Diocese of Trieste and Capodistria.

Most Reverend Monsignor Giovanni Grego, of the same diocese.

Most Reverend Monsignor Luciano Luciani, of the same diocese.

Most Reverend Monsignor Casimiro Rovis, of the same diocese.

Most Reverend Monsignor Carlo Saiovitz, of the same diocese.

Most Reverend Monsignor Tommaso Tamaro, of the same diocese.

Most Reverend Monsignor Angelo De Luca, of the Archdiocese of Otranto.

Most Reverend Monsignor Donato Catalano, of the same archdiocese.

Most Reverend Monsignor Salvatore Popo, of the same archdiocese.

Most Reverend Monsignor Decio Donati, of the Diocese of S. Severino.

Most Reverend Monsignor Tomislao Firis, of the Diocese of Crisio.

Most Reverend Monsignor Pietro G. Groenen, of the Diocese of Haarlem.

Most Reverend Monsignor Giuseppe Donnaloia, of the Diocese of Monopoli.

Most Reverend Monsignor Domenico Brizi, of the Diocese of Viterbo.

Most Reverend Monsignor Nicola Onetto, of the Diocese of Massa and Populonia.

Most Reverend Monsignor Torello Turbini, of the same diocese.

Most Reverend Monsignor Sabatino Barsotti, of the same diocese.

Most Reverend Monsignor Ranieri Barnim, of the same diocese.

Most Reverend Monsignor Vincenzo Paoli, of the same diocese.

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Most Reverend Monsignor Tebaldo Celati, of the same diocese.

Most Reverend Monsignor Giovanni Copponi, of the Diocese of Tuscania.

Most Reverend Monsignor Tommaso Croft-Fraser (Rome).

Most Reverend Monsignor Carlo Ghiringlielli, of the Diocese of Penne ed Atri.

Most Reverend Monsignor Luigi Carusi, of the same diocese.

1939.

Most Reverend Monsignor Marino Massaccesi, of the Diocese of Osimo.

Most Reverend Monsignor Giuseppe Pesaresi, of the same diocese.

Most Reverend Monsignor Mario Fazi, of the same diocese.

Most Reverend Monsignor Eugenio Santoni, of the same diocese.

Most Reverend Monsignor Carlo Grillantini, of the same diocese.

Most Reverend Monsignor Augusto Baldini, of the same diocese.

Most Reverend Monsignor Giovanni Sanguineti, of the Diocese of Chiavari.

Most Reverend Monsignor Giovanni Pianello, of the same diocese.

Most Reverend Monsignor Nazareno Legiani, of the Diocese of Cingoli.

Most Reverend Monsignor Pietro Giuseppe Brugemianni, of the Diocese of Haarlem.

Most Reverend Monsignor Giuseppe Falzacappa, of the Diocese of Tarquinia.

Most Reverend Monsignor Luigi Palazzi, of the Archdiocese of Camerino.

Most Reverend Monsignor Michele Giorgi, of the same archdiocese.

[*Latin ed. p. 326*]

Acta Apostolicae Sedis - Official Commentary, June.

1939. Monsignor Garlo Marangoni, of the same archdiocese. Monsignor Lorenzo Venanzihi, of the same archdiocese. Monsignor Luigi Allevi, of the same archdiocese. Monsignor Giulio Cardini, of the same archdiocese. Monsignor Raffaele Campelli, of the same archdiocese. Monsignor Pacifico Ciabocco, of the same archdiocese. Monsignor Mariano Del Frate, of the same archdiocese. Monsignor Bartolomeo Fantini, of the diocese of Rimini. Monsignor Antonio Pallotta, of the same diocese. Monsignor Giovanni Batt. Tadini, of the diocese of Cremona. Monsignor Cesare Donini, of the same diocese. Monsignor Giulio Delugan, of the archdiocese of Trento. Monsignor Antonino Ribaudo, of the archdiocese of Palermo. Monsignor Francesco Morbiducci, of the archdiocese of Fermo. Monsignor Giuseppe Perazzo, of the archdiocese of Vercelli. Monsignor Giovanni D'Alessi, of the diocese of Treviso. Monsignor Luigi Sartori, of the same diocese. Monsignor Antonio Cercariolo, of the same diocese. Monsignor Giovanni Bob-

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bato, of the same diocese. Monsignor Giuseppe Pretto, of the diocese of Padua. Monsignor Melchiorre Formaglio, of the same diocese. Monsignor Giacomo Gianesini, of the same diocese. Monsignor Giuseppe Carrer, of the Patriarchate of Venice. Monsignor Attilio De Luca, of the same patriarchate. Monsignor Giovanni Zaniol, of the same patriarchate. Monsignor Giovanni Urbani, of the same patriarchate. Monsignor Giuseppe Scarpa, of the same patriarchate. Monsignor Giuseppe Puggiotto, of the same patriarchate. Monsignor Vittorio Piva, of the same patriarchate. Monsignor Giuseppe Marchetti, of the same patriarchate. Monsignor Alberto Galieti, of the diocese of Albano. Monsignor Cleto A. Miller, of the archdiocese of Cincinnati. Monsignor Edoardo A. Freking, of the same archdiocese. Monsignor Mattia F. Heyker, of the same archdiocese. Monsignor Edoardo I. Quinn, of the same archdiocese. Monsignor Gualtiero A. Roddy, of the same archdiocese. Monsignor Carlo Kuenle, of the same archdiocese. Monsignor Enrico I. Waldhaus, of the same archdiocese. Monsignor Guglielmo I. Anthony, of the same archdiocese. Monsignor Paolo Reinelt, of the archdiocese of Prague. Monsignor Claudio Cuniberti, of the diocese of Mondovì. Monsignor Valentino Terreno, of the same diocese.

[*Latin ed. p. 327*]

Diarium Romanae Curiae, June 8th. 1939.

Most Reverend Cristoforo Castaldi, of the same diocese.

Most Reverend Bartolomeo Noetti, of the same diocese.

Most Reverend Dino Carisi, of the diocese of Fidenza.

Most Reverend Isauro Donati, of the same diocese.

Most Reverend Guido Vezzani, of the same diocese.

Most Reverend Mario Conti, of the same diocese.

Most Reverend Pietro Massari, of the same diocese.

Most Reverend Giovanni Allegri, of the same diocese.

Most Reverend Francesco A. Alien, of the diocese of Little Rock.

Most Reverend Agostino P. Gallagher, of the same diocese.

Most Reverend Giuseppe A. Gallagher, of the same diocese.

Most Reverend Tommaso F. Smith, of the same diocese.

Most Reverend Giovanni V. McCauley, of the same diocese.

Most Reverend Giovanni J. Healy, of the same diocese.

Most Reverend Andrea G. Haeringer, of the same diocese.

Most Reverend Guglielmo Arnold, of the diocese of Fort Wayne.

Most Reverend Felice Seroczynski, of the same diocese.

Most Reverend Michele Aichinger, of the same diocese.

Most Reverend Carlo Dhe, of the same diocese.

Most Reverend Alfredo Heinzler, of the diocese of Rockford.

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Most Reverend Carlo Mx, of the same diocese.

Most Reverend Aristeo V. Simoni, of the same diocese.

Most Reverend Carlo Merlo, of the archdiocese of Turin.

Most Reverend Mario Picco, of the same archdiocese.

Most Reverend Giuseppe Trossi, of the same archdiocese.

Most Reverend Giovanni Giorsino, of the same archdiocese.

Most Reverend Candido Balma, of the same archdiocese.

Most Reverend Carlo Ferrerò, of the same archdiocese.

Most Reverend Giuseppe Ragni, of the diocese of Alessandria.

Most Reverend Giuseppe Daniele, of the diocese of Caserta.

Most Reverend Enrico Toublan, of the diocese of Châlons-s-Marne.

Most Reverend Enrico Jacquemin, of the same diocese.

Most Reverend Luigi De Flumeri, of the diocese of Bovino.

Most Reverend Vincenzo Scorza, of the archdiocese of Catanzaro.

Most Reverend Noradino Torricelli, of the diocese of Agen.

Most Reverend Francesco Sciocchetti, of the archdiocese of San Francisco in California.

Most Reverend Aroldo E. Collins, of the same archdiocese.

Most Reverend Urbano Krizomali, of the diocese of Spalato.

Most Reverend Enrico Giovanni Koopmans, of the archdiocese of Utrecht.

Most Reverend Guglielmo van den Hengel, of the same archdiocese.

[*Latin ed. p. 328*]

Acta Apostolicae Sedis - Official Commentary 328, June 15th.

Monsignor Giovanni van Schälk, of the same archdiocese.

Monsignor Martino Giov. Schräder, of the same archdiocese.

Monsignor Frane. Ant. Maria van Wellie, of the same archdiocese.

Monsignor Pompeo Borgna, of the diocese of Civita Castellana.

Monsignor Giovanni J. Casey, of the archdiocese of New York.

Monsignor Stefano P. Connelly, of the same archdiocese.

Monsignor Guglielmo A. Courtney, of the same archdiocese.

Monsignor Riccardo B. Cushion, of the same archdiocese.

Monsignor Luigi C. Lineen, of the same archdiocese.

Monsignor Carlo E. Fitzgerald, of the same archdiocese.

Monsignor Patrizio J. Lennon, of the same archdiocese.

Monsignor Edoardo F. Leonard, of the same archdiocese.

Monsignor Giuseppe McCarthy, of the same archdiocese.

Monsignor Francesco P. McMchol, of the same archdiocese.

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Monsignor Guglielmo R. Me Cann, of the same archdiocese.

Monsignor Giovanni G. O'Brien, of the same archdiocese.

Monsignor Michele A. Reilly, of the same archdiocese.

Monsignor Giovanni J. Stanley, of the same archdiocese.

Monsignor Ernesto Fazi (Rome).

Monsignor Giuseppe Giovanelli (Rome).

Monsignor Giov. Batt. Cavallotti, of the diocese of Saluzzo.

Monsignor Eugenio Clou tur, of the diocese of La Rochelle.

Monsignor Gabriele Jeandeau, of the same diocese.

Monsignor Luigi Tosco, of the archdiocese of Bari.

Monsignor Antonio Augusto da Fonseca Soares, of the diocese of Porto.

Monsignor Giuseppe Massimi, of the diocese of Sabina and Poggio Mirteto.

Monsignor Gemello Setti, of the archdiocese of Modena.

Monsignor Tobia Barquero, of the diocese of Alajuela.

Monsignor Gino Pozzetti, of the diocese of Carpi.

Monsignor Luigi Leipold, of the diocese of Alajuela.

[*Latin ed. p. 329*]

Diarium Romanae Curiae 329, July 1939.

Most Reverend Salvatore Murino, of the archdiocese of Salerno.

Most Reverend Francesco Porcelli, of the same archdiocese.

Most Reverend Angelo Terrone, of the same archdiocese.

Most Reverend Giuseppe Ermanno Vaas, of the archdiocese of Utrecht.

Secret Chamberlains of Honour, Extra: March

Mr. Giacomo Walsh, of the archdiocese of Westminster.

Mr. Count Adriano D'Esclaibes, of the diocese of Arras.

Mr. Count Giovanni McCormack, of the diocese of Kildare.

Sir Martino Giovanni Mei vin, of the archdiocese of Birmingham.

Mr. Viscount Enrico Agostino d'Estiennes d'Orves, of the diocese of Nice.

Mr. Baron Gustavo Armfelt (Sweden).

Mr. Paolo Biver, of the diocese of Versailles.

Mr. Enrico Rosier, of the diocese of Saint-Claude.

Mr. Giovanni Delavergnolle, of the diocese of Limoges.

Mr. Carlo De Cu rei, of the same diocese.

Mr. Augusto Legrand, of the diocese of Arras.

Mr. Marquess Riccardo de Ghantuz Cubbe (Rome).

Mr. Count Maurizio De la Charie, of the diocese of Lavai.

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Mr. Count Pietro Guillaume, of the archdiocese of Rheims.

Mr. Giorgio Alfredo Vermesch, of the diocese of Lille.

Mr. Carlo Francesco Lefebvre, of the same diocese.

Mr. Count Giuseppe Maria de Porquier de Lagarrigue, of the archdiocese of Paris.

Mr. Count Luigi xiffre de Saint-Rome, of the same archdiocese.

Mr. Count Maurizio Terrillon, of the same archdiocese.

Mr. Eugenio Delcourt Haillot, of the same archdiocese.

Mr. Camillo de Warenghien de Flory, of the archdiocese of Cambrai.

April

Mr. Pietro Andrea Pidoux de la Maduere, of the diocese of Saint-Claude.

Mr. Count Cristiano d'Elbée, of the diocese of Bayonne.

Mr. Count Giuseppe de Crouij-Chanel, of the diocese of Lavai.

Mr. Marquess Augusto De Colbert, of the archdiocese of Bourges.

[*Latin ed. p. 330*]

Acta Apostolicae Sedis - Official Commentary 330 20 » » April » » 1939.

The Most Reverend Monsieur Hervé De Lyrot, of the Archdiocese of Rennes.

The Most Reverend Monsieur Charles De Simony, of the Diocese of Dijon.

The Most Reverend Monsieur Peter de Faydit de Tersac, of the Archdiocese of Toulouse.

The Most Reverend Monsieur Ferdinand-Leone de Montenon, of the Archdiocese of Paris.

May 17th.

The Reverend Father Francesco Bernetti Evangelista, of the Archdiocese of Fermo.

June 1st.

The Most Reverend Monsieur Gian Raniero Paulucci de' Calboli Conte Ginnasi Poggiolini, of the Diocese of Forlì.

June 15th.

The Most Reverend Monsieur Fabrizio Paulucci de' Calboli conte Ginnasi Poggiolini, of the same Diocese.

The Most Reverend Monsieur Geraldo Borden, of the Archdiocese of New York.

The Most Reverend Monsieur Giovanni Burke, of the same Archdiocese.

The Most Reverend Monsieur Giorgio McDonald, of the same Archdiocese.

The Most Reverend Monsieur Alfredo E. Smith, of the same Archdio-

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cese.

The Most Reverend Monsieur Charles C. Frost, of the Eastern District of Cape of Good Hope.

The Most Reverend Monsieur Giuseppe de Peray y March, of the Diocese of Barcelona.

The Reverend Father Carlo Lovera dei Marchesi di Maria, of the Archdiocese of Turin.

July 5th.

The Most Reverend Monsieur Arnoldo Mengarini (Rome).

Chaplains (in peacock blue attire).

May 8th.

May 17th.

June 8th.

The Most Reverend Monsieur Rodolfo Saveri, of the Diocese of Trieste and Capodistria.

The Most Reverend Monsieur Carlo Musizza, of the same Diocese.

The Most Reverend Monsieur Bartolomeo Grosso, of the same Diocese.

The Most Reverend Monsieur Vincenzo Botto, of the Diocese of Chiavari.

The Most Reverend Monsieur Francesco Pelluzza, of the Diocese of Acireale.

The Most Reverend Monsieur Salvatore Finocchiaro, of the same Diocese.

The Most Reverend Monsieur Vito Russo, of the same Diocese.

The Most Reverend Monsieur Concetto Fichera, of the same Diocese.

The Most Reverend Monsieur Antonio Meloni, of the Diocese of Nuoro.

The Most Reverend Monsieur Bartolomeo Cisternino, of the Diocese of Monopoli.

The Most Reverend Monsieur Nicola Colucci, of the same Diocese.

The Most Reverend Monsieur Calogero Franchina, of the Diocese of Patti.

The Most Reverend Monsieur Carlo Cesca, of the Patriarchate of Venice.

The Most Reverend Monsieur Filippo Fabrizi, of the Diocese of Albano.

The Most Reverend Monsieur Andrea Vigo, of the Archdiocese of Turin.

The Most Reverend Monsieur Carlo Grazioli, of the Archdiocese of Fermo.

[*Latin ed. p. 331*]

Diarium Romanae Curiae, June 5th)) » » » 22 29 » » h » » 331, 1939. Monsignor Giovanni M. Bertoncello Brotto, of the diocese of Padua. » Monsignor Innocente Ferrazzi, of the same diocese. » Monsignor Giuseppe Baz-

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zarin, of the same diocese. Monsignor Carlo Rizzo, of the same diocese. » Monsignor Francesco Dalla Zuanna, of the same diocese. » Monsignor Aurelio Costantini (Rome). » Monsignor Pietro Farina, of the diocese of Imola. Honorary Chaplains Extra Urbem of His Holiness: June 8th », » » » Monsignor Nazario Galieti, of the diocese of Albano. Monsignor Alberico De Angelis, of the same diocese. Honorary Chaplains, Supernumerary, of Sword and Cape of His Holiness: March 7th, 9th, 11th » » » » » » » » »)) » » » » » » » April 6th, 20th » » » » » » » » » » » May 17th, June 8th, 15th » » » » » » » »)) » » w » » Mr. Gustavo Daumas, of the Archdiocese of Paris. Mr. Alberto Cotte, of the Archdiocese of Lyons. Mr. Amedeo Giov. Batt. Richardet, of the Archdiocese of Paris. Mr. Adriano Rodet, of the Archdiocese of Lyons. Mr. Leone Harmel, of the Archdiocese of Rheims. Mr. Giuseppe Rossi Berarducci Vives, of the diocese of Lech. Mr. Pietro Caudron, of the Archdiocese of Cambrai. Mr. Alix Julien, of the Archdiocese of Toulouse. Mr. Enrico Agostino M. Cousin, of the Archdiocese of Besançon. Mr. Enrico Heijmeijer de Heemstede, of the Archdiocese of Utrecht. Mr. Max Prud'Homme, of the diocese of Saint-Die. Mr. Roberto De Ferrari, of the diocese of Treviso. Mr. Camillo Antonini (Rome). Mr. Agostino Garz Die y Andreu, of the diocese of Barcelona. Mr. Giovanni Flors Garz, of the Archdiocese of Valencia. Mr. Giovanni Torre, of the Archdiocese of Naples. Secret Honorary Chaplains of His Holiness: May 10th » June 8th, 15th » » » Monsignor Giov. Batt. Campodonico, of the diocese of Chiavari. Monsignor Ruggero Battistoni, of the diocese of Amelia. Monsignor Desiderio Spagnul, of the Archdiocese of Gorizia.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale Cappellano d'onore Extra Urbem di S. S.: 10 Maii 1939. Dom. Giacomo Costa, ex dioecesi Chiavari.

NECROLOGIUM

17 Iulii 1939. Dom. Enrico Houbaut, Episcopus Bayonne.

19 » » Dom. Domenico Spolverini, Archiepiscopus titularis Larissa Tessaliae.

20 » » Dom. Timoteo Corbett, Episcopus titularis Vitae.

21 » » Dom. Agostino Henninghaus, Episcopus titularis Ipepae.

24 » » Dom. Edoardo Giuseppe Herberbold, Episcopus Ilhéos.

25 » » Dom. Edoardo de Ropp, Archiepiscopus Mohilew.

30 » » Dom. Orazio Mazzella, Archiepiscopus titularis Laodicea Syriae.

8 Augusti » Dom. Isacco Koudabache, Archiepiscopus Urmiae Chaldaeorum et Episcopus Salmas.

[*Latin ed. p. 333*]

September 11, 1989, A.D., and Vol. XXXI (Series II, No. VI) - No. 10.

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ACTA APOS- TOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII, RADIO ADDRESS GIVEN BY THE MOST BLESSED FATHER, ON THE TWENTY-FOURTH DAY OF THE MONTH OF AUGUST, IN THE YEAR NINETEEN HUNDRED AND THIRTY-NINE, TO THE ENTIRE WORLD. A grave hour sounds anew for the great human family; an hour of terrible deliberations, from which neither Our heart nor Our spiritual authority, which comes to Us from God, can remain indifferent, for it is Our duty to guide minds along the paths of justice and peace. And behold, We are with you all, who at this moment bear the weight of so much responsibility, for through Us you hear the voice of that Christ from whom the world received its highest instruction in life, and in whom millions and millions of souls place their trust in a time when only His word can silence all the clamor of the earth. We are with you, leaders of peoples, men of politics and of arms, writers, speakers of the radio and the tribune, and all those who have authority over the thoughts and actions of brothers, responsible for their destinies. We, armed with nothing other than the word of Truth, above all public competitions and passions, speak to you in the name of God, from whom every fatherhood in heaven and on earth takes its name (Ephesians 3:15), - of Jesus Christ, Our Lord, who willed that all men be brothers, - of the Holy Spirit, the gift of the Most High God, an inexhaustible source of love in hearts. ACTS, Vol. VI, No. 10. - September 11, 1939. 24.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale. Today, even though, despite Our repeated exhortations and Our particular concern, the fears of a bloody international conflict are becoming ever more pressing; today, when the tension of spirits seems to have reached such a point as to make the outbreak of the terrible whirlwind of war seem imminent, We address, with a paternal heart, a new and more urgent appeal to the rulers and the peoples: to the former, that they, laying aside accusations, threats, and the causes of mutual distrust, may attempt to resolve the current disagreements by the only means suitable for this purpose, namely, through common and loyal agreements; to the latter, that they, in calmness and serenity, without unrestrained agitation, may encourage the peaceful efforts of those who govern them. It is with the force of reason, not with that of arms, that Justice makes its way. And empires not founded on Justice are not blessed by God. Politics divorced from morality betrays those very people who desire it so. The danger is imminent, but it is still time. Nothing is lost with peace. Everything can be lost with war. Let men return to understanding one another. Let them resume negotiations. By negotiating with good will and with respect for mutual rights, they will discover that an honorable success is never denied to sincere and effective negotiations. And they will feel great – truly great

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– if, by silencing the voices of passion, both collective and privata, and by allowing reason to hold sway, they have spared the blood of their brothers and saved their homeland from ruin. May the Almighty grant that the voice of this Father of the Christian family, of this Servant of servants, who, undeservedly indeed, but truly, carries among men the person, the word, the authority of Jesus Christ, may find a ready and willing reception in minds and hearts. Let the powerful listen to us, lest they become weak in injustice. Let the mighty listen to us, if they wish that their power be not destruction, but support for the people and tutela to tranquility in order and work. We implore them for the blood of Christ, whose power conquers.

[*Latin ed. p. 335*]

Acts of Pope Pius XII, 335. Three times the world has experienced gentleness, both in life and in death. And we implore them, knowing and feeling that we have with us all those of upright heart; all those who hunger and thirst for justice; all those who already suffer from the evils of life, every pain. We have with us the hearts of mothers, which beat with ours; of fathers, who should cherish their families; of the humble, who labor and know not rest; of the innocent, upon whom weighs the terrible threat; of the young, valiant knights of the purest and noblest ideals. And with us is the soul of this old Europe, which was the work of faith and Christian genius. With us is all humanity, which awaits justice, bread, freedom, not iron that kills and destroys. With us is that Christ, who made fraternal love His commandment, fundamental, solemn; the essence of His Religion, the promise of salvation for individuals and for nations. Finally, remembering that human endeavors are of no avail without divine help, we invite all to turn their gaze upwards and to ask the Lord, with fervent prayers, that His grace may descend abundantly upon this troubled world, that He may appease the wrath, reconcile hearts, and bring about the dawn of a more serene future. In this expectation and with this hope, we impart to all our paternal blessing from the heart. The blessing of God, the Almighty Father, and the Son, and the Holy Spirit, descend upon you, and remain always. ADDRESS FROM THE HOLY FATHER, ON THE THIRTY-FIRST DAY OF AUGUST, IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND THIRTY-NINE, TO THE GOVERNMENTS OF ENGLAND, FRANCE, GERMANY, ITALY, AND POLONIAE. The Sovereign Pontiff does not wish to relinquish the hope that the ongoing negotiations may lead to a just and peaceful solution, as the entire world ceaselessly implores. Therefore, in the name of God, His Holiness implores the Governments of Germany and POLONIAE to do what is incumbent upon them.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary, in order to avoid any

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incident, and to refrain from taking any measure that might exacerbate the current tension. It prays that the Governments of England, France, and Italy will support its request.

CONSTITUTIONS APOSTOLICAE I. CONCERNING DAKAR (ZIGUINCHORENSIS) TO THE APOSTOLIC VICARIATE OF DAKAR, IN GALLIC WEST AFRICA, A PORTION OF ITS TERRITORY IS SEPARATED, FROM WHICH A NEW APOSTOLIC PREFECTURE, "ZIGUINCHORENSIS," IS ESTABLISHED, TO BE COMMITTED TO THE CARE OF THE CONGREGATION OF THE HOLY SPIRIT.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

That the light of the Gospel may spread more easily and quickly among the infidel peoples, it is fitting to divide missions that, due to their excessive size, cannot be suitably governed by one, or even the most diligent, Prelate, into parts, from which new ones may be established – missions entrusted to the governance of other Prelates.

Considering this, our blessed predecessor, Pope Pius X, in the year 1931, from the very extensive Apostolic Vicariate of Dakar in Gallic West Africa, entrusted to the care of the members of the Society of the Holy Spirit, separated a portion of its territory, which he established as a new mission under its own jurisdiction, under the name of Gambia.

Now, because of the erection of this mission, that southern portion of the Vicariate remained almost completely separated from the rest of its territory, and since the Vicariate itself, although diminished by that portion, still extends too far and too widely, as we have been informed by letters from our venerable brother, Most Reverend August Grimault, titular Bishop of Maximianopolis in Palestine, and Apostolic Vicar of the Vicariate itself, we, after mature deliberation, with the advice of our venerable brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation of Propaganda Fide, have deemed it opportune to separate another portion of the territory from that Vicariate and to establish a new Apostolic Prefecture from it.

Therefore, with the consent of those who are involved, or who may presume to have an interest, and to the extent that it is necessary, we, with our supreme authority, separate from the Apostolic Vicariate of Dakar the civil districts of...

[*Latin ed. p. 337*]

We find in the Acts of Pope Pius XII, page 337, that the names Ziguinchor, Bignona, Sedhiou, Kolda, and Upper Gambia, as well as the civil district of Tambacounda, are part of a territory so defined that its northern boundaries, which separate it from the rest of the territory of Tambacounda, are

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formed from the Gambia River to the place where that river flows into the Nyerri River, and thence by a straight line to the place called Camon. From this territory, thus separated, we establish and constitute a new Apostolic Prefecture, which we wish to be called by the same name, the Ziguinchor Prefecture, and we entrust it to the aforementioned Congregation of the Holy Spirit, for Our pleasure and that of the Apostolic See, confident in the members of that Congregation, who are already working so diligently in that region, and who will, in the future, work even more zealously for the propagation of the name of Christ. We grant to this new Ziguinchor Prefecture, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, with which other Prefectures throughout the world and their superiors are commonly endowed and enjoy, and we subject them to the same obligations and duties with which others are bound. We decree that all of the above, as arranged and established, shall be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we declare that any copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full force and effect as if these documents themselves were presented or shown. To no one is it permitted to infringe upon or contradict this division, establishment, commission, concession, statute, and Our will. If anyone should presumptuously attempt to do so, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twenty-fifth day of the month of April, in the first year of Our pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Chancellor
8. R. E. S. C. de Propaganda Fide
Pref. Franciscus Hannibal Ferretti, Proton. Apost.
Alfridus Vitali, Proton, Apost.
Loco SB Plumbi
Reg. in Cane. Ap., Vol. LXI, n. 16 - Al. Trussardi.

[*Latin ed. p. 338*]

338 Acta. Apostolicae Sedis - Official Commentary II OF SAINT JAMES IN CHILE (LA SERENA-CONCEPCIÓN). FROM THE ECCLESIASTICAL PROVINCE OF SAINT JAMES IN CHILE, CERTAIN DIOCESES ARE SEPARATED, FROM WHICH TWO NEW PROVINCES ARE ESTABLISHED,

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NAMED "LA SERENA" AND "CONCEPCIÓN." PIUS, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. In order that the circumscription of provinces in the Catholic ecclesiastical world may more closely correspond to the conditions of time and place, and that the pastoral governance of the Sacred Pastors may be made easier, it is certainly beneficial to divide those provinces which extend over too large a territory, and to establish new provinces from them. Therefore, since the ecclesiastical province of Saint James in Chile, which hitherto encompasses all the dioceses of the Republic of Chile, abounds in both territorial extent and the number of the faithful, We, with the favorable opinion of the venerable Brother Aldo Laghi, titular Archbishop of Nicaea and Apostolic Nuncio in that Republic, and after mature deliberation, with the advice of the Venerable Brothers Our Cardinals, Prefects of the Sacred Congregation Consistorial, We have decreed to divide that province and to erect two new provinces from it. Therefore, by the fullness of Our apostolic power, We provide, so that what is necessary may be carried out, with the consent of those who may presume to have an interest, that the dioceses of Antofagasta, Chillán, Temuco, and San Carlos de Ancud are separated from the ecclesiastical province of Saint James in Chile, and that their respective bishops are therefore removed from the jurisdiction of the Metropolitan Archbishop of Saint James in Chile. The ecclesiastical province of Saint James in Chile will henceforth consist of its Metropolitan Church and five suffragan sees: Chillán, Valparaíso, Rancagua, Talca, and Linares. Furthermore, from the dioceses mentioned above, We establish two new ecclesiastical provinces, one of which will be called "La Serena" and the other "Concepción." The province of La Serena will consist of the dioceses of La Serena, which We elevate to the rank and dignity of a Metropolitan See, and of Iquique and Antofagasta, which We establish as suffragan sees to it. The province of Concepción will include the diocese of Concepción, which We also elevate to a Metropolitan See, and the suffragan sees subject to it.

[*Latin ed. p. 339*]

The acts of Pope Pius XII, page 339, concerning the Chillan, Temuco, San Carlos de Ancud dioceses, and also the new Port Montem dioceses. Regarding the erection of these, which was established by Us some time ago, the Apostolic Letters are being issued shortly. Therefore, We subject each of these suffragan dioceses, and their respective bishops for the time being, to the jurisdiction of their metropolitan Archbishop. To the aforementioned metropolitan dioceses of La Serena and Concepción, and to their respective Archbishops for the time being, and also to their Chapters, We grant all rights, honors, insignia, favors, graces, and privileges, by which other metropolitan dioceses, and their officials and Chapters, are commonly entitled and enjoy, and We subject them to the same burdens

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and obligations by which others are bound. Furthermore, We grant to the Archbishops of La Serena and Concepción the special right of carrying the cross before their ecclesiastical province, and of using the sacred pallium, according to the liturgical laws, after this has been requested and obtained from the Apostolic See in the Sacred Consistory. Therefore, the ecclesiastical hierarchy in the Republic of Chile is now established in this manner. The venerable brothers Joseph M. Caro Rodríguez, who currently holds the See of La Serena, and Alfridus Silva Santiago, who now governs the diocese of Concepción, are, by the authority of these Letters, adorned with the title and dignity of Archbishop and Metropolitan, and therefore We grant them the rights, privileges, and offices of Metropolitans. To ensure that all that has been established and ordered above is carried out, We appoint the venerable brother Aldo Laghi, mentioned above, as Apostolic Nuncio in the Republic of Chile, and We grant him the necessary and appropriate powers to delegate to any person of ecclesiastical standing, for the purpose of what is being addressed, and We charge him with the duty of sending a certified copy of the acts of execution to the Sacred Congregation of the Consistory within six months from the date of these Letters. These Letters, made in triplicate, and everything contained in them, even if anyone, whether those who are interested or who presume to be interested, have not been heard, or have not agreed to the foregoing, even if they are worthy of express and individual mention, shall never be subject to any defect of surreptitiousness or fraud, or of nullity, or of Our intention, or of any other, even substantial and unforeseen, defect, but shall always be considered valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, knowingly, anyone, by any authority,

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Commentarium Officiale. It may have happened, perhaps unknowingly, that someone has attempted to challenge, invalidate, or render null and void this document, and we wish and decree that it is and shall be entirely invalid and of no effect; notwithstanding any rules established in synodal, provincial, general, and universal councils; any general or special Apostolic Constitutions and Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions whatsoever, even those worthy of special mention; with all of which we hereby derogate. We further decree that these Letters, even if printed, shall be given the same full faith and credit, provided that they are transcribed, and signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if they themselves were presented or shown. To no one shall it be permitted to infringe upon or contradict this declaration, erection, institution, concession, statute, mandate, derogation, and our will. If anyone

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should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twentieth day of the month of May, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P., Card. BOGGIANI

Fr. RAPHAËL C. Card. ROSSI

Cancellarius

8. R. E. 8. C. Consistorialis

a Secretis

Ioseph Wilpert, Decanus Collegii Proton. Apost.

Alfridus Vitali, Proton. Apost.

Loco £& Plumbi

Reg. in Conc. Ap., Vol. LXI, n. $8 - Al. Trussardi.

APOSTOLIC LETTERS

SAINT CHARLES BORROMEO, BISHOP CONFESSOR, IS APPOINTED PATRON, EQUALLY WITH SAINT AMBROSE, BISHOP CONFESSOR, OF THE DIOCESE OF VIGEVANO.

PIUS PP. XII

For the perpetual memory of this event.

— The Bishop of Vigevano reports to Us that the clergy and the entire people of his diocese are very desirous that, through Our benevolence, Saint Charles Borromeo, Bishop Confessor, be appointed Patron, equally with the present Patron, Saint Ambrose, Bishop Confessor, of the City and Diocese of Vigevano.

[*Latin ed. p. 341*]

We deem it fitting to announce, according to the Acts of Pope Pius XII, page 341. For, until the beginning of the ninth century, this city and diocese were suffragan to the archdiocese of Milan. Moreover, the decrees of the provincial councils of Milan continued to hold sway within it, even until recent times; therefore, it is fitting that the faithful of Vigevano have already venerated, and continue to venerate, Saint Ambrose, Bishop, Confessor, and Doctor, as the principal patron of the diocese before God. But also, the people of Vigevano themselves hold Saint Charles Borromeo in great devotion and affection, because of the prudent care with which he, while still living among men, attended to the aforementioned diocese. Therefore, nothing seems more appropriate than to establish this heavenly figure also as the protector of the diocese of Vigevano, since we have no doubt that

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this sacred patronage will bring great spiritual benefit to the diocese and its people; and Saint Charles himself, who embraced the people of all his region of Lombardy with such charity, will certainly preserve the diocese of Vigevano with his powerful protection. Therefore, in order to grant the aforementioned requests, and after having heard the Sacred Congregation of Rites, and after carefully considering all relevant matters, by our own authority and with full knowledge and mature deliberation, and by the plenitude of our Apostolic power, in these present letters, and forever, we establish and declare Saint Charles Borromeo, Bishop and Confessor, as the principal patron of the city and diocese of Vigevano, together with Saint Ambrose, Bishop, Confessor, and Doctor, granting to him the liturgical rights and privileges that are proper to such a heavenly patronage, and also ordering that the hymn "Urbis parentem Carolum" be sung at Vespers. Notwithstanding any contrary provisions. These things we decree, order, and establish, declaring that these present letters shall always remain valid and effective, and shall have their full and complete effect; and that they shall fully apply to those to whom they pertain; and that they shall be duly judged and defined; and that anything to the contrary, regarding these matters, attempted by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of April, in the year 1939, in the first year of Our pontificate.

A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Official Commentary II. THE CHURCH OF EPTERNAC, LOCATED WITHIN THE TERRITORY OF THE DIOCESE OF LUXEMBOURG, DEDICATED TO SAINT WILLIBRORD, BISHOP AND CONFESSOR, IS ELEVATED TO THE TITLE OF BASILICA MINOR, WITH HONORARY PRIVILEGES. PIUS PP. XII. For the perpetual memory of this event: In the town of Epternac, within the territory of the Diocese of Luxembourg, there exists a renowned church in which the body of Saint Willibrord, Bishop and Confessor, is preserved and venerated. It is said that Saint Sergius, the Roman Pontiff, made Willibrord, Bishop of Utrecht, and that in the very town of Epternac, he founded a monastery, in which Willibrord himself often rested from his apostolic labors, which he tirelessly devoted to evangelizing the Frisians, Danes, Dutch, and Trevirans, leaving behind for his disciples and monks a great example of religious life and an unwavering faith. When the Saint himself, after almost fifty years of fruitful service to the Lord, fell asleep in the Lord in that very monastery, his body was also placed in the adjoining abbatial church; and there, his body rested in peace, adorned with Christian veneration and devotion, until the time of the infamous French upheaval; whose adherents, raging against so many institutions of the Catholic Religion, also profaned the monastery and the

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church of Epternac, and even violated his tomb. However, the sacred bones of Willibrord were piously collected from that time until the year 1906 and were venerated by the faithful in the old parish church of Epternac, where they were temporarily placed; but, when the old monastery and church were restored, the relics of Saint Willibrord were solemnly transferred back to their original tomb, with the joy of the people of the neighboring region and the presence of the Bishop. Later, out of devotion to the Apostle of the Frisians, the present church, already conspicuous for its size and magnificence, was further embellished with new constructions and works of art, with the help of the civil government, and is therefore truly worthy of admiration by all. Therefore, it is not surprising that the Venerable Bishop of Luxembourg, expressing and commending to us the sentiments of his clergy and people of his diocese, and indeed of the entire neighboring region, earnestly requests that We elevate the church of Saint Willibrord in Epternac, frequented and celebrated by devout Christians because of the tomb of the same Saint, to the title and privileges of a Basilica Minor, so that, having seized the opportunity, solemnities may be held in the twelfth secular year.

[*Latin ed. p. 343*]

The Acts of Pope Pius XII, page 343, concerning matters to be addressed shortly after the death of Saint Willibrord, we desire to consider with benevolence. Therefore, after having consulted with our beloved Son, the Cardinal of the Holy Roman Church, who presides over the Congregation of Sacred Rites, we deem it fitting to grant approval to the aforementioned petitions and supplications. Having carefully considered all aspects of the matter, We, through these Apostolic Letters, with certain knowledge and mature deliberation, and by the fullness of Our power, hereby solemnly consecrate the church of Epternach, dedicated to Saint Willibrord, Bishop and Confessor, within the territory of the diocese of Luxembourg, as a Minor Basilica, with all the rights and privileges that rightfully belong to it, for all time. Notwithstanding any contrary provisions. We decree that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully benefit from them; and that it shall be rightly judged and determined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of May, in the year 1939, the first year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

LETTER TO THE REVEREND FATHER PETER DAMIAN BUFFALDINI, PRIOR GENERAL OF THE CONGREGATION OF MONKS OF THE CAMALDOLI ORDER OF SAINT BENEDICT: CONCERNING

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THE APPROACHING ANNIVERSARY OF THE DEATH OF THE ILLUSTRIOUS AMBROSII TRAVERSARI.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

Among the most distinguished men who have illuminated the Camaldoli Institute with their piety and learning, there certainly stands Ambrose Traversari, whose blessed death is now joyfully approaching its fifth centenary. For he, conspicuous for the integrity of his life, devoted a long time to studying and transcribing ancient texts, wrote numerous works on sacred and human matters in elegant Latin, diligently performed important duties within the Order, and zealously carried out honorable missions for the benefit and utility of the Apostolic See. Among other things, worthy of particular mention is that embassy, ordered by—

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Official Commentary, fourth volume, revised by Our Predecessor, addressed to Emperor Sigismund, which resulted in the Council being transferred from the city of Basiliaea to Ferrara, and in the fulfillment of the important task entrusted to the Fathers of the Council of Florentini, namely, the decree for the union of the Greeks into the bosom of the Catholic Church. These actions, indeed, clearly demonstrate that contemplation of eternal things does not in any way hinder the growth and progress of this mortal life, but rather can bring forth great benefits, both to individuals and to Christian and civil society. Furthermore, the letters of this man also reveal how much love and fervent devotion he displayed towards the Apostolic See and the Roman Pontiff, whose rights and primacy he vigorously defended and vindicated. Among other things, these clear words are addressed to Pope Eugene IV: "We are ready to die for your name, because we consider no death more glorious than this." Therefore, remembering with a joyful heart the merits of Ambrose Traversari, and as the secular celebrations in his honor are about to take place, we not only honor his merits, but also, through these Letters, gladly participate in them. For the glorious deeds of this man, when appropriately recalled through public celebrations, will undoubtedly inspire all monks of the Order of Saint Benedict, and especially the students of Saint Romuald, so that, through diligent study of the eremitical life, love for concord and unity, and contemplation of divine things, and investigation of sacred disciplines, this religious family may bring great good to the Church and to the State. In the meantime, that the upcoming celebration may be more fruitful, We grant you, Dear Son, the faculty to bless, in Our name and with Our authority, the faithful present after the sacred ceremony has been solemnly performed, granting them full remission of the penalties imposed upon them, for the benefit of the Church. Finally, may all things be most blessed and pleasing to God, We impart to you, Dear Son, and to all your beloved Congregation, abundant

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charity in the Lord. Given at Rome, near Saint Peter's, on the thirty-fifth day of the month of June, in the Nativity of Saint John the Baptist, in the year 1939, in the first year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 345*]

Sacred Consistorial Congregation 345 ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION in LUBLIN - SIEDLCE. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

The faithful of the *pago* of Tilniki and the *colonia* of Wladyslawóto, belonging to the parish of Czemerniki in the diocese of Lublin, have petitioned the Apostolic See that said *pago* and the aforementioned *colonia*, due to their great distance, be separated from the aforementioned parish and joined to the neighboring parish of Siemien, belonging to the diocese of Siedlce, or Podlachia. Furthermore, Our Most Holy Lord Pope Pius, considering the circumstances, with the agreement of the Ordinaries of Lublin and Siedlce, and also with the favorable opinion of His Excellency, Most Reverend Philip Cortesi, titular Archbishop of Siraces and Apostolic Nuncio in Poland, has benevolently accepted the aforementioned petitions and decrees.

Therefore, by the authority of the present Consistorial Decree, it is established that the *pago* of Tilniki and the *colonia* of Wladyslawów be separated from the parish of Czemerniki and from the diocese of Lublin, and be permanently joined to the parish of Siemien, belonging to the diocese of Siedlce, thereby altering the boundaries of said dioceses.

Moreover, in order to carry out the aforementioned, His Holiness has appointed His Excellency, Most Reverend Philip Cortesi, granting him the necessary and appropriate powers for this purpose, including the power to delegate any person holding an ecclesiastical office, to carry out the aforementioned, and to send to this Sacred Consistorial Congregation, as soon as possible, an authentic copy of the execution of this act.

All contrary things notwithstanding.

Given at Rome, from the offices of the Holy Consistorial Congregation, on the 1st day of April, 1939.

Fr. C. R. Card. Rossi, Secretary.

L. © S. V. Santoro, Assistant.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Official Commentary II

CARPI AND NONANTOLA

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DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

Recently, the Apostolic See requested that, for the good of souls, the territories known as: S. Antonio, la Bordinetta, and Ponte Pietra, be separated from the diocese of Carpi and incorporated into the Abbey of Nonantola; and, conversely, that the territories of: O. Pignatti, Vuccelliera, Qualiara, S. Liberata, Montalbano, and Dogale Delfini, be separated from the Abbey of Nonantola and assigned to the diocese of Carpi.

Indeed, the Most Holy Pope Pius XII, through Divine Providence, having heard the Ordinaries of both the Carpi and Nonantola dioceses, and with the present Consistorial Decree, graciously granting their petitions, separated the territories known as: S. Antonio, la Bordinetta, and Ponte Pietra from the diocese of Carpi and assigned them to the Abbey of Nonantola; and, conversely, separated the territories of: O. Pignatti, Vuccelliera, Qualiara, S. Liberata, Montalbano, and Dogale Delfini from the Abbey of Nonantola and assigned them to the diocese of Carpi, thereby altering the diocesan boundaries in this manner.

Furthermore, the same Holiness deigned to appoint the Most Reverend Joseph Anthony Ferdinand Bussolari, Archbishop of Modena and Abbot of Nonantola, to oversee the execution of this decree, granting him the necessary and appropriate powers, including the authority to delegate any established ecclesiastical person, and to promptly transmit to the Sacred Congregation Consistorial an authentic copy of the executed decree.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the fifteenth day of the month of April, in the year 1939.

Fr. R. C. Card. Rossi, Secretary.

L. © S. V. Santoro, Assessor.

[*Latin ed. p. 347*]

The Sacred Congregational Congregation, 347, III, concerning the provision of churches. Our most holy Lord, Pope Pius XII, by the divine providence, has, through the decrees of the Sacred Congregational Congregation, appointed new pastors for the following churches:

On May 10, 1939: To the titular episcopal see of the Church of Marciana, he appointed His Excellency, the Most Reverend Adam Hefter, formerly Bishop of Gurk.

On July 21: To the titular episcopal see of the Church of Rhasus, he appointed His Excellency, the Most Reverend Francis Solanus Muente y Campos, formerly Bishop of Ayacucho.

On July 29: To the titular archiepiscopal see of the Church of Larissa in Thessaly, he appointed His Excellency, the Most Reverend Horatius

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Campillo, formerly Archbishop of Saint James in Chile.

On August 5: To the metropolitan Church of Maceió, he appointed His Excellency, the Most Reverend Ranulphus da Silva Farias, formerly Bishop of Guaxupé.

To the titular archiepiscopal see of the Church of Selymbria, he appointed His Excellency, the Most Reverend Ioannes de Mikes, formerly titular Bishop of Helenopolis in Palestine.

To the cathedral Church of Salford, he appointed the Reverend Henry Vincent Marshall, the Vicarious Capitular of that diocese.

To the cathedral Church of Great-Ormond, he appointed the Reverend William Condón, the General Vicarious of the diocese of Spokane.

To the cathedral Church of Derri, he appointed the Reverend Nigellus Farren, the Rector of the seminary of that diocese.

To the cathedral Church of Uberaba, he appointed the Reverend Alexander Gonçalves do Amaral, the Rector of the seminary of Belo Horizonte.

On August 8: To the cathedral Church of Ariano, he appointed the Reverend Ioachimus Pedicini, a Canon of the metropolitan Chapter of Benevento, and the Director of the Regional Seminary of Benevento.

To the cathedral Churches, equally principal, of Cagli and Pergola, he appointed the Reverend Raphael Campelli, the parish priest of the town of "Pieve Bovigliana," in the archdiocese of Camerino.

On August 12: To the titular episcopal see of the Church of Scheyern, he appointed the Reverend Andreas Skràbik, the General Vicarious of Neutra, whom he appointed as an Auxiliary to His Excellency, the Most Reverend Charles Kmetko, the Bishop of that diocese.

On August 28: To the metropolitan Church of Saint James in Chile, he appointed His Excellency, the Most Reverend Iosephus M. Caro Rodriguez, formerly Archbishop of Serenasem.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

OF BONONIA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVE OF GOD, CLELIA BARBIERI, FOUNDRESS OF THE "LITTLE ONES OF THE SORROWFUL VIRGIN."

REGARDING A DOUBT:

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Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question.

"It is not unknown to anyone that nothing can be more glorious or ancient to the Church of God than that many should flourish in the reputation of holiness, so that, observing the example of their lives, the people may change their faith, and, following in their footsteps, more confidently grasp the path to salvation."

With these illustrious words, the Venerable Metropolitan Chapter of Bononia begins its petitionary letter to the Supreme Pontiff, requesting that a Commission be appointed by the Supreme Pontiff to examine the cause for the introduction of the Serva Dei, Clelia Barbieri.

This request is certainly deserved: for all things conspire to this end.

Indeed, in the town of "S. Maria delle Budrie," within the territory of the Archidiocese of Bononia, she was born on February 13th of the year of our Lord 1847, and on the same day was baptized. She was the daughter of Joseph and Hyacinth Nannetti, who, although lacking in worldly wealth, were distinguished by the splendor of their virtues.

When she was only eight years old, she was orphaned by the death of her father, and became a comfort and help to her widowed and desolate mother.

As a young woman, she preserved the innocence of her manners; and, longing for the holiness of life, she earnestly begged her mother to teach her what she should do to attain it, and she diligently practiced all that she learned.

She held the most holy Sacrament of the Eucharist in the utmost reverence, frequently approaching the altar, and spending long hours before the sacred tabernacle.

She delighted in teaching Christian instruction to children; and she enjoyed such a reputation for integrity of life and virtue among her peers, that she was called "holy" by the common people, and some young girls were drawn to her, as if to a mistress of piety.

Thus, it happened that on May 1st of the year of our Lord 1868, Clelia rented a small house, and, together with three other young women, laid the foundations of a new Institute, which was later named by Cardinal Lucidus M. Parocchi, Archbishop of Bononia, "The Little Ones of the Sorrowful Virgin."

[*Latin ed. p. 349*]

The Sacred Congregation of Rites, number 349, decreed. This smallest of seeds, nourished by extreme poverty, by numerous trials, and by other tribulations, flourished into a verdant tree after the death of Clelia, bearing most joyous fruits for the salvation of souls. Two years later, her most pure soul departed in the kiss of the Lord, weakened by consumption. The fame

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of sanctity, which Clelia enjoyed during her life, increased even more after her death, especially because many reported having obtained graces, or even miracles, through her intercession. Therefore, it was scarcely possible to delay, within the Archiepiscopal Curia of Bologna, the ordinary proceedings, established by proper authority, concerning the fame of sanctity, concerning the writings, and concerning the cult rendered to the Servant of God. Despite this, after examining the writings of the Servant of God, the Sacred Congregation, on April 17th of the year 1935, decreed in favor of the progress of the cause. Several letters from the Postulators were presented to the Most Holy Pope Pius XI, of blessed memory, in order to obtain the introduction of the cause, among which were those from Cardinal Istailli Rocca Bononiensis, the Archbishop of Bologna, all the Bishops of the Region of Flaminia, the Bishop of Forlì with his Chapter, the Chapters of the Metropolitan Church and of Saint Peter's, and others. Now, since all that is required by law has been prepared, on December 20th of the year 1938, with the Most Reverend Father Joseph Galloni, S.J., legitimately appointed as Postulator of the Cause, in the Ordinary Sacred Congregation of Rites, held in the Vatican palaces, the Most Reverend Cardinal Raphael Charles Rossi, Promoter of this Cause, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, and for what purpose. To this question, after the report was made by the Most Reverend Promoter, and after hearing the votes of the Official Prelates, given in writing, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, after mature deliberation, it was decided to respond: Affirmative, that is, that the Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy. After the report, signed by the undersigned Cardinal Prefect, was presented to the Most Holy Pope Pius XII, His Holiness, having approved the decree of the Most Eminent Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Clelia Barbieri with His own hand. Given in Rome, on March 15th of the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. © S. A. Carinci, Secretary. ACTA, vol. V I, n. 10. — 11-9-1939. 25

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary II CONCERNING THE CANONIZATION OF BLESSED MARY OF SAINT EUFRASE PELTIER, VIRGIN, PROFESSED OF THE ORDER OF OUR LADY OF CHARITY, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE GOOD SHEPHERD, REGARDING A DOUBT. Whether, with the approval of two miracles having been granted after the granting of the same devotion to the Blessed by the Apostolic See, it is possible to proceed safely to the solemn canonization of her. "O good Mother Charity, who either comforts the sick, or instructs the educated, or reproves the restless,

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offering different things to different people; as she loves all her children. When she rebukes, she is gentle; when she flatters, she is simple. She is wont to be severe with piety, to heal without deceit, to know how to be angry patiently, to be indignant humbly... She is she who, pleasing God to man, reconciled man to God" (St. Bernard, Ep. ad Fulconem). These words, which the mellifluous Doctor of Charity wrote so excellently, we admire as having shone brightly in Blessed Mary of Saint Euphrasia Pelletier. For she, striving to appease the souls of God and to reconcile them to God, guided by divine charity, like a most loving mother, always showed herself to all to be gentle, simple, pious, patient, and humble, successfully comforting the sick, instructing the educated, reproving the restless, and bringing back all, even the most lost, into the arms of the Good Shepherd Jesus. The seeds of such virtue were sown in her soul by her most pious parents, Julian Pelletier and Anne Francisca Mourain. These, during the most turbulent times of the French Revolution, in the most noble region of Vandée, where it was raging fiercely, fled from Soullans, in the Diocese of Luçon, to the island of Noirmoutier, in order to escape persecution, because of their profession of the Catholic faith, where Blessed Mary of Saint Euphrasia Pelletier was born on July 31, 1796, having received the name Rose Virginia at her baptism. After her father died in 1806, four years later the Pelletier family returned to Soullans, and in 1811, Rose was entrusted to the Turonense institution, which was governed by a Christian association, by her mother; in which she more clearly perceived her divine vocation to embrace religious life. Having made her vows, after overcoming many difficulties, in 1814 she entered the Order of Our Lady of Charity, founded by Saint John Eudes, in order that, in its houses, young girls in danger or lost might be rescued from the mire of vice, and she took the name Mary of Saint Euphrasia.

[*Latin ed. p. 351*]

The Sacred Congregation of Rites, 351. From the very beginning of her religious life, she demonstrated a striving for perfection; not only did she restrain her naturally vivacious temperament, but she also employed it abundantly for the glory of God and the salvation of souls. After taking her religious vows, she was so successfully and happily engaged in all the duties of her Institute that, before reaching her thirtieth year, she was unanimously elected to govern the house in Tours. When it was determined to repair the immense damage caused by sedition and to erect a new house of refuge in the city of Angers, Blessed Mary, chosen by Sister Euphrasia Pelletier, was selected to carry out this work; and with such success that many similar refuges were subsequently established in various places, recognizing the house in Angers as their mother and teacher; thus, the flourishing tree of Eudes, through the work of Blessed Mary Euphrasia Pelletier, spread a lively branch of the Congregation of the Sisters of the Good Shep-

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herd, which became a canonically recognized entity. This Congregation, approved by the Apostolic See, has produced abundant fruits for the glory of God throughout the world, with approximately nine thousand sisters in three hundred houses. To accomplish this great work, with the help of Divine grace, Blessed Mary Euphrasia Pelletier exercised so many and such virtues that she reached the height of heroism; and, having accumulated so many merits, on April 24th of the year of Our Lord 1868, strengthened and fortified by the sacraments of the Church, she peacefully departed this life in the Lord. Less than thirty years had passed since her death when Leo XIII, of blessed memory, signed the commission for the introduction of the cause of the Servant of God with his own hand. In the year 1924, her heroic virtues were recognized; and in the year 1933, through her intercession, God granted miracles, so that the Sacred Congregation could proceed without hesitation to the solemn beatification, with the approval of His Holiness Pius XI. The solemnities of the beatification were celebrated in the Basilica of the Vatican on April 30th of the same year, to the joy of the entire Catholic world. A few months later, a new sign was given by God in honor of the Blessed; therefore, on May 9th, 1934, the cause of canonization was reopened. The following year, when another miracle was observed to have occurred, the Apostolic investigations were completed, and, with all due legal formalities observed, on the 4th of the past month, a decree was issued by the Sacred Congregation. To complete all the proceedings, which must be legally processed according to the canons and practices before the Sacred Congregation, in order to declare that nothing further is lacking in the cause, so that it may be permissible to proceed to canonization at any time, there remained only one question to be resolved: Whether, with the approval of two miracles granted after the Apostolic See had granted the same Blessed veneration, it was permissible to proceed to the solemn canonization of her. This was discussed on June 13th of this year in a Congre-

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary on the General Congregation before His Holiness Pope Pius XII, presented by Cardinal Charles Salotti, Promoter of the Cause. Although all those present, namely the Roman Cardinals, Official Prelates, and Consultor Fathers, unanimously gave a favorable opinion, the Most Blessed Father postponed revealing his judgment and pronouncing the final decision in this matter of such importance, so that it might be illuminated by greater light. He appointed the date of July 23rd, the Sunday after Pentecost, the octave day, to reveal his mind. Therefore, Cardinal Charles Salotti, Prefect of the Sacred Congregation, together with the Promoter of the Cause, and also Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, were summoned, and the Divine Host was piously offered, and it was declared: That it is permissible to proceed to the solemn Canonization

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of Blessed Mary, formerly known as Corbetta, by Saint Euphrasia Pelletier, Virgin. Furthermore, it was ordered that this decree be made public and recorded in the acts of the Sacred Congregation. Given in Rome, on July 23rd, in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. © S. A. Carinci, Secretary. III. CONCERNING THE CANONIZATION IN ITALY OF BLESSED GEMMA GALGANI, VIRGIN, GIVEN A DOUBT. Whether, with the approval of two miracles already granted after the granting of the same Blessed One veneration by the Apostolic See, it is permissible to proceed to her solemn Canonization. What the Apostle professed of himself in these magnificent words: "For I am crucified with Christ; and I live, now not I, but Christ liveth in me" (Galatians 2:19, 20), the Blessed Gemma Galgani held in her mind, her manners, and her entire life. For, constantly remembering, meditating upon, and contemplating the love and passion of the beloved Spouse, she arrived to the point that, being crucified with His cross, she no longer lived herself, but Christ truly lived in her. And He, in turn, magnificently and generously rewarded her heroic, albeit hidden from human eyes, love and zeal for suffering, with wondrous gifts, both during her life and after her death, by accumulating miracles in her glory.

[*Latin ed. p. 353*]

The Sacred Congregation of Rites, "Camigliano," in the town near Luke, on March 12th, in the year of our Lord 1878, Gemma was born to Henry Galgani, of the family of St. John Leonardi, and Aurelia Landi, virtuous spouses. Having reached her eighth year, after her mother's death, she was entrusted to the care of the Servant of God, Helen Guerra, of the Institute of the Oblates of the Holy Spirit, commonly known as the Sisters of St. Zita, the Foundress, under whose wise guidance she made remarkable progress in the love of God, from which she never wavered until the end of her life. She endured many tribulations, anxieties, bodily infirmities, sorrows, the death of her father, the loss of her family's possessions, and the most severe poverty, all with a courageous spirit, trusting in God. She had devoted herself to the Holy Virgins of the Passion of the Lord, but she was hindered by many difficulties from fulfilling this holy vow. Abandoned by all, she was humanely received by the most pious family Giannini, and in their home, on Holy Saturday in the year 1903, consumed by the fire of divine love, she surrendered her purest soul, freed from earthly bonds, to her heavenly Spouse, having lived almost twenty-five years. The fame of her sanctity, which, like a treasure hidden under a bushel, remained concealed within the domestic walls during her lifetime, burst forth powerfully after her death. Therefore, only seven years elapsed before the proceedings, which were ordinarily completed in a longer time, were concluded with the proper authority, based on the fame of her sanctity and the cult never exhibited. Following the established legal order, Pope Benedict XV, of blessed

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memory, on April 28th, in the year 1920, signed the Introduction of the cause with his own hand. After the Apostolic investigations were properly completed, on November 29th, in the year 1931, it was decreed that the Servant of God had exercised heroic virtues, and on February 5th, in the year 1933, that miracles had been wrought by God through her intercession. Finally, the solemnity of her Beatification was celebrated on May 11th of that same year in the Vatican Basilica. On that very day, a remarkable healing occurred, and shortly thereafter, the cause of her Canonization was resumed. Another remarkable healing occurred two years later, which, like the previous one, was recognized as a miracle on March 26th, in the year 1939, with the approval of the Most Holy Lord. However, in order to legally establish that the Sacred Congregation of Rites had properly fulfilled the duty entrusted to it by law, a question had to be debated: Whether, with the approval of two miracles, and after the Apostolic See had granted the Blessed one the right to be venerated, it was TAUT to proceed to the solemn Canonization of her. Therefore, on May 2nd of this year, at the general meetings of the Sacred Congregation, in the presence of the Most Holy Pope Pius XII, the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, the Relator of the Cause, proposed this question, to which all the Most Reverend Cardinals, as well as the Official Prelates and Consultor Fathers, responded with unanimous affirmative votes. The Most Blessed Father, however, postponed giving his judgment on the approval of the Sacred Congregation, for the purpose of communicating with his...

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - The official record. With prayers, they implored God that His will might be made known to them. They chose this day, the Sunday of the octave after Pentecost, July 23rd of the month, to publish this decree. Therefore, with the Most Reverend Cardinals Charles Salotti, Prefect of the Sacred Congregation, and Januarius Granito Pignatelli di Belmonte present, along with the Reverend Father Salvatore Catucci, Promoter of the Faith, and myself, the undersigned Secretary, and with due religious solemnity, it was decreed: That the solemn canonization of the Blessed Gemma Galgani, Virgin, may proceed. Given in Rome, on July 23rd, in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. Eg S. A. Carinci, Secretary.

[*Latin ed. p. 355*]

Diary of the Roman Curia 355. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, July 25, 1939, in the Apostolic Palace of Saint Callistus, before the Most Reverend and Venerable Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, the Sacred Congregation of Rites convened in its preparatory session,

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wherein the Reverend Prelates, officials, and theological consultants discussed a miracle alleged to have been wrought through the intercession of the Venerable Anne Maria Javouhey, Foundress of the Sisters of Saint Joseph of Cluny.

On the same day, in the Apostolic Palace of Saint Callistus, before the Most Reverend and Venerable Cardinal Carlo Salotti, Prefect of the Sacred Congregation of Rites, the same Sacred Congregation convened in its preparatory session, wherein the Reverend Prelates, officials, and theological consultants discussed a miracle alleged to have been wrought through the intercession of the Blessed Elizabeth Bichier des Ages, Co-foundress of the Sisters of Saint Andrew, known as the Sisters of the Cross.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

Apostolic Protonotaries, with the same privileges as those who participate:

April 18, 1938. Monsignor Giovanni Bojanic, of the diocese of Lesina.

August 22, 1938. Monsignor Andrea Cvinèek, of the apostolic administration of Tyrnau.

November 9, 1938. Monsignor Giovanni Elgueta Pacheco, of the diocese of San Carlo de Ancud.

October 21, 1937. Monsignor Giuseppe Amici, of the diocese of Lodi.

August 1, 1938. Monsignor Otto Gaube, of the diocese of Brno.

October 22, 1938. Monsignor Fedele Alvarado Oyarzún, of the diocese of San Carlo de Ancud.

October 22, 1938. Monsignor Paolo Zièka, of the apostolic administration of Tyrnau.

[*Latin ed. p. 356*]

Acta Apostolicae Sedis - Official Commentary 356, September 12, 1938. Monsignor Ludovico Novotny, of the diocese of Hradec Králové.

Monsignor Giovanni Sobota, of the same diocese.

Monsignor Carlo Keppl, of the same diocese.

November 9.

Monsignor Francesco Cukala, of the diocese of Maribor.

Monsignor Daniele Briedon, of the diocese of Neosolio.

January 7, 1939.

Monsignor Giuseppe Kraljić, of the diocese of Cattaro.

By Apostolic Briefs, the Most Holy Father, Pope Pius XII, may he reign happily, deigned to appoint:

May 27.

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May 21.

May 22.

May 24.

1939.

The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Congregation of the "Retraite du Sacré-Cœur," of Angers.

The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Religious Sisters of "Notre Dame de la Délivrande" (Grenoble).

June.

The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Institute of the Ursuline Sisters of the Roman Union.

The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Institute of the Sisters of the Blessed Virgin Mary, known as the English Ladies (Romana).

The Most Reverend and Illustrious Cardinal Pietro Fumasoni Biondi, Protector of the Institute of the Sisters of the Holy Family of Spoleto.

The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Institute of the Sisters of the Apostleship of the Most Sacred Heart of Jesus (Havana).

The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Institute of the Brothers of the Christian Schools.

The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Society of the Missionaries of Saint Joseph (Mexico).

The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Institute of the Sisters of Saint Joseph (Mexico).

July.

The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Institute of the Priests of Saint Mary of Tinchebray, and of the Sodality of Our Lady of the Good Death.

[*Latin ed. p. 357*]

Diarium Bomanae Curiae 3 » 10 12 » 13 15 23 12 15 357, July 1939. The Most Reverend and Illustrious Cardinal Lorenzo Lauri, Protector of the Institute of the Augustinian Sisters Servants of Jesus and Mary (Rome).

The Most Reverend and Illustrious Cardinal Raffaello Carlo Rossi, Protector of the Sisters of Charity of the Immaculate Conception of Ivrea.

The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Ursuline Sisters of Parma of the Sacred Heart.

The Most Reverend and Illustrious Cardinal Raffaello Carlo Rossi, Protector of the Institute of the Little Sisters of the Holy Family of Castelletto di Brenzone (Verona).

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The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Franciscan Missionaries of the Immaculate Conception (Rome).

The Illustrious Gentlemen Giovanni Battista Ferrata and Francesco Saverio Parisi, Consistorial Advocates.

The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Society of Priests of Mercy (Paris).

The Most Reverend and Illustrious Cardinal Enrico Gasparri, Protector of the Pontifical Pio Latin-American College in Rome.

August. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Daughters of the Immaculate Conception of Buenos Aires (Milan).

August. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Pious Sodality of the Patronage of Our Lady of Pilastrello (Lendinara, diocese of Atri).

Assistant to the Holy See: July 20, 1939. His Excellency, the Most Reverend Monsignor Patrizio Mac Kenna, Bishop of Clogher.

Protonotaries Apostolic *ad instar participantium*: 7, 17, 19, 21.

July 1939.

Monsignor Nicola Moscatello, of the diocese of Lesina.

Monsignor Giovanni P. McGuire, of the diocese of Rockford.

Monsignor Domenico Acquafredda, of the diocese of Bitonto.

Monsignor Filippo Hallett, of the diocese of Southwark.

Monsignor Patrizio H. Durkin, of the diocese of Peoria.

Monsignor Enrico Chappoulie, of the archdiocese of Paris.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale Prelati Domestici di Sua Santità: 22 Maii 1939. Reverendissimus Dom. Guglielmus C. McMillan, ex dioecesi Rockford.

23 Reverendissimus Dom. Giovanni McMillan, ex archidioecesi Liverpool.

2 Iunii Reverendissimus Dom. Giovanni McRae, ex dioecesi Alexandria in Ontario.

2 Reverendissimus Dom. Antonio Virolet, ex dioecesi Olermont.

3 Reverendissimus Dom. Georgius Di Lorenzo (Roma).

5 Reverendissimus Dom. Enrico Luigi Quinn, ex archidioecesi Baltimora.

Reverendissimus Dom. Guglielmus Edoardo McKessy, ex eadem archidioecesi.

Reverendissimus Dom. Giovanni Guglielmus Dowling, ex eadem archidioecesi.

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Reverendissimus Dom. Thomas Gibbons Smyth, ex eadem archidioecesi.

Reverendissimus Dom. Edoardo Patrizio McAdams, ex eadem archidioecesi.

Reverendissimus Dom. Lorenzo Giovanni McNamara, ex eadem archidioecesi.

Reverendissimus Dom. Ludovicus O'Donovan, ex eadem archidioecesi.

Reverendissimus Dom. Iacobus Ludovicus Smyth, ex eadem archidioecesi.

Reverendissimus Dom. Giovanni Ignatius Barrett, ex eadem archidioecesi.

Reverendissimus Dom. Giovanni Montgomery Cooper, ex eadem archidioecesi.

Reverendissimus Dom. Robertus Iosephus Achstetter, ex eadem archidioecesi.

Reverendissimus Dom. Guglielmus Albertus Toolen, ex eadem archidioecesi.

Reverendissimus Dom. Carolus Franciscus Mbrrissey, ex eadem archidioecesi.

Reverendissimus Dom. Philippus Bernardus McGuire, ex eadem archidioecesi.

Reverendissimus Dom. Iosephus Maria Nelligan, ex eadem archidioecesi.

Reverendissimus Dom. Edvinus Lee Leonard, ex eadem archidioecesi.

Reverendissimus Dom. Ludovicus C. Vaeth, ex eadem archidioecesi.

Reverendissimus Dom. Carolus Raimundus O'Hara, ex eadem archidioecesi.

[*Latin ed. p. 359*]

Diarium Romanae Curiae 359, 9 December » 21 23 » June 1939.

Most Reverend William J. Bulger, of the Diocese of Davenport.

Most Reverend John McDaniel, of the Diocese of Dunkirk.

Most Reverend James Mullin, of the Archdiocese of Glasgow.

Most Reverend Michael Sclafani, of the Diocese of Agrigento.

Most Reverend Marcello Monet, of the Diocese of Verdun.

Most Reverend Anthony Scarpati, of the Archdiocese of Baltimore.

24

Most Reverend Joseph L. Andrieux, of the Diocese of Fargo.

Most Reverend Vincent J. Ryan, of the same Diocese.

28

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Most Reverend Charles Boccazzi, of the Diocese of Cremona.

30

Most Reverend Oddone Sabbatini, of the Diocese of Osimo.

July 7

Most Reverend John Baptist Camoni, of the Diocese of Brescia.

8

Most Reverend Robert Vitale, of the Diocese of Aversa.

Most Reverend Thomas Sabatino, of the same Diocese.

13

Most Reverend Hyacinth Espinosa y Morón, of the Archdiocese of Angelopoli.

10

Most Reverend William Van Delft, of the Diocese of Belleville.

Most Reverend Charles E. Frey, of the Diocese of Cleveland.

Most Reverend Plinio Pascoli (Rome).

Most Reverend Alfred Puccinelli, of the Diocese of Ortona.

20

Most Reverend Victor Amadeus Mercuri, of the Diocese of Senigallia.

Most Reverend Jesus Mary Urrea, of the Diocese of St. Rosa de Osos.

Most Reverend Paul Hindo, of the Syriac Patriarchate of Antioch.

23

Most Reverend Giles Guerra, of the Diocese of Parma.

Most Reverend Belisario Damiano Trejo, of the Diocese of Chiapas.

Most Reverend Alfred Liberati (Rome).

August 8

Most Reverend Peter Raymond Calvisi, of the Diocese of Nuoro.

11

Most Reverend Leo Binz, of the Diocese of Rockford.

HONORS

By Apostolic Brief, dated June 17, 1938, the Most Holy Father Pius XI of blessed memory, deigned to confer upon Mr. Charles Svoboda, of the Archdiocese of Prague, the Knighthood of the Order of St. Sylvester Pope.

By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, deigned to confer:

The Grand Cross of the Order: August 14, 1939.

Upon His Excellency, Mr. Bernard de L'Escaille, Ambassador of Belgium to the Holy See.

[*Latin ed. p. 360*]

Acta Apostolicae Sedis – Official Commentary 360. The Cross of the

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Order of Pius: May 1, 1939. To the Most Reverend Mr. Arno de Bobrik (Hungary). The Cross with Insignia of the Order of Pius: May 1, 1939. To the Most Reverend Mr. Stefano de Zsembery (Hungary).

To the Most Reverend Mr. Cornelio de Láner (Hungary). June 10.

To the Most Reverend Baron Takàharu Mitsui (Japan). The Cross of the Order of Pius: May 1, 1939.

To the Most Reverend Colonel Giorgio de Brunswik (Hungary).

To the Most Reverend Colonel Francesco Farkas (Hungary). July 19.

To the Most Reverend Mr. Giovanni Maresca Donnorso Corréale Reverterá di Serracapriola, Duke of Salandra. August 11.

To the Most Reverend Mr. Lamberto Vignoli (Rome). The Knighthood of the Order of Pius: May 1.

May 22, 1939. To the Most Reverend Mr. Giuseppe de Barcsay (Hungary).

To the Most Reverend Mr. Giuseppe Pajor (Hungary).

To the Most Reverend Major Eugenio Czinner (Hungary).

To the Most Reverend Mr. Giulio Somogyváry (Hungary).

To the Most Reverend Mr. Carlo Uher (Hungary).

To the Most Reverend Mr. Giovanni Kauser (Hungary).

To the Most Reverend Major Ernesto Pajtas (Hungary).

To the Most Reverend Mr. Giuseppe Orban (Hungary). July.

To the Most Reverend Count Pietro Antamoro, Noble of the Holy See. The Grand Cross of the Order of Saint Gregory the Great, civil class: May 1, 1939.

To His Excellency, the Count Maurizio Esterházy (Hungary). The Cross with Insignia of the Order of Saint Gregory the Great, civil class: June 26, 1939.

To the Most Reverend Mr. Alessandro Noghes, of the diocese of Munich (Principality). July 20, 1939.

To the Most Reverend Mr. Nicola Rivero y Alonso, Count of Rivero (Cuba). The Cross with Insignia of the Order of Saint Gregory the Great, civil class: April 13, 1939.

To the Most Reverend Marquess Alessandro Pallavicino, of the diocese of Djakovo. May.

To the Most Reverend Mr. Aurelio Dorner (Hungary).

[*Latin ed. p. 361*]

Diarium Bomanae Curiae 361, 1 May 1939. To the Most Reverend Colomanno Kósa (Hungary). To the Most Reverend Ludovico Velics (Hungary). To the Most Reverend Rodolfo Miklósváry (Hungary). To the Reverend Doctor Aladar Barsy (Hungary). 27 June. To the Most Reverend

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Alberto Gonzalez Fernandez (Colombia). 5 July. To the Most Reverend Casimiro Grauzinis, Envoy of the Military Ordinariate of Lithuania to the Holy See. 24. To the Reverend Doctor Raul Chiodelli (Italy). The Order of St. Gregory the Great, civil class: 1 May 1939. To the Most Reverend Giulio Petro vaca (Hungary). To the Most Reverend Gabriele Kuzmich (Hungary). To the Most Reverend Ottone Bogyos (Hungary). To the Most Reverend Guglielmo Kovácsházy (Hungary). To the Most Reverend Géza Salamon (Hungary). To the Most Reverend Ladislao Body (Hungary). To the Most Reverend Colomanno Király (Hungary). 17 June. To the Most Reverend Augusto Giovanni Vittore Frémaux, of the diocese of Arras. 5 July. To the Most Reverend Luciano Di Gioia (Naples). 20. To the Reverend Doctor, Knight Giuseppe Niels Sachs, of the diocese of Fiume. To the Most Reverend Abbud Abi Rascid Bey, of the Apostolic Vicariate of Tripoli. To the Most Reverend Pietro Bassetti, of the diocese of Forlì. To the Reverend Doctor Alberto Sebastiani (Rome). 22. To the Reverend Professor Antonio Neviani (Rome). 23. To the Most Reverend Amos Medioli, of the diocese of Parma. To the Most Reverend Vito Cantore, of the archdiocese of Naples. 24. To the Reverend Doctor Giovanni dell'Oro (Italy). 12 August. To the Reverend Doctor Giacomo Antonio Di Gerardo, of the diocese of Gravina and Irsina. The Knighthood of the Order of St. Gregory the Great, civil class: 1 May 1939. To the Most Reverend Carlo Tóth (Hungary). To the Most Reverend Desiderio Jambor (Hungary). To the Most Reverend Tiberio Keli (Hungary). To the Most Reverend Count Emmerico Lazar (Hungary). To the Most Reverend Paolo Palkovics (Hungary). To the Most Reverend Stefano Elekes (Hungary). To the Most Reverend Carlo Schag (Hungary). To the Most Reverend Carlo Peterdy (Hungary).

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary, May 1, 1939. To Mr. Giuseppe Hörväth (Hungary).

To Mr. Ladislao Turr (Hungary).

To Mr. Luigi Beugniez, of the diocese of Arras.

To Mr. Luigi Delaby, of the same diocese.

To Mr. Giulio Pruvost, of the same diocese.

To Mr. Giuseppe Santy, of the same diocese.

May 1:

To Mr. Paolo Phan-Cao-Luy, of the Apostolic Vicariate of Hanoi.

To Mr. Vittore de la Brosse, of the diocese of Olermont.

To Mr. Gabriele Belin, of the same diocese.

To Mr. Pietro Kougier, of the same diocese.

To Mr. Ruggero Latu, of the diocese of Soissons.

May 7:

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To Mr. Giovanni Dunn, of the diocese of Corpus Christi.

May 17:

To Mr. Matteo Rajapaksa, of the diocese of Galle.

May 19:

To Mr. Giuseppe Palma Gii, a lawyer, of the diocese of Zamboanga.

July 5:

To Mr. Claudio Maria Antonio Delestre, of the archdiocese of Lione.

To Mr. Paolo Silva Hérard, of the archdiocese of Parigi.

To Mr. Adriarno Antonio van der Borg, of the diocese of Bois-le Due.

May 14:

To Mr. Giuseppe Caselli, a doctor, of the diocese of Fano.

May 18:

To Mr. Francesco Hoffmann, of the archdiocese of Malines.

To Mr. Pietro Giuseppe van Ginderachter, of the same archdiocese.

May 20:

To Mr. Giuseppe Gatti, of the diocese of Nusco.

May 21:

To Mr. Pietro Luigi Vanoye, of the diocese of Arras.

May 23:

To Mr. Pietro Sosson, of the archdiocese of Parigi.

To Mr. Raffaele Nocton, of the diocese of Verdun.

To Mr. Giuseppe E. Morgan, of the diocese of El Paso.

May 24:

To Mr. Siro Mantovani (Italy), an engineer.

To Mr. Alfonso Marullo (Italy), an engineer.

August 5:

To Mr. Pietro Bagniewski, of the archdiocese of Varsavia.

The Grand Cross of the Order of Saint Gregory the Great, military class: May 1, 1939.

To His Excellency, General Carlo de Bartha, Minister of National Defense of the Kingdom of Hungary.

To His Excellency, General Eugenio de Rátz (Hungary).

The Commander's Cross of the Order of Saint Gregory the Great, military class: May 1, 1939.

To Mr. Emmerico Németh (Hungary).

To Mr. Gabriele Faraghó (Hungary).

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To Mr. Ladislao Világhi (Hungary).

[*Latin ed. p. 363*]

Diarium Romanae Curiae 363, 1 May 1939. To Mr. Andrea Schultz (Hungary). 20 June. To the Most Noble Count Francesco Cantuti Castelvetri, Commander of the Honorary Palatine Guard. The Knighthood of the Order of St. Gregory the Great, military class: 1. 5 May 1939. To Mr. Major Francesco Déschán-Debreczenyi (Hungary). To Mr. Major Ludovico Szalay (Hungary). June. To Mr. General Enrico Joba, of the diocese of Clermont. July. To Mr. Enrico Gherghi, Lieutenant of the Honorary Palatine Guard of His Holiness. The Grand Cross of the Order of St. Sylvester: 1. May 1939. To His Excellency, the Baron Gabriele Apor (Hungary). To His Excellency, the Baron Tibor Csurgay (Hungary). To Mr. Giulio de Ambrózy (Hungary). To His Excellency, the Baron Alessio Nagy de Versegh (Hungary). To His Excellency, the Baron Stefano de Uray (Hungary). To His Excellency, the General Ugo Sónyi (Hungary). To His Excellency, the General Guglielmo de Nagy (Hungary). To His Excellency, the Baron Tiberio de Kallay (Hungary). To His Excellency, the Baron Eugenio Karafiath (Hungary). To His Excellency, the Baron Stefano de Bárczy (Hungary). To Mr. Carlo Sendy (Hungary). The Insignia of the Order of St. Sylvester: 28 June 1939. To Mr. Baron Eriberto Thierry (Hungary). The Commander's Cross with Insignia of the Order of St. Sylvester: 4 May 1939. To Mr. Ivan Paul (Hungary). To Mr. Captain Alessandro Éliássy (Hungary). To Mr. Béla Kalmár (Hungary). To Mr. Aladar Haász (Hungary). To Mr. Stefano Balla (Hungary). To Mr. Doctor Ladislao de Szép (Hungary). To Mr. Carlo Jakabffy (Hungary). To Mr. Desiderio Schüler (Hungary). June. To Mr. Emmanuele Salem, of the Armenian Archdiocese of Constantinople. August. To Mr. Doctor Americo de Galvâo Bueno (Brazil).

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Commentarium Officiale: The Commendation of the Order of Saint Sylvester the Pope: May 1, 1939.

To the Reverend Colonel Carlo Lázár (Hungary).

To the Reverend Captain, Doctor Giuseppe Miklay (Hungary).

To the Reverend Michele Szorényi (Hungary).

To the Reverend Pietro Incze (Hungary).

To the Reverend Doctor Eugenio Jalsovszky (Hungary).

To the Reverend Doctor Giulio Kálnay (Hungary).

To the Reverend Rodolfo Reidl (Hungary).

To the Reverend Colonel Ladislao de Máriássy (Hungary).

To the Reverend Advocate Albert Kövess (Hungary).

To the Reverend Martin Fekete (Hungary).

To the Reverend Bartolomeo Vigh (Hungary).

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To the Reverend Mcola de Esty (Hungary).
To the Reverend Luigi Olivo, of the diocese of Belluno and Feltre.
To the Reverend Achille Arzani, of the diocese of Alessandria.
To the Reverend Andrea Veglianiti, of the diocese of Treviso.
To the Reverend Architect Giuseppe Felici, of the diocese of Macerata.
To the Reverend Cosimo Manni, of the Apostolic Vicariate of Bengasi.
To the Reverend Pietro Lopez Garcia (Spain).
To the Reverend Luigi Dago, of the diocese of Novara.
To the Reverend Clodomiro Draghi, of the Archdiocese of Milan.
To the Reverend Giovanni Briguglia, of the Archdiocese of Palermo.
The Knighthood of the Order of Saint Sylvester the Pope: May 18, 1939.
To the Reverend Doctor Enrico Hives (Hungary).
To the Reverend Marquess Uberto Pallavicini (Hungary).
To the Reverend Captain Marcello Marinovich (Hungary).
To the Reverend Gaspare Vamos (Hungary).
To the Reverend Alessandro Berczik (Hungary).
To the Reverend Alessio Velossy (Hungary).
To the Reverend Francesco Székelyhidy (Hungary).
To the Reverend Angelo Parisi (Rome).

[*Latin ed. p. 365*]

ACTA APOSTOLICAE SEDIS, Supplement to No. 1, year 1939.

M O N U M E N T A.

I. Those – whether Secret Chamberlains beyond the established number, or Secret Chamberlains with sword and mantle beyond the established number, or Chamberlains of Honour, or Chamberlains of Honour outside the City, or Secret Chamberlains of Honour with sword and mantle beyond the established number, or Honorary Chaplains, or Honorary Chaplains outside the City – who, under the pontificate of Pope Pius XI of blessed memory, have resigned, cannot be listed in the "Pontifical Annuary" for the year 1940, unless each has previously been confirmed by the reigning Supreme Pontiff, Pope Pius XII, and has received personal notification, or a "Certificate of Appointment."

II. Most Reverend Ordinaries are earnestly requested, for the sake of propriety, to inform the Editor of the publication entitled "Pontifical Annuary (Vatican City)" before the 5th of next November, of all matters which they deem should be changed with regard to the index of those who, in their respective dioceses, hold some honour conferred by the Apostolic See.

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ACTA, Vol. VI, No. 11.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary: We extend, from the Omfibotsy river, up to its sources, and by a line that leads from the sources of this river to the summit of Mount Tsiafajavona, and then follows the boundaries of the aforementioned civil district of Arivonimamo; and also the administrative place of Kiangara, which hitherto belonged to the Apostolic Vicariate of Majunga, which, for this reason, we separate from said Vicariate. We entrust this new Apostolic Vicariate of Miarinarivo, thus defined, to the secular clergy of that region, for the care of souls, and, with the greatest confidence in the Lord, we believe that it will contribute greatly to the growth of the Catholic faith. Furthermore, we grant to this Vicariate and to its Apostolic Vicars, for the time being, all the rights, privileges, honors, and powers with which other Vicariates and their prelates enjoy and are endowed by common law, and we likewise subject them to the same burdens and obligations with which other Apostolic Vicars are burdened. We wish all of these things, as above established and constituted, to be considered valid and in force, notwithstanding any contrary provisions. Moreover, copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same validity as if these Letters themselves were presented or shown. To no one is it permitted to infringe or contradict this decree of division, erection, constitution, commission, statute, and our will. If anyone should presume to attempt such a rash act, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twenty-fifth day of the month of May, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

P. Card. FUMASONI BIONDI

Prefect of the Sacred Congregation for the Propagation of the Faith.

Alfonsus Carinci, Apostolic Protonotary.

Ludovicus Kaas, Apostolic Protonotary.

[Reference to a register]

Loco Eg Plumbi Reg. in Cane. Ap., Vol. LXI, n. 21 - Al. Trussardi.

[*Latin ed. p. 367*]

Acta Pii PP. XII 367. ALLOCUTIO. Beatissimus Pater, die 1 mensis Septembris 1939, verbis nobilissimis, quibus Excmus Vir Adrianus Nieuwenhuys, ut Legatus Nationis Belgicae, litteras publicas porrexit,

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haec respondit: "Domine Ambasciatore, est nobis magna consolatio accipere ex manibus Vestrae Excellentiae litteras, per quas Majestas Regia Belgica Vos ad Nos accreditat, ut Ambasciatorem Suum Extraordinarium et Plenipotentiarem. Videtis in his litteris expressionem novam interest particularis, quod Augustus Vester Princeps adhibet ad conservationem relationum strictarum et fiducialium, quae feliciter Nationem Belgicam ad hunc Sedem Apostolicam coniungunt: relationes quae ad commodum simul Ecclesiae et Civitatis tendunt. Verba, quae, ut scio, Vestra Excellentia huic actui sollemni adjunxerunt, nobis sunt cautela (quae, cum plena certitudine exspectabam, non minus tamen me movet), quod intentiones sublimis Majestatis Vestri in Vobis inveniunt correspondentiam plenam et fidem maximum. In reciprocum, sitote certi, Domine Ambasciatore, quod Nos, qui iam per multa annos occasionem habuimus Vestra bona praestantia animi et cordis cognoscere et aestimare, Vos libenter omni nostro auxilio adiuvabimus, in perficiendo alto munere, quod vobis committitur. Initia huius missionis coincidunt cum hora tensionis tragicae, quae cor nostrum profunda tristiate implet. Quod, ab ultimo conflictu mundano, erat angustia et terror populis, rursus est realitas, realitas catastrophae incommensurabilis! Nam haec nova bellum, quod iam terram Europae, et praesertim illius Nationis Catholicae, concutit, nulla praesumptio humana potest calculare nec quid horribile potentiae caedis in se portat, nec quales erunt eius extensiones et complicationes successivae. Vestra Excellentia recte commemorat labores, quos Princeps Vester ad ultimum momentum, ad salutandam pacem minatam et ad praeservandas gentes Europae ab gravissimis calamitatibus, moluit. Sed, quis ergo poterat esse plus ardens ad adiuvandum haec generosa conamina, quam Pater communis Christianitatis? Positus, per officia ministerii nostri apostolici, supra conflictus particulares, et sollicitus,..."

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Commentarium Officiale. In Nostra sollicitudine paternali, ad verum bonum omnium populorum, prospiciebamus, cum cordis doloris, diem post diem, cataclysma quod, quasi consequens inevitabilem, sequeretur abitum principii negotiationum et recurrum ad vim armarum.

Non est necesse ut Nos dicamus quomodo pravisio tam magni malheur Nos semper comitavit, ab ipso die primo Nostri Pontificatus; quomodo, usque ad supremum momentum quod praecesserat explosionem hostilitatum, nihil omisimus, quod tentare potuimus, sive per preces et exhortationes publicas, sive per actiones confidenciales, reiteratas et precisas, ad illustrandos animos de gravitate periculi, et ad movendos ad negotiationes fideles et pacíficas, super fundamentis, solis solidis et durabilibus, iustitiae et amoris: iustitiae redditae debili non minus quam forti; amoris qui se servet ab erroribus egoismi, ut conservatio iuris cuiuslibet non degeneret

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in oblivionem, vel negationem, vel violationem activam, iuris aliorum.

Hodie, infeliciter, strepitus canonum, tumultus exercituum pugnantium, et rapida successionem eventorum bellicorum, omnia alia praedicata obumbrant. Hostilitates iam inductae, (in quibusdam sectoribus cum effectibus fulminantibus), videntur nunc obstruere viis ad pacem, quae, heri adhuc, apparere poterant ad bonam voluntatem reciprocam. In tali statu rerum, preces Nostras elevamus ad Deum, qui corda hominum in manu sua tenet, ut breves faciat dies tribulationis, et ut aperiat populis, qui minantur malis indicibilibus, vias novas ad pacem, antequam ignis praesens transformetur in conflagrationem universalem.

Cum Nos simus, etsi indigni, Vicarius Illei qui descendit in terram ut Princeps Pacis; et cum Nos sentiamus sustentos praeterea per preces fidelium, et consolatos per certitudinem intimam habendi cum Nobis innumerabiles animas bonae voluntatis, – Nos non cessabimus attente observare, ut, cum opportunitate, omni Nostra potentia eos adiuvamus: praesertim, ut populos, hodie excitos et divisos, iterum adducamus ad conclusionem pacis honorabilis pro omnibus, conformiter conscientiae humanae et christianae, pacis quae protegat iura vitalia cuiuslibet, et quae conservet securitatem et tranquillitatem Nationum; et deinde, donec hoc fieri non potest, ut saltem leniamus vulnera terribilia iam infligenda, vel quae in futuro infligenda erunt.

De hoc, Nos placuit commemorare quaedam dicta, per quae Potestates belligantes...

[*Latin ed. p. 369*]

Acta Pii PP. XII 369: At the commencement of the conflict, certain parties have publicly affirmed their intention to observe, in the conduct of the war, the laws of humanity and to conform to the stipulations of international agreements. Therefore, We desire, in a special manner, that the civilian populations will be preserved from all direct military operations; that, in the occupied territories, the life, property, honor, and religious sentiments of the inhabitants will be respected; that prisoners of war will be treated humanely and will be able, without obstacles, to receive the consolations of religion; and that the use of asphyxiating and toxic gases will be excluded. In a people which has given to the Church so admirable heroes of Christian charity, We are certain that Our appeal for the peace of Christ, for justice, and for charity in international relations, will always find attentive and well-disposed minds, hearts ready for sacrifice, and helping hands. Animated by this comforting confidence, We invoke the all-powerful protection of God upon His Majesty the King and upon the entire Royal Family; upon the Government and the Belgian Nation; and We implore, in particular, the divine blessings upon Your Excellency, that they may accompany

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him throughout his high mission.

[*Latin ed. p. 370*]

•370 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS, SACRED CONSISTORY CONGREGATION, I. CENETENSIS. DECREE CONCERNING THE CHANGE OF NAME OF THE DIOCESE. Since the episcopal city of Ceneda is presently commonly called Vittorio Veneto, it has been requested by the Apostolic See that the diocese as well, which had taken the name Cenetensis from the aforementioned city, may henceforth be called VictoHensis Venetorum. Our Lord, Pope Pius XII, by Divine Providence, having received the favorable opinion of the local Ordinary, and graciously granting his approval to the prayers, has deigned to decree, by the present Consistorial Decree, that the diocese of Cenetensis, relinquishing this title, shall henceforth be called VictoHensis Venetorum. Notwithstanding any objections to the contrary. Given at Rome, from the offices of the Sacred Consistory Congregation, on the 13th of May, 1939. Fr. R. C. Rossi, of the Secretariat. L. © S. V. Santoro, Assistant. II. PROVISIONS FOR CHURCHES. Our Lord, Pope Pius XII, by Divine Providence, has deigned to provide for the following churches, with new pastors, according to the decrees of the Sacred Consistory Congregation: on August 29, 1939. — To the Cathedral Church of Temuco, he appointed the Reverend Augustum Salinas, a member of the Congregation of the Sacred Hearts of Jesus and Mary. on September 5th. — To the Metropolitan Church of St. John of Cuyo, he appointed the Most Reverend D. Audinum Rodríguez y Olmos, formerly Bishop of St. James of Estero.

[*Latin ed. p. 371*]

In the year of Our Lord 1989, the Congregation for the Propagation of the Faith, by the following decrees of the Sacred Council, has diligently promoted the Christian faith, and Our Most Holy Lord Pope Pius, in the twelfth year of his pontificate, has deigned to provide for the following churches, namely:

On July 11th: To the titular episcopal church of Naissitana, the Reverend Father William O'Shea, formerly Apostolic Prefect of Peng Yang, has been appointed, and he is constituted Apostolic Vicar of Heijoën.

To the titular episcopal church of Terenuthitana, the Reverend Father Blasius Sigibald Kurz, formerly Apostolic Prefect of Monte Currie, has been appointed, and he is constituted Apostolic Vicar of Kokstad.

To the titular episcopal church of Ruspae, the Reverend Father Thomas Tien, formerly Apostolic Prefect of Yangku, has been appointed, and he is constituted Apostolic Vicar of Yangku.

To the titular episcopal church of Archelaïs, the Reverend Father Julius Halbert, of the Society of Mary, has been appointed, and he is constituted

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Apostolic Vicar of the New Hebridean Islands.

To the titular episcopal church of Echinus, the Reverend Father Felix Hedde, formerly Apostolic Prefect of Langson and Caobang, has been appointed, and he is constituted Apostolic Vicar of Langson and Caobang.

To the titular episcopal church of Taras in Numidia, the Reverend Father Urban Morlion, a member of the Society of African Missionaries, has been appointed, and he is designated as Coadjutor with the right of succession to the Most Reverend Prelate, Apostolic Vicar of Balduinopolis.

To the titular episcopal church of Otroëna, the Reverend Father Charles Lemaire, of the Parisian Society for missions to foreign lands, has been appointed, and he is designated as Coadjutor with the right of succession to the Most Reverend Prelate, Apostolic Vicar of Kirin.

On July 20th: To the episcopal church of Multan, the Reverend Father Francis Benedict Cialeo, O.P., formerly Apostolic Prefect of Multan.

To the titular episcopal church of Setea, the Reverend Father Frederick Anthony Donaghy, a member of the Maryknoll Society for foreign missions, has been appointed, and he is constituted Apostolic Vicar of Wuchow.

On August 8th: To the titular archiepiscopal church of Hierapolis in Phrygia, the Most Reverend Prelate Lawrence Balconi, formerly titular Bishop of Mylasa.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE. Thursday, September 14, 1939, the Holy Father received in a solemn Audience Mr. Doctor Adriano Nieuwenhuys, Extraordinary and Plenipotentiary Ambassador of Belgium, for the presentation of his Credentials.

SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

Secret Chamberlains in commendam:

March 22, 1939.

Most Reverend Giovanni Delaney, of the archdiocese of Newark.

Most Reverend Guglielmo F. Lawlor, of the same archdiocese.

April 10, 1939.

Most Reverend J. Mauro Vega, of the diocese of Huaraz.

Most Reverend Aurelio Fiorani (Rome).

Most Reverend Gualtiero Funcke, of the diocese of Ogdensburg.

Most Reverend Giovanni Hogan, of the same diocese.

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Most Reverend Claudio Sechi, of the same diocese.

Most Reverend Stefano Fulle, of the archdiocese of Genoa.

Most Reverend David Sanguineti, of the same archdiocese.

Most Reverend Giulio Gaio, of the diocese of Feltre.

Most Reverend Giorgio Tollardo, of the same diocese.

Most Reverend Gregorio Della Tolla, of the apostolic vicariate of Constantinople.

Most Reverend Pietro Poster, of the archdiocese of Besançon.

Most Reverend Gaspare Ajello, of the diocese of Mazzara del Vallo.

Most Reverend Gorino Gori, of the diocese of Fiesole.

Most Reverend Francesco Calandrone, of the diocese of Savona and Noli.

Most Reverend Francesco Ciarlo, of the same diocese.

Most Reverend Giovanni Battista Ferraro, of the same diocese.

Most Reverend Filippo Mantero, of the same diocese.

[*Latin ed. p. 373*]

Diarium Romanae Curiae 8 » 15 » » » » » » » » » » » » » »)> » » 22 29 4 5 » » » » » » » » » » » » » June 1939.

Most Reverend Giovanni Battista Pessano, of the same diocese.

Most Reverend Bernard Poggio, of the same diocese.

Most Reverend Bartolomeo Pezzo, of the diocese of Verona.

Most Reverend M. Tommaso Mchol, of the archdiocese of Vancouver.

Most Reverend Francesco Cimino, of the diocese of Ampurias and Tempio.

Most Reverend Angelo Fancelli, of the same diocese.

Most Reverend Francesco Papa, of the diocese of Andria.

Most Reverend Francesco Bettoni, of the diocese of Cremona.

Most Reverend Giovanni Moruzzi, of the same diocese.

Most Reverend Angelo Zavaglio, of the same diocese.

Most Reverend Paolo Camozzi, of the diocese of Cremona.

Most Reverend Giovanni Gozzoli, of the same diocese.

Most Reverend Edoardo Garnich, of the diocese of Luxembourg.

Most Reverend Ludovico Hartmann, of the same diocese.

Most Reverend Emilio Hentgen, of the same diocese.

Most Reverend Lino Masetti, of the archdiocese of Ravenna.

Most Reverend Giulio Morelli, of the same archdiocese.

Most Reverend Alessandro Jaivenois, of the archdiocese of Sens.

Most Reverend Giov. Batt. Carissimo, of the diocese of Sezze.

Most Reverend Tommaso Damiani, of the same diocese.

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Most Reverend Francesco Chaloner, of the archdiocese of Vancouver.
Most Reverend T. Ambrogio Griffith, of the same archdiocese.
Most Reverend Macario Tinti, of the diocese of Senigallia.
Most Reverend Francesco Bernacchia, of the same diocese.
July.
Most Reverend Vincenzo Petragnani (Rome).
Most Reverend Adalberto Barath, of the diocese of Alba Julia.
Most Reverend Giovanni Buday, of the same diocese.
Most Reverend Giorgio Floznik, of the same diocese.
Most Reverend Adalberto Gajdátsy, of the same diocese.
Most Reverend Francesco Jenaki, of the same diocese.
Most Reverend Vittore Macalik, of the same diocese.
Most Reverend Emerico Sandor, of the same diocese.
Most Reverend Ernesto Veress, of the same diocese.
Most Reverend Pietro Severi, of the diocese of Arezzo.
Most Reverend Enrico Cacciaguerra, of the diocese of Bertinoro.
Most Reverend Ferruccio Biagio Celli, of the same diocese.
Most Reverend Benedetto Censi, of the same diocese.
Most Reverend Nazzareno Censi, of the same diocese.

[*Latin ed. p. 374*]

Acta Apostolicae Sedis — Commentarium Officiale 374 4 » » » » » » » » » » » » »)) » » » »)) » » » » » » » »)) » » » » » » » « » » » » » » » » July » » » » » » » » » » » » »

Verona. » » Monsignor Edoardo Browne, of the diocese of Southwark. » » Monsignor Clemente Constable, of the same diocese. » » Monsignor Luigi Di Lazzari, of the diocese of Tarquinia. » » Monsignor Giovanni Lobato y Rendon, of the archdiocese of Havana. » » Monsignor Angelo Tuduri y Perera, of the same archdiocese. » » Monsignor Giovanni J. Leven, of the diocese of Peoria. » » Monsignor Giacomo B. Reidy, of the same diocese. » » Monsignor Alberto Hausheer, of the diocese of Basle. » » Monsignor Carlo Humair, of the same diocese. » » Monsignor Guglielmo Kissling, of the same diocese. » » Monsignor Paolo Meyer, of the same diocese. » » Monsignor Emilio J. Stünlist, of the same diocese. » » Monsignor Enrico Schaller, of the same diocese. » » Monsignor Eugenio Schibler, of the same diocese. » » Monsignor Francesco Caccia, of the diocese of Bergamo. » » Monsignor Giovanni Leonardo Brekelmans, of the diocese of Bois-le-Duc. » » Monsignor Francesco Goijaerts, of the same diocese. » » Monsignor Tommaso Goossens, of the same diocese. » » Monsignor Arnold Suys, of the same diocese. » » Monsignor Giovanni Enrico Witlox, of the same diocese.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary, July » » »)) 1939. Monsignor Pietro Tiziani, of the diocese of Feltre. Monsignor Igino Cecchetti, of the archdiocese of Fermo. Monsignor Giuseppe Accardi, of the diocese of Mazzara del Vallo. Monsignor Calogero Cusumano, of the same diocese. Monsignor Giovanni Battista Quinci, of the same diocese. Monsignor Giorgio Seianna, of the same diocese. Monsignor Benedetto Vivona, of the same diocese. Monsignor Giuseppe Scotti di Pagliara, of the archdiocese of Naples. Monsignor Remo Riccioni, of the diocese of Orvieto. Monsignor Onorio Magnoni (Rome). Monsignor Antonino Romeo, of the archdiocese of Reggio Calabria. Monsignor Amedeo Bernardini (Rome). Monsignor Camillo Di Berardino (Rome). Monsignor Giuseppe Canovai (Rome). Monsignor Francesco Tinello, of the diocese of Squillace. Monsignor Edgaro Artner, of the archdiocese of Strigonia. Monsignor Carlo Baumann, of the same archdiocese. Monsignor Carlo Blazsik, of the same archdiocese. Monsignor Francesco Fallenbuchì, of the same archdiocese. Monsignor Andrea Gácsér, of the same archdiocese. Monsignor Carlo Gigler, of the same archdiocese. Monsignor Eugenio Gunda, of the same archdiocese. Monsignor Albert Haliczky, of the same archdiocese. Monsignor Giulio Hevey, of the same archdiocese. Monsignor Geysa Jalsovszky, of the same archdiocese. Monsignor Albert Katay, of the same archdiocese. Monsignor Paolo Kecskés, of the same archdiocese. Monsignor Nicola Knebel, of the same archdiocese. Monsignor Emilio Kriegs-Au, of the same archdiocese. Monsignor Vittore Mateffy, of the same archdiocese. Monsignor Giulio Mátrai, of the same archdiocese. Monsignor Ladislao Molnár, of the same archdiocese. Monsignor Frederick Molnár, of the same archdiocese. Monsignor Stefano Nádler, of the

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same archdiocese. Monsignor Emerico Németh, of the same archdiocese. Monsignor Ladislao Németh, of the same archdiocese. Monsignor Giuseppe Pinter, of the same archdiocese. Monsignor Paolo Sántha, of the same archdiocese.

[*Latin ed. p. 377*]

Diarium Romanae Curiae 377, July 14, 1939.
Monsignor Emerico Szabó, of the same archdiocese.
Monsignor Rodolfo Sziklai, of the same archdiocese.
Monsignor Ernesto Takacs, of the same archdiocese.
Monsignor Giuseppe Tiefenthaler, of the same archdiocese.
Monsignor Michele Török, of the same archdiocese.
Monsignor Albert Witz, of the same archdiocese.
Monsignor Stefano Záborszky, of the same archdiocese.
Monsignor Paul Csepy, of the diocese of Vacia.
Monsignor Michele Eipel, of the same diocese.
Monsignor Tiburzio Kiralymezey, of the same diocese.
Monsignor Ladislao Klarik, of the same diocese.
Monsignor Anthony Kovacs, of the same diocese.
Monsignor George Oetter, of the same diocese.
Monsignor Charles Thury, of the same diocese.
Monsignor Albert Vanyek, of the same diocese.
Monsignor Michele Vaszary, of the same diocese, and
Monsignor Mario Ginnetti, of the suburbicarian diocese of Velletri.
Monsignor Paul Giobellina, of the archdiocese of Vercelli.
Monsignor James Dos Remedios, of the archdiocese of Bombay.
Monsignor Emmanuel Saverio Gomes, of the same archdiocese.
Monsignor Bernard Mendonca, of the same archdiocese.
Monsignor Aniceto Pereira, of the same archdiocese.
Monsignor Wenceslaus Hlavicka, of the diocese of Brno.
Monsignor Francis Raska, of the same diocese.
August 3.
Monsignor Tiburzio Rejöd, of the diocese of Alba Julia.
Monsignor Ladislao Braun, of the diocese of Casso via.
Monsignor Geysa Horváth, of the same diocese.
Monsignor Joseph Vasskó, of the same diocese.
Monsignor Julius Arnedo, of the diocese of Catamarca.
Monsignor Samuel F. Toranzos, of the same diocese.
Monsignor Hannibal Villagra, of the same diocese.

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Monsignor Augustine Crocetti, of the diocese of Fabriano.

Monsignor Orlando Malfranci, of the suburbicarian diocese of Sabina and Poggio Mirteto.

Monsignor Francis Giliberti, of the Prelature of Pompei.

Monsignor Constantine Amati, of the suburbicarian diocese of Velletri.

Monsignor George Jefferys, of the diocese of Hexham.

Monsignor Peter Marmugi, of the diocese of Volterra.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary of the Extraordinary Secret Chamberlains of the Holy See: March 7, 1939. Mr. Count Ambrogio Caccia Dominioni, of the archdiocese of Milan.

Mr. Count Giuseppe Caccia Dominioni, of the same archdiocese.

Mr. Count Riccardo Ceccopieri Maruftì (Rome).

Mr. Count Federico Annoni, of the archdiocese of Milan.

Mr. Marquess Ippolito of the Counts Annoni, of the same archdiocese.

Mr. Girolamo of the Marquesses Serlupi (Rome).

Mr. Pietro Maria Luchesco of the Counts Lucheschi, of the diocese of Vittorio Veneto.

April 13.

Mr. Count Guido Casale de Bustis y Figoroa, of the archdiocese of Bari.

Mr. Guido Barbolani of the Counts of Montauto, of the archdiocese of Florence.

Mr. Count Carlo Olivieri di Vernier, of the archdiocese of Turin.

Mr. Gerardo Gomaere, of the diocese of Namur.

Mr. Adolfo Wesmael, of the same diocese.

Mr. Annibale of the Marquesses Viti-Mariani, of the diocese of Sant'Agostino.

May 0.

Mr. Prince Gerolamo De Ferrari, of the archdiocese of Genoa.

Mr. Marquess Franco Doria Lamba, of the same archdiocese.

Mr. Marquess Alberto Carrega, of the same archdiocese.

Mr. Count Giuliano Gámbaro, of the same archdiocese.

Mr. Giuseppe Gámbaro, of the same archdiocese.

Mr. Marquess Lodovico Gavotti, of the same archdiocese.

Mr. Marquess Gian Carlo Gentile, of the same archdiocese.

Mr. Count Carlo Guiglia, of the same archdiocese.

Mr. Count Agostino Ravano, of the same archdiocese.

Mr. Marquess Giulio Reggio, of the same archdiocese.

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Mr. Marquess Bernardo Sopranis, of the same archdiocese.

[*Latin ed. p. 379*]

Diarium Bomanae Curiae, July 5th, 10th, 20th, and 379, 1939.

Mr. Giuseppe Maria De Navarro, of the archdiocese of Birmingham.

Mr. Marchese Paolo D'Artet, of the diocese of Namur.

Mr. Marchese Raffaele del Rio Pinzón-del Val de Escobar, of the diocese of Vich.

Mr. Edoardo Villeré Papin, of the archdiocese of St. Louis (U.S.A.).

Mr. Lamberto dei Conti Cantati di Castelvetri (Rome).

Mr. Conte Giorgio Gauttieri (Rome).

Mr. Cesare Luigi Fedeli Nobile di Ostra, of the diocese of Senigallia.

Honorary Chaplains, wearing the peacock blue vestments of His Holiness:

June 1939.

Monsignor Donato Mantineo, of the diocese of Patti.

Monsignor Alfonso Maria Frecceri, of the diocese of Savona and Noli.

Monsignor Giuseppe Villa, of the same diocese.

Monsignor Federico Segantini, of the diocese of Verona.

July 15th.

Monsignor Luigi Golfari, of the diocese of Cervia.

Monsignor Giovanni Varischi, of the diocese of Cremona.

July 5th.

Monsignor Sebastiano Fracassi, of the diocese of Arezzo.

Monsignor Corrado Lazzari, of the same diocese.

Monsignor Francesco Magnanini, of the same diocese.

Monsignor Mario Nuzzi, of the same diocese.

Monsignor Angelo Rossi, of the same diocese.

Monsignor Azelio Tosi, of the same diocese.

Monsignor Tommaso Gatti, of the diocese of Bertinoro.

Monsignor Oreste Rossi, of the same diocese.

Monsignor Francesco Dolezel, of the diocese of Brno.

Monsignor Fabiano Matousek, of the same diocese.

Monsignor Agostino Pospisil, of the same diocese.

Monsignor Giovanni Stanek, of the same diocese.

Monsignor Antonio Stursa, of the same diocese.

Monsignor Melchiorre Vozda, of the same diocese.

Monsignor Francesco Vsetecka, of the same diocese.

Monsignor Silvio Pierantozzi, of the diocese of Civitavecchia.

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Monsignor Angelo Bramini, of the diocese of Lodi.
Monsignor Augusto Corradi, of the archdiocese of Modena.
Monsignor Federico Siebig, of the diocese of Timisoara.
Monsignor Gabriele Migliorini, of the diocese of Vicenza.
July 6th.
Monsignor Francesco Gianquinto, of the diocese of Trapani.
July 12th.
Monsignor Pietro Saldassi, of the archdiocese of Udine.
July 13th.
Monsignor Pietro Savoldelli, of the diocese of Lodi.

[*Latin ed. p. 380*]

Acts of the Apostolic See - Official Commentary 380 14 » » » » » o » » 20 July 1939. Monsignor Teodoro Bussay, of the archdiocese of Strigonia. » » Monsignor Ludovico Harza, of the same archdiocese. » » Monsignor Eugenio Hegyi, of the same archdiocese. » » Monsignor Eugenio Kozelka, of the same archdiocese. » » Monsignor Paolo Polgar, of the same archdiocese. » » Monsignor Giulio Schmid, of the same archdiocese. » » Monsignor Nicola Töttössy, of the same archdiocese. » » Monsignor Paolo Zsamboki, of the same archdiocese. » » Monsignor Alberto Fioravanti, of the diocese of Sutri and Nepi. » » Monsignor Ottavio Tinti, of the diocese of Arezzo. » » Monsignor Pietro De Lucia, of the diocese of Campagna. Honorary chamberlain extraordinary, 5 July, in the city, 8, 8: 1939. Monsignor Adriano Morselli, of the archdiocese of Modena. Honorary chamberlains extraordinary of the Sword and Mantle, 8. 8: 9 March 1939. Mr. Giovanni Carrara (Rome). 13 April » Mr. Pietro Gerii, of the archdiocese of Milan. 6 May » Mr. Lorenzo Dufour, of the archdiocese of Genoa. 20 July » Mr. Sebastiano Artusi, of the archdiocese of Gorizia. » » » Mr. Antonio Franco, of the archdiocese of Naples. »)) » Mr. Ignazio Casalena (Rome). 3 August » Mr. Fortunato Pisapia, of the diocese of Cava. » » » Mr. Raffaele Baldi, of the same diocese. Honorary chaplains extraordinary, in the city, 8. 8: 15 June 1939. Monsignor Riccardo Di Gioia, of the diocese of Andria. » » » Monsignor Angelo Lolli, of the archdiocese of Ravenna. 5 July » Monsignor Giovanni Badilla, of the diocese of Alba Julia. » » » Monsignor Andrea Kovacs, of the same diocese. » » » Monsignor Guglielmo Ferrari, of the archdiocese of Modena. » » » Monsignor Mario Venturini, of the same archdiocese. 3 August » Monsignor Francesco Silvestrini, of the Patriarchate of Venice. NECROLOGY 28 July 1939. Monsignor Giuseppe Giacomo Irala, titular Bishop of Tingis. 13 September » His Eminence Cardinal ANGELO MARIA DOLCI, suburban Bishop of Palestrina. 19 ». » Monsignor Luigi Zaffarami, titular Bishop of

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Ulpiana.

[*Latin ed. p. 381*]

Ann. and Vol. XXXI, 23rd of October, 1939 (Series II, Vol. VI) - No. 12. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS. I. DE VATOMANDRY. The Apostolic Prefecture of Vatomandry in the island of "Madagascar" is raised to the rank of an Apostolic Vicariate, and is given the name "De Tamatave," and certain territories are added to the Apostolic Vicariates of Tananarive and Diego Suarez, and are subject to its jurisdiction. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter: That the fruits of expeditions among the infidel peoples may be more readily obtained, it is fitting that Missions, in which, by the grace of God, the Catholic religion has greatly flourished, be raised to a higher rank, and that, at other times, if circumstances and places require it, their territory be defined. Therefore, the Apostolic Prefecture of Vatomandry, in the island of Madagascar, entrusted to the diligent care of the Missionary Priests of the Society of Mary, having in these recent times attained greater progress in the Christian cause, both due to the increase in the number of institutions and of the faithful, and also due to the piety of the people, We, desiring to promote the spread of the faith in that region, after mature deliberation, with the advice of Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and exercising the fullness of Our apostolic power, We have decided to establish the following. Therefore, in order that what is necessary may be accomplished, and for the benefit of those who are concerned, or whose interests are involved, see ACTA, Vol. VI, No. 12. - 23-10-1939. 27.

[*Latin ed. p. 382*]

Acts of the Apostolic See - Official Commentary. We, presuming consent, erect and establish the aforementioned Prefecture of Vatomandry as an Apostolic Vicariate, and declare it to be so erected by these presents. To this new Apostolic Vicariate, we annex the civil district of Brickaville, and a portion of the civil district of Tamatave, up to the eighteenth degree of latitude south, which territories are separated from the Apostolic Vicariate of Tananarive, to which they previously belonged; and also another portion of the same civil district of Tamatave, which hitherto belonged to the Apostolic Vicariate of Diego Suarez, namely, from the eighteenth degree of latitude south, up to the river Ifontsy, and to the line extending from the sources of this river to the source of the river Hahantana. We wish and decree that this new Vicariate, thus defined, be henceforth called 'Tamatave,' and we entrust it to the Priests whom we have designated as Missionaries of the Society of Mary, for Our pleasure and that of the Apostolic See. To this Apostolic Vicariate of Tamatave, and to its Vicars Apostolic for the

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time being, we grant all rights, privileges, honors, and powers, by which other Vicariates and their prelates are commonly entitled and enjoy, and we likewise subject them to the same burdens and obligations to which others are subjected. We will and command that these things, as above established and constituted, be considered ratified and valid, notwithstanding any contrary provisions. However, a copy or excerpt, even printed, of these documents, unless signed and sealed by the hand of a public notary, or by someone constituted in ecclesiastical dignity, shall be considered entirely void, as if these Letters had not been exhibited or shown; but two pages of the document relating to the erection, establishment, dismemberment, constitution, commission, statutes, and Our will, may be infringed or contradicted. If anyone, with audacious temerity, should dare to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twenty-fifth day of the month of May, in the first year of Our pontificate.

Fr. Tri.

PIUS, O. P.,

Card. BOGGIANI

Card. FUMASONI BIONDI

Cancellarius S. R. E. S. C. de Propaganda Fide

Pref.

Ioseph Wilpert, Decanus Collegii Proton. Apost.

Alfridus Vitali, Proton. Apost.

JuQCO

Plumbi, Reg. in Cane. Ap., Vol. LXl, n. 20 - AL Trussaräi.

[*Latin ed. p. 383*]

383 During the pontificate of Pope Pius XII, the territory of the Vicariate of Ugandensis was divided, and a new Apostolic Vicariate was established, named "Masakensis." PIUS, by the grace of God, Bishop, servant of the servants of God, for the perpetual memory of this event, declares:

In the territory of the Vicariate of Ugandensis, which extends to the south, the Catholic religion, with the help of God, has made such clear progress, thanks to the diligent efforts of the members of the Society of African Missions, that the number of the faithful and the number of priests in that region have greatly encouraged the industry of the preachers of the Gospel. Therefore, it seemed opportune to proceed with the establishment of a new Apostolic Vicariate there, in order to better promote the faith in that region and to strengthen the nascent Church. Therefore, after deliberation with the Venerable Brethren, Our Cardinals, Prefects of the

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Sacred Congregation for the Propagation of the Faith, and after considering the favorable opinion of the Venerable Brother Anthony Riberi, titular Archbishop of Darensis, Apostolic Delegate for Missions in Africa, and the unanimous agreement of the Venerable Brethren, the General Superior and the Apostolic Vicar of Ugandensis, after mature deliberation and thorough consideration, We hereby divide the territory of the Apostolic Vicariate of Ugandensis, the entire civil government district now called Masakensis, except for the islands in Lake Victoria, which are called Bese, and We establish and constitute it as an Apostolic Vicariate, and We decree that it shall be called the Apostolic Vicariate of Masakensis. We entrust this new Apostolic Vicariate, with the consent of the secular clergy of that region, and for the good pleasure of Ourselves and the Holy See, knowing how much it will benefit the spread of the faith and the increase of the Kingdom of Christ. Therefore, We grant to this Apostolic Vicariate of Masakensis and to its Apostolic Vicars, for the time being, all the rights, privileges, honors, and powers with which other Apostolic Vicariates and their superiors are commonly endowed and enjoy, and We subject them equally to the same obligations and duties. We will and order that all of these things, as above established and decreed, be valid and effective, notwithstanding anything to the contrary. Furthermore, copies or extracts, even printed ones, of these documents, must be signed by a public notary and sealed with the seal of a person holding an ecclesiastical dignity or office.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis ●●— We desire that this official commentary be held in the same regard as these letters, should they themselves be presented or shown. However, no one is permitted to infringe upon or contradict this page of dismemberment, erection, constitution, commission, statute, and Our will. If anyone, with reckless audacity, should presume to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fifth and twentieth day of the month of May, in the first year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P.Card. FUMASONI BIONDI, Secretary of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Alfridus Vitali, Apostolic Protonotary. Registered at the Plumbi Registry in the Vatican, Vol. LXI, n. 24 - AL Trussardi. III CAGAYANA (SURIGENSIS) A PORTION OF TERRITORY IS SEPARATED FROM THE DIOCESE OF CAGAYANA, IN THE PHILIPPINE ISLANDS, FROM WHICH A NEW DIOCESE IS ERECTED, TO BE CALLED "SURIGENSIS," A SUFFRAGAN OF THE METROPOLITAN CHURCH OF THE NAME OF JESUS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT. For the proper governance of the Lord's flock,

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portions must be separated from excessively large dioceses, and new dioceses erected within them, entrusted to other sacred pastors, so that, with an increase in the number of pastors, the episcopal office may be exercised more easily and usefully. Considering these things, we gladly accepted the petitions made by the venerable Brother James Haves, Bishop of Cagayan, in which he requested that his diocese, encompassing a very extensive territory, be divided, and that a new diocese be established from it. We, with the favorable vote of the venerable Brother William Piani, titular Archbishop of Nicosiensis, in the Philippine Islands, as Our Apostolic Delegate, and after carefully considering that this would undoubtedly be for the good of souls, having maturely considered the matter, we have decreed to establish a new diocese there. Therefore, with the fullness of Our apostolic authority, and with the consent of those concerned, or of those who presume to have an interest, the civil provinces of Burigao are separated from the diocese of Cagayana, together with the small islands adjacent to—

[*Latin ed. p. 385*]

The acts of Pope Pius XII, page 385, and the undersigned, decree the separation of this territory and the establishment of a new diocese, which we wish to call "Surigao," derived from the city of Surigao, and we decree it accordingly. Therefore, the following parishes shall belong to this diocese: Surigao, Bacauag, Bislig, Canillan, Carrascal, Claver, Coquait, Dapa, Dinagat, General Luna, Cigaquit, Einatuan, Lanuza, IÀanga, Lingig, Madrid, Mainit, Marinhatag, Numancia, Oteiza, Taganaan-Placer, Tago, Tandag, Lianga, Tigao, Butuan, Bueñavista, Cabadbaran, and Talahogon. We establish the episcopal seat of this new diocese in the city of Surigao, from which, as we have already said, the diocese derives its name. We therefore elevate this city to the rank of an episcopal city, and we grant it all the privileges and rights enjoyed by other episcopal cities. The bishop shall have his cathedral in the church located there, dedicated in honor of St. Nicholas of Tolentino. We raise this church to the rank and dignity of a cathedral, and we grant to it and to its bishops, for the time being, all the rights, privileges, honors, insignia, favors, and graces that are customarily enjoyed and possessed by other cathedrals and their prelates, and we subject them to the same obligations and duties. We establish the diocese of Surigao as a suffragan diocese of the Metropolitan Church of the Holy Name of Jesus, also known as Cebu, and we subject the bishop of Surigao, for the time being, to the metropolitan jurisdiction of the Archbishop of the Holy Name of Jesus. Until a cathedral chapter can be established, we grant that, in the meantime, canonical diocesan consultors be chosen according to the norms of law. Furthermore, with regard to the administration and governance of this new diocese, we order that the procedures prescribed by the sacred canons be duly observed for the election of a Capitular Vicar, or Apostolic Administrator, in the event of a

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vacancy. With regard to the clergy in particular, we decree that, as soon as the letters concerning the erection of this new diocese are promulgated, the clergy who are legitimately present within the territory of the new diocese shall be considered to belong to that diocese. The episcopal mensal and other offerings that are customarily made by the faithful, for the benefit of the diocese itself, shall be assigned to the Constituent Curia. However, it is the duty of the new bishop, with zeal, to establish a proper diocesan fund as soon as it is permissible. Finally, the Ordinary of Cagayan shall deliver to the chancery all documents and acts pertaining to the new diocese as soon as possible, so that they may be religiously preserved in its archives. For all the matters above, as they have been arranged and established, we entrust the execution to the venerable Apostolic Delegate in the Philippine Islands, to whom we grant all the powers necessary and appropriate for the purpose in question, including the power to delegate to any person the carrying out of the aforementioned matters.

[*Latin ed. p. 386*]

Acts of the Apostolic See – Official Commentary: To those established in ecclesiastical dignity or office, and to whom we entrust the authentic copy of the acts of execution, we order that it be transmitted first to the Most Holy Congregation of the Consistory. These present Letters, and everything contained within them, even concerning those who may be present, or who may presume to have an interest, even if they are worthy of specific and individual mention, who have not been heard, or who have not consented to the foregoing, shall never, at any time, be considered subject to the defect of fraud, or deception, or nullity, or of our intention, or by any other means, even if substantial and unforeseen, to be noted, impugned, or brought into controversy, but rather, they shall always be considered valid and efficacious, as having been made and issued with full knowledge and authority, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they pertain; and, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene these, we will and decree that it shall be entirely void and of no effect. Notwithstanding, the rules established in synodal, provincial, general, and universal Councils, the general or special Constitutions and Ordinances Apostolic, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention, to all of which we derogate by these presents. Finally, we wish that these Letters, even if printed, shall be given the same validity, if transcribed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, as if they themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, delegation, derogation, and our will. If anyone should

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presume with such reckless audacity to attempt this, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the third day of the month of June, in the first year of Our Pontificate.

Fr. TEL PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAEL C.

Card. ROSSI
Chancellor
8. Ii. E.
8. C. Consistorialis
a Secretis
Ioseph Wilpert,
Dean of the College
Proton. Apost.
Franciscan Hannibal Ferretti,
Proton. Apost.
Loco £B
Plumbi Reg. in Cano.
Ap., Vol. LXI, n. 27 - A l.
Trussardi.

[*Latin ed. p. 387*]

Acta of Pope Pius XII, Letter 387, granting the title and privileges of a Minor Basilica to the Cathedral Church of the Archdiocese of Guadalajara, in the territory of Mexico.

PIUS PP. XII. To perpetuate the memory of this event.

In the territory of Mexico, the Cathedral Church of Guadalajara is renowned, having its origins in the sixteenth century and having once exercised its jurisdiction over the vast territory of America. To this temple, distinguished by its antiquity, there is now attached a Chapter of Canons, whose care diligently performs the sacred functions and the ministry of souls to the great benefit of the faithful; so that the same sacred edifice is enriched with foundations, pious associations, and societies; and it is celebrated by the frequent and great piety of the faithful on the feast days of the city and the Archdiocese of Guadalajara. The image of the Blessed Virgin Mary, commonly known as "de la Rosa," is venerated with

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great devotion among the other venerable images preserved in the same temple, which is furthermore adorned with sacred relics and magnificent furnishings crafted with great artistry.

Indeed, the Most Reverend Archbishop of Guadalajara has commendably presented to Us the wishes of the Chapter of his Cathedral, and has earnestly requested that, on the occasion of the seventy-fifth anniversary of the time when the See of Guadalajara, formerly merely episcopal, was elevated to the rank of an Archdiocese, We deign to elevate the aforementioned Cathedral to the dignity of a Minor Basilica. We readily and willingly accept these commendations and requests.

Therefore, after due deliberation with Our beloved Son, the Cardinal of the Holy Roman Church, who presides over the Congregation for Sacred Rites, We, by Our Apostolic authority, and by the force of the present Letters, and perpetually, elevate the Cathedral Church of the Archdiocese of Guadalajara to the title and dignity of a Minor Basilica. Contrary to anything to the contrary notwithstanding.

These things We grant, confident in the patronage of divine blessings, decreeing that the present Letters shall remain firm, valid, and efficacious forever, and shall have and obtain their full and complete effect; and that they shall fully suffice, now and in the future, for those to whom they pertain, or may pertain, and shall be duly judged and determined; and that anything to the contrary shall be null and void from this moment.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - The official commentary, concerning these matters, which, by anyone, knowingly or unknowingly, may have been attempted to be altered. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the first day of May, in the year 1939, during the first year of Our Pontificate. • A. Card. MAGLIONE, from the Secretariat of State.

THE CATHEDRAL CHURCH OF SALTENSE IS DECORATED WITH THE HONORS AND PRIVILEGES OF A BASILICA MINOR.

PIUS PP. XII: For the perpetual memory of the matter.

— Roman Pontiffs, wisely fulfilling their office and duty, readily accept the wishes of Bishops, which concern the dignity and decorum of their churches. Therefore, when the venerable Archbishop of Saltense, present at the Roman Curia, has expressed to Us his desires to decorate the cathedral church of Saltense with the honors and privileges of a basilica minor, We deem it fitting to accept his wishes.

Indeed, the Cathedral itself, that very church, is solidly constructed, notable for its size, and adorned with a magnificent dome, consisting of three naves, which are decorated with numerous altars and enriched with works of art; and within this sacred building is preserved an ancient and wondrous image of Jesus Christ, which is greatly venerated by the faithful of

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that region. Furthermore, the Archbishop himself states that the clergy and people of his archdiocese, with a common desire, wish that the same dignity be conferred upon the principal church of Saltense.

Therefore, after consultations with the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, by the fullness of Our Apostolic authority, by the tenor of the present document, and perpetually, We declare that the cathedral church of the archdiocese of Saltense is decorated with the dignity and title of a Basilica Minor, with all the rights and privileges that belong by law to sacred buildings of this dignity and title.

Notwithstanding any contrary provisions.

We decree that the present documents shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them; and that it shall be rightly judged and determined, and from now on shall be null and void.

[*Latin ed. p. 389*]

Acta Pii PP. XII 389 f., should anything contrary to these matters be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of May, in the year 1939, in the first year of Our Pontificate. A. Card. MAGLIONE, Prefect of the Sacred Congregation of the Holy Office.

III. TITLE AND PRIVILEGES OF THE BASILICA MINOR CHURCH OF OUR LADY OF VEPRETO, LOCATED IN "EVRON," IN THE DIOCESE OF VALLEGUIDON.

PIUS PP. XII. For the perpetual memory of the matter.

The Bishop of Valleguidon reports to Us that the present temple, located in the town of "Evron" in his diocese, dedicated to Our Lady of Vepreto, was originally erected in place of an older sanctuary, which was nearby. This older sanctuary, along with an adjoining monastery, was destroyed and devastated by the Normans in the ninth century.

It is indeed reported that the same first small chapel was constructed during the time of Saint Thuribius; and that the same chapel was later, at the end of the seventh century, also enlarged and enriched by Saint Hilderic, who, with the care of the monks of the adjoining monastery, sought to arouse and maintain the devotion of the people towards the Blessed Virgin in that very place. The more recent church, now abbatial but secular, was built from the eleventh to the fourteenth century, and, both by its size and its structure, whether in the Romanesque or Gothic style, and by the works of art with which it is adorned, it is considered one of the most important sacred buildings in the entire region; and its choir, adorned with beauti-

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ful columns and statues, inspires great admiration. In the apse, before the ancient altar, stands a wooden statue of Our Lady of Vepreto, who holds the Infant Jesus in her arms; and this statue has been so venerated and is still venerated by the faithful, that for a very long time, with constant piety and devotion, pilgrims have come from all neighboring regions, and even to this day, they come in large numbers to the temple of Aurion.

Having considered these things, and while the aforementioned Bishop of Valleguidon, offering the prayers of the clergy and faithful of the diocese entrusted to him, and further strengthened by the recommendation of the Most Reverend Archbishop of Rheims, of the Holy Roman Church, humbly and with great reverence implores Us, We deem it fitting to grant the temple of Our Lady of Vepreto the title and dignity of a Basilica Minor.

[*Latin ed. p. 390*]

We deem it fitting to note. Therefore, having heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, and having carefully considered all relevant matters, with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, by the tenor of these letters, and perpetually, We adorn the church of Our Lady, formerly known as "de Pepine," within the diocese of Yalleguidon, located in the place called "Evron," with the title and honors of a Minor Basilica. Notwithstanding any objections. These things We grant benignly, decreeing that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully and completely be supported by them, now and in the future; and that it shall be rightly judged and defined; and that it shall be null and void from this moment and forever, if anything to the contrary should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's ring, on the tenth day of the month of August, in the year 1929, the first of Our pontificate. A. Card. MAGLIONE, Secretary of State.

LETTERS

TO THE MOST REVEREND P. D. AUGUSTUM, Tit. S. MARIAE DE PACE, S. R. E., BISHOP, CARDINAL OF HLONI, ARCHBISHOP OF GNESEN AND POSNANIA, TO WHOM WE SEND A LEGATE TO SEXTUM, A CONVENEING OF MEN FROM ALL NATIONS, TO CARRY OUT THE ABACI IN HONOR OF THE KING OF CHRIST.

PIUS PP. XII

Beloved Son, greetings and Apostolic Benediction.

As We have gladly learned, the sixth convening of men from all nations in honor of the King of Christ will be solemnly held in Labaci, the capital

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of the Carnia region, at the end of this month. This commemoration of the royal power, which rightly belongs to the Only Begotten Son of God, seems very appropriate in these anxious times, and We trust that it will bring happy and salutary fruits, first of all to the Christian name, and then to the entire human society. Indeed, the peaceful kingdom of Jesus Christ is not only for those who have been rightly cleansed by the sacred baptism, but it also encompasses...

[*Latin ed. p. 391*]

Decrees. Of the Holy Fathers, X, 391, concerning those who are numbered among the faithful, so that the entire human race may truly be under the power of the Son of God. Likewise, the source of both private and public salvation exists: "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved" [Acts 4:12]. Furthermore, it is the author of true prosperity and blessedness, both for individuals and for those associated together: "For a commonwealth is not from another, but from a multitude of men united together" (St. Augustine, Epistle to Macedonius). Therefore, if men publicly and privately acknowledge the royal power of Christ, it is necessary that countless benefits pervade civil society. "Then indeed," to use the words which Our Predecessor Leo XIII spoke forty years ago to all the sacred prelates, "will all wounds be healed, and every hope of former authority will be renewed, and the ornaments of peace will be restored, and swords will be sheathed, and arms will fall from the hands, when the kingdom of Christ will be accepted by all willingly, and every tongue will confess that the Lord Jesus Christ is in the glory of God the Father." Therefore, we, for whom it is most dear that candid peace may triumph with justice everywhere, desire to participate in the upcoming celebrations in Labacensi, and, as we have previously declared, to be present there in a certain way through Our Legate. Therefore, We choose and appoint you, Our Beloved Son, who are so fervent in piety and reverence towards the King Christ, and who excel both in the archiepiscopal office and in the dignity of a prince of the Church, as Our Legate, that, representing Our person, you may preside over the assembly from all nations gathered in Labacensi in honor of the King of Christ, in Our name and with Our authority. We are certain that you, as you were four years ago, when you presided over the Eucharistic Congress from the entire Yugoslav kingdom, will fulfill this honorable duty with great success and fruitfulness. And so that the very celebration may bring more abundant fruits of salvation to the Christian people, We freely grant you the faculty, on the appointed day, after the Sacred rite has been performed, to bless the faithful in Our name, offering them the full remission of the sins committed by them, according to the prescriptions of the Church. In the meantime, that all studies and labors may succeed according to common desires, We impart to you, Our Beloved Son, together with the Bishop of

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Labacensi, his clergy, and his people, Our Apostolic Blessing, abundantly bestowed in the Lord. Given at Rome, at St. Peter's, on the eighth day of the month of July, in the year 1939, in the first year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 392*]

Acta Apostolicae Sedis - Official Commentary 392 II TO THE MOST REVEREND FATHER ADEODATUS JOHN, TITULAR BISHOP OF S. PRISCA, SECRETARY, CARDINAL NALEM, PATRIARCH OF VENICE: CONCERNING THE CELEBRATION OF THE THREE HUNDREDTH ANNIVERSARY FROM THE FOUNDATION OF THE CHURCH OF TORCELLO.

PIUS PP. XII, To Our Beloved Son, greetings and the Apostolic Blessing.

It is a fitting and opportune undertaking, as We have gladly learned from your letter, to solemnly celebrate the three hundredth anniversary from the time when the church of Torcello, situated on the island of that name near Venice, was happily raised from the ground. And indeed, that venerable church, once a glorious cathedral, stands as a remarkable monument to the Christian faith and to art. It is due to the piety of the faithful, who, fleeing the incursions of barbarians and the stain of heresy, migrated from the shores of Altino to the island of Torcello, and dedicated the sacred church of Santa Maria, Mother of God, with filial devotion. That same church, suitably enlarged and restored around the year one thousand, still shines splendidly with its basilica majesty and its marble mosaics, and it reverently preserves the relics of Saint Heliodorus, a companion of Saint Jerome and bishop of Altino, as well as other venerated relics. The entire history of the people of Torcello, as it flourished with the prosperity of its industrious arts and commerce, clearly testifies to the religious faith of its citizens and their connection with the Church of Rome, along with the outstanding achievements. Therefore, We are confident that the celebration of the three hundredth anniversary, which will recall to the Venetians the fervent religion and industry of their ancestors, will undoubtedly bring abundant and salutary fruits to this Patriarchate. We, for whom the good and progress of souls are most dear, not only commend the undertaking, worthy of praise, but also share with you, with a joyful and pleasant spirit, the happy outcome of the celebration through these letters. Furthermore, Our Beloved Son, We grant you the authority to, on the appointed day, after the sacred pontifical rite has been performed, in the presence of the faithful, and in Our name and with Our authority, to bestow a plenary Indulgence, for the benefit of the Church, as prescribed. As a pledge of the heavenly

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gifts, and as a token of Our special affection, the Apostolic Blessing.

[*Latin ed. p. 393*]

We impart to you, our beloved Son, and to the entire clergy and people under your care, our paternal blessing, earnestly in the Lord. Given from the Palace of Gandolfo near Rome, on the ninth day of the month of August, in the year 1939, in the first year of Our Pontificate.

'..MY PIUS XII. ADDRESS Which the Most Blessed Father gave on the 30th day of the month of September in the year 1939, in the presence of the Most Reverend Cardinal August Presbyter Elond, Archbishop of Gnesen and Posen, and other Christians from Poland.

Most dear Sons and Daughters, you have come here to implore Our blessing, at a particularly painful moment for your homeland, and at a tragic hour in your national life. Therefore, We have rarely felt within Ourselves such intimate and ardent desire, as today, to show you, in deed and in word, what We are called to be here below, by a mysterious choice of Providence: the Vicar and representative of Jesus Christ, the living image of that God made flesh, of whom St. Paul could say: "But when the goodness and kindness of God our Saviour appeared." (Titus 3:4).

Yes, it is the infinitely tender compassion of the divine Heart Itself that We would wish to show you at this moment, to all of you, children of Catholic Poland. You have come under the guidance of your venerable Cardinal-Primate, and accompanied by several of your priests, as if to testify that your traditional attachment to your pastors, a guarantee of your devotion to the supreme Pastor, has not diminished under the blows of adversity that strike you, and will not be shaken by those that threaten you still. You have come, not to formulate demands, nor to exhale loud lamentations; but to ask from Our heart, from Our lips, a word of consolation and comfort in your suffering. Our duty as a father is to give it to you; and surely no one would have the right to be surprised by this. The love of a father is concerned with everything that touches his children; how much more does it grieve over what wounds them! To each of them, He would wish to repeat the words of St. Paul to the Corinthians: "Who de vobis..."

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Commentarium Officiale: "Poteo tolerare, sine ut ego patiar cum eis secundum legem?" "Quis infirmatur, et ego non?" (II Cor. XI, 29). Ecce, iam millia, centum millia pauperum hominum patiuntur, vulnerati in carne vel in anima ab hac guerra, quorum omnes Nostri labores, sicut scitis, tam obstinatim, tam arde, – sed, ah, tam vana! – conati sunt adiuvare, ut Europam et mundum conservarent. Ante Nostros oculos transit, visio terrorem et lugubrem desperationem inspirans, multitudo fugitivorum et errantium, omnes qui non habent patriam, non habent domum. Ad Nos ascendunt lacrimæ cordis matrum et mulierum,

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plorantium caros qui ceciderunt in campo belli; audimus lamentationem desolationis tot senum et infirmorum, qui nimis saepe, dubitamus, privantur omni auxilio, omni subsidio; vagitus et lacrimas parvulorum, qui non habent parentes; clamores vulneratorum et gemitus morientium, qui non omnes erant pugilatores. Omnes illorum dolores, omnes illorum miseriæ, omnes illorum luctus, Nos Nos facimus. Nam amor Pontificis erga filios Dei non scit terminos, neque fines. Omnes filii Ecclesiae sunt in domo, quando circumstant Patrem suum communem; omnes habent locum in corde Eius. Sed haec benignitas paterna, quae partem eligit affligentibus, quae vult morari super singulos eos – et cui hodie testimonium immediate accipere potestis – non est unicum bonum quod vobis remanet. In oculis Dei, in oculis Vicarii Sui, in oculis omnium hominum fidei recti, vobis manent aliae divitiae; divitiae quae non servantur in cistis ferreis vel stellis, sed in cordibus et in animis. Primum, manet lux militaris, quae admiravit ipsos adversarios vestros, et cui lealiter reddiderunt honorem. Manet vobis, lumen in nocte praesentis, omnia magna monumenta historiae vestrae nationalis, quorum decem saecula mox transacti consecrati sunt servo Christo et saepe magna cum virtute defensione Europae Christianae. Praesertim, manet vobis Fides, quae non vult se infirmitas, digna hodie eo quod olim fuit, eo quod heri adhuc erat. In viis, nunc trágicis, nunc gloriosis, quas Polonia secutus est, iam fluminia lacrimarum et torrentes sanguinis fluerunt; fuisse dolores abyssus; sed etiam fuisse summos solis victorias, plana et valles pacíficae, illuminatae omni splendore religionis, litterarum et artium. In vita sua turbulenta, populus hic horas agnitias cognovit.

[*Latin ed. p. 395*]

Acts of the Holy Father, X, 395: And although there have been periods of apparent death, He has also seen days of resurrection and renewal. There is one thing that has not been seen in your history; and your presence here assures us that it will never be seen: a Poland unfaithful or separated from Jesus Christ and His Church. The land of St. Casimir and St. Hedwige, the land of the two St. Stanislaus, St. John of Kenty, and St. Andrew Bobola, may have, over the ages, lost its territory, its possessions, its independence, for more or less time; but it has never lost its Faith. It has never lost its tender devotion to the Virgin Mary, that powerful and gentle "Queen of Poland," whose miraculous image has been, for centuries, in the sanctuary of Czestochowa, the Consoler of the sorrows of an entire nation and the confidante of its indestructible hopes. Therefore, We are assured, most beloved Sons and Daughters, that sentiments so firmly rooted in your souls will not weaken. Moreover, We desire to hope that God, in His mercy, will not permit the exercise of religion to be hindered in your country; We even desire to hope, despite many reasons to fear, inspired by the too-well-known designs of the enemies of God, that Catholic life may continue deep and fruitful among you; that you may renew the ceremonies of worship, the manifestations

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of piety towards the Eucharist, and the homage to the Kingship of Christ, which your cities and countryside recently still displayed so magnificently; that the Catholic press, charitable institutions, social works, and religious education may enjoy the freedom due to them. Therefore, We especially exhort your spiritual pastors to continue, and even to increase, their initiatives in the field that, with God's help, may remain open to their zeal. Whatever new circumstances may arise in which this zeal is employed, the first duty of all, pastors and flock alike, is to persevere not only in prayer, but also courageously in works, with unwavering confidence. For it is precisely in the hours when Divine Providence seems, for a time, to hide itself, that it is beautiful, meritorious, and good to believe in it! In the misfortunes that befall you, and in those that may yet occur, you must never cease to see that Providence which orders all things to its ends, which "never errs in its counsels" (Deus cuius providentia in sui dispositione non fallitur. — Orat. Lit. Missae, Dom. VII p. Pent.), and which, when it lays a heavy cross upon its children, has in view only to make them more like their beloved Savior, to associate them more intimately with its redemptive work, and therefore to make them more dear to its Heart.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale. Like these flowers of your land, which, beneath the thick layer of winter snows, await the gentle breezes of spring, you will know how to await, in confident prayer, the hour of heavenly consolations. Your sorrow, thus tempered with hope, will therefore not be mingled with resentment, much less with hatred. May your striving for justice remain in conformity, for it can and ought to be, with the divine laws of charity. For it is through justice and charity – and through them alone, as We never cease to repeat – that peace can finally be restored to the world, which is today in turmoil, a peace that, amidst the clamor of arms, is so anxiously called for by the people, and for which, from one end of the world to the other, millions of sincere souls, even those who do not profess the Catholic Faith, raise their prayers to God, the only sovereign Master of men and things. We do not say to you: "Dry your tears!" Christ, who wept at the death of Lazarus and at the ruin of his homeland, gathers up, in order to reward you one day, the tears that you shed for your beloved dead, and for this Poland, which does not want to die. For the Christian, who knows the supernatural value of these pearls, the tears themselves can therefore have their own sweetness. And is there not, in each of you, a little of the soul of your immortal Chopin, whose music has accomplished this marvel, of creating profound and inexhaustible joy from our poor human tears? If the art of a man has been able to go so far, where will not the wisdom and goodness of God go, in the art of soothing our deepest sorrows? As a pledge of the heavenly favors that We implore for you, most dear Sons and Daughters, We bestow upon you, with heartfelt

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effusion, Our Apostolic Benediction. We extend this Benediction to all the children of the Polish nation, and especially to those persons whom each of you has present in your thoughts or memories.

[*Latin ed. p. 397*]

397 The Sacred Consistorial Congregation. ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONSISTORIAL CONGREGATION. FROM BATHURST, IN CANADA; FROM MONCTON. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. The Most Reverend Lords, Arthur Melanson, Archbishop of Moncton, and Patricius Chiasson, Bishop of Bathurst, in Canada, with mutual consent, presented petitions to the Apostolic See, so that the territories of the parishes of Rogersville and Harwicke, which are presently divided between the two dioceses, might, for the sake of obtaining unity in spiritual administration, fully belong to the Archdiocese of Moncton. Furthermore, Our Most Holy Lord Pope Pius XII, having considered the matter opportunely, and with the favorable opinion of the Most Reverend Hildebrand Antoniutti, titular Archbishop of Synnada in Phrygia and Apostolic Delegate in the Canadian Territory, decreed that the petitions offered should be received with benevolence. Therefore, by the authority of the present Consistorial Decree, it is established that the portions of the territory of the aforementioned parishes of Rogersville and Harwicke, which pertain to the Diocese of Bathurst, in Canada, shall be separated from that diocese, and added to the Archdiocese of Moncton, thus altering the boundaries of those dioceses. Moreover, in order to carry out these matters, His Holiness has deigned to appoint the aforementioned Most Reverend Hildebrand Antoniutti, granting him the necessary and appropriate powers for this purpose, including the power to delegate any man holding an ecclesiastical office, to carry out the aforementioned task, and to send, as soon as possible, to this Holy Consistorial Congregation, an authentic copy of the execution of the act. All contrary things notwithstanding. Given at Rome, from the offices of the Holy Consistorial Congregation, on the 13th of May, 1939. Fr. R. C. Card. Rossi, Prefect of the Secretariat. L. S. V. Santoro, Advisor. ACTS, volume VI, number 12. — 23-10-1939. 28.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary, Vol. II. PROVISIONS REGARDING CHURCHES. Our most holy Lord Pope Pius, by divine Providence the twelfth, having, through successive decrees of the Sacred Congregation Consistorial, deigned to provide each of the following churches with a new pastor, namely: on July 1, 1939, – He appointed the Most Reverend Joseph Manriquez y Zarate, formerly Bishop of Huejutla, as the titular bishop of the Church of Verbia. On October 5, 1939, – He appointed the Reverend Donald Campbell, a parish priest in that diocese, as the ordi-

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nary of the Cathedral Church of Argyll and The Isles. – He appointed the Reverend James Maguire, a parish priest in the archdiocese of St. Andrews and Edinburgh, as the titular bishop of the Church of Ilium, and constituted him Coadjutor with the right of succession to the Most Reverend John Toner, Bishop of Dunkeld. On October 8, 1939, – He appointed the Reverend Edmund Vansteënberghe, a Professor in the Theological Faculty of Strasbourg, as the ordinary of the Cathedral Church of Bayonne. – He appointed the Reverend Aloysius Chiron, the General Vicar of the diocese of Luçon, as the ordinary of the Cathedral Church of Langres. On October 11, 1939, – He appointed the Most Reverend Emmanuel Pium Lopez, formerly Bishop of Tacámbaro, as the ordinary of the Cathedral Church of Veracruz. SACRED CONGREGATION FOR THE EASTERN CHURCHES. PROVISION REGARDING A CHURCH. Our most holy Lord Pope Pius, by divine Providence the twelfth, by decree of the Sacred Congregation for the Eastern Church, dated April 25, 1939, appointed the Reverend Nicholas Dudas, of the Order of St. Josaphat Basilians, as the ordinary of the Cathedral Church of Hajdúdorog.

[*Latin ed. p. 399*]

Sacred Congregation for the Propagation of the Faith 399. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING CHANGES IN THE BOUNDARIES BETWEEN THE APOSTOLIC VICARIATE OF KOANGO AND THE APOSTOLIC PREFECTURE OF IPAMU. For the more suitable propagation of the Catholic Faith, so that it might be fostered within the borders of Belgium, it was deemed fitting to alter the boundaries between the Apostolic Vicariate of Koango, entrusted to Fathers of the Society of Jesus, and the Apostolic Prefecture of Ipamu, entrusted to the care of the Congregation of the Most Holy Virgin Immaculate. Therefore, the Most Reverend Fathers Cardinals, presiding over this Sacred Council for the Propagation of the Christian Name, after mature deliberation and having held plenary meetings on April 8th of the current year, and considering both the favorable opinion of His Excellency, the Apostolic Delegate in the Belgian Congo, and the opinions of the two Ordinaries concerned, with unanimous agreement, decided that a portion of the territory belonging to the Apostolic Prefecture of Ipamu should be separated and annexed to the Apostolic Vicariate of Koango, namely that portion located on the left bank of the Kamtsha River, up to the 4° 10′ parallel, as well as that portion of territory to be separated from the Apostolic Vicariate of Koango and annexed to the Apostolic Prefecture of Ipamu, which lies from the 4° 10′ parallel to the 4° parallel, between the courses of the Libongo and Dule rivers; so that, henceforth, the boundaries between the Apostolic Vicariate of Koango and the Apostolic Prefecture of Ipamu, in the aforementioned portion of territory, shall be, from south to north, as follows: first, the course of

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the Kamtsha River up to the 4° 10′ parallel; then, from the 4° 10′ parallel to the sources of the Libongo River; finally, the course of the Libongo River up to the place where it flows into the Kasai River. This decision of the Most Reverend Fathers, having been reported to His Holiness, Our Lord Pope Pius Divine Providence XII, in an audience on the 25th day of the same month and year, by the undersigned Secretary of this Sacred Congregation, He Himself...

[*Latin ed. p. 400*]

The Acts of the Apostolic See – Official Commentary. The Most Holy Pope has deigned to approve and confirm, and has ordered that the present Decree be issued concerning the matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 25th day of April, in the year of Our Lord 1939. P. Card. FUMASONI BIONDI, Prefect. L. © S. f Celsus Costantini, Arch. tit. Theodos., Secretary.

II. BENGASIN. DECREE CONCERNING THE CHANGE OF TITLE OF THE VICARIATE. Whereas, within the boundaries of Eastern Libya, in a part of the territory which comprises the civil province called "Derna," the Vicariate Apostolic of Derna has been established, so that the Vicariate Apostolic of Cyrenaica no longer extends to the entire region of Cyrenaica; the Most Reverend Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on the 15th day of May of the present year, have judged that the aforementioned Vicariate of Cyrenaica should henceforth be called the Vicariate Apostolic of Bengasin, from the name of the city in that region. This opinion of the Most Reverend Fathers, having been reported to Our Most Holy Father Pope Pius XII, the Divine Provider, in an audience on the 25th day of the same month and year, by the undersigned Secretary of this Sacred Congregation, the Same, the Most Holy Pope, graciously accepting, approved and confirmed, and ordered the present Decree to be completed. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 22nd day of June, in the year of Our Lord 1939. P. Card. FUMASONI BIONDI, Prefect. L. $ S. f Celsus Costantini, Arch. tit. Theodos., Secretary.

[*Latin ed. p. 401*]

Sacred Congregation for the Propagation of the Faith.

III. OF TRIPOLITANIA, LIBYA. DECREE CONCERNING THE DETERMINATION OF THE NAME.

Since, within the boundaries of Western Libya, in a portion of the territory which comprises the civil province called "Misurata," the Apostolic Prefecture of Misurata has been established, such that the Apostolic Vicariate of Tripolitania no longer extends to the entire Tripolitanian region, the Most Reverend Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, having held a plenary meeting on May 15th of

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the current year, judged that said Vicariate should henceforth be called the Apostolic Vicariate of Tripolitanum in Libya, named after the principal city in that region. The judgment of the Most Reverend Fathers, having been reported to His Most Holy Lord Pope Pius XII, Divine Providence, on the 25th day of the same month and year, by the undersigned Secretary of this Sacred Congregation, the Supreme Pontiff, graciously accepting, approved and confirmed it, and ordered the present Decree to be drawn up.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 22nd day of June, in the year of Our Lord 1939.

P. Card. FUMASONI BIONDI, Prefect.

L. £ 8 S. f Celsus Constantini, Archbishop titular of Theodos, Secretary.

IV. DECREE OF THE SUPERIOR COUNCIL CONCERNING THE CHANGE OF NAME OF THE VICARIATE.

Since in the regions of the Superior Council, besides the Apostolic Vicariate of the Superior Council, there are also other ecclesiastical jurisdictions which are named after the Council, the Most Reverend Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on July 10th of the current month, judged that the aforementioned Apostolic Vicariate should henceforth be called the Vicariate of Balduinopolis, named after the principal city in that region, in which the Vicariate is situated.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary. It was deemed fitting that the Apostolic Vicar of the same Vicariate should reside in [a certain place], and the opinion of the Most Reverend Fathers was communicated to His Holiness, our Lord Pope Pius XII, by the undersigned Secretary of this Holy Congregation, on the 11th day of the same month and year. His Holiness, the Supreme Pontiff, deigned to approve and confirm this, and ordered that this decree be issued accordingly. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 11th of July, in the year of Our Lord 1939. P. Card. FUMASONI BIONDI, Prefect. .L. S. I. Chiavoni, Under-Secretary. V PROVISIONS REGARDING CHURCHES. In accordance with the decrees of the Holy Council, given below, for the propagation of the Christian name, His Holiness, our Lord Pope Pius XII, deigned to provide for the following churches, namely: on the 1st day of July, 1939. — To the titular episcopal see of the Church of Athyra, the Reverend Father Henry Martin Mekkelholt, of the Congregation of Priests of the Sacred Heart of Jesus, formerly Apostolic Prefect of Benkoelen, was appointed, and he was established as the Apostolic Vicar of Palembang. On the 13th day of September. — To the titular episcopal see of the Church of Tigias, the Reverend Father John Lucalo, a member of the Society of St. Francis of Sales, was appointed, and he was established

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as the Apostolic Vicar of the Vicariate Apostolic of Derna.

[*Latin ed. p. 403*]

Sacred Roman Rota, 403. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA: Summons by edict / Regarding the Nullity of Marriage (FERRERO—MESSINI). Since the current place of residence of Mr. Eloi Messini, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on November 22nd, at 11 o'clock, to discuss the matter in dispute and either reach an agreement or affix his signature, and to determine the date for the Rota's deliberation regarding the resolution of the case: Whether there exists a nullity in the marriage in this case. The Ordinary of the place, the parish priests, the clergy, and all the faithful who have knowledge of the aforementioned Eloi Messini's place of residence, must take care to inform him of this edictal summons.

Henry Caiazzo, Judge.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 6th, 1939.

Aegidius Del Corpo, Notary.

"Since the current place of residence of Mr. Eloi Messini, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on November 22nd, 1939, at 11 o'clock, to agree upon or affix his signature to the doubt mentioned above, and to set the date for the decision of the case before the Rota. Does a nullity of the marriage exist in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Eloi Messini must, insofar as possible, inform him of this present summons."

[*Latin ed. p. 404*]

40. *Acta Apostolicae Sedis* – Official Commentary, DIARY OF THE ROMAN CURIA. Wednesday, October 18, 1939. The Holy Father received, in a solemn audience, His Excellency, Mr. Doctor STANISLAO G-IKDVAINIS, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Lituania, for the presentation of his credentials.

SECRETARY OF STATE

BY PAPAL BULLS OF THE SECRETARY OF STATE, the Most Holy Pope Pius XII, happily reigning, deigned to appoint:

Secret Chamberlains, honorary:

March 29, 1939.

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Most Reverend Giuseppe Sette, of the diocese of Vicenza.

May

Most Reverend Antonio Gerardo Ellis, of the Apostolic Vicariate of Curaçao.

Most Reverend Valentino Buiatti, of the archdiocese of Udine.

Most Reverend Giovanni Castellani, of the same archdiocese.

Most Reverend Olivo Cornelii, of the same archdiocese.

Most Reverend Enrico Da Ronco, of the same archdiocese.

Most Reverend Isaia Isola, of the same archdiocese.

Most Reverend Federico Pilutti, of the same archdiocese.

Most Reverend Ottavio Caracca, of the archdiocese of Zara.

June

Most Reverend Agostino Volosyn, of the diocese of Munkas dei Ruteni.

Most Reverend Tommaso Fonticelli, of the diocese of Savona.

Most Reverend Giovanni Suetta, of the same diocese.

Most Reverend Ernesto Favagrossa, of the diocese of Acquapendente.

Most Reverend Tommaso Adamson, of the archdiocese of Liverpool.

Most Reverend Arturo Cocks, of the diocese of Southwark.

Most Reverend Carlo Coote, of the same diocese.

Most Reverend Federico Northcote, of the same diocese.

Most Reverend Giorgio Wallis, of the same diocese.

Most Reverend Ernesto Civardi, of the diocese of Pavia.

[*Latin ed. p. 405*]

From the Roman Curia Diary, 1939.

Monsignor Anthony Chiesa, of the diocese of Cesena.

Monsignor Aldo Severi, of the same diocese.

Monsignor Anthony Bonnici, of the diocese of Malta.

Monsignor Domenico Cutàjar, of the same diocese.

Monsignor Giuseppe Darmanin, of the same diocese.

Monsignor Edoardo Farrugia Bugeja, of the same diocese.

Monsignor Francesco Medici, of the diocese of Pergola.

Monsignor Giuseppe Rinolfi, of the same diocese.

Monsignor Agostino Tittoni, of the same diocese.

Monsignor Giuseppe Ferreira Antero, of the archdiocese of Saint Sebastian of Rio de Janeiro.

Monsignor Giacomo Sabba Battistoni, of the same archdiocese.

Monsignor Anthony Girolamo de Carvalho Rodríguez, of the same archdiocese.

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Monsignor Emanuel Florentino Gomes da Silva, of the same archdiocese.

Monsignor Leovigildo Franca, of the same archdiocese.

Monsignor Giuseppe Antonio Gonçalves de Rezende, of the same archdiocese.

Monsignor Francesco MacDovel, of the same archdiocese.

Monsignor Felice Magàldi, of the same archdiocese.

Monsignor Henry de Magalhaes, of the same archdiocese.

Monsignor Benedict Marinho de Oliveira, of the same archdiocese.

Monsignor Giuseppe Maria Martins Al ves da Rocha, of the same archdiocese.

Monsignor Emanuel Martins de Moraes, of the same archdiocese.

Monsignor Cicerone Porteila Nunez, of the same archdiocese.

Monsignor Peter Gastone Ribeiro da Veiga, of the same archdiocese.

Monsignor Michael de Santa Maria Mochon, of the same archdiocese.

Monsignor Anthony Campisi, of the diocese of Agrigento.

Monsignor Libertino Cardella, of the same diocese.

Monsignor Antonino Catarella, of the same diocese.

Monsignor Angelo Curella, of the same diocese.

Monsignor Michael Di Bartolo, of the same diocese.

July.

[*Latin ed. p. 406*]

Acts of the Apostolic See - Commentary, Official 406 11 » » » » » » July » » » » » » 1939. Monsignor Angelo Lombardo, of the same diocese. » Monsignor Francesco Piazza, of the same diocese. » Monsignor Angelo Scrudato, of the same diocese. » Monsignor Anthony Sutera, of the same diocese, » Monsignor Ignazio Asílente, of the same diocese. » Monsignor Giuseppe Anaya, of the Archdiocese of Mexico. » Monsignor Giuseppe a Pace Garz, of the same archdiocese. » ● » » Monsignor Agostino Falath, of the apostolic administration of Tyrnau. » » » Monsignor Emilio Funczik, of the same apostolic administration. » « » Monsignor Giuseppe Minarik, of the same apostolic administration. » » » Monsignor Giuseppe Srobar, of the same apostolic administration. » » » Monsignor Emilio Szillaba, of the same apostolic administration. » » » Monsignor Francesco Vegh, of the same apostolic administration. 27 » » Monsignor Pasquale Beccuzzi, of the diocese of Conversano. August » Monsignor Bernard Angelini, of the diocese of Foligno. » » » Monsignor Giuseppe Botti Veglia, of the same diocese. » » » Monsignor Emilio Falcinelli, of the same diocese. » ’ » » Monsignor Luigi Fa veri, of the same diocese. ●» » » Monsignor Guy Falcucci, of the diocese of Norcia. » » 5) Monsignor Giuseppe Palma, of the diocese of Ostuni. » » » Monsignor Riccardo Varesi, of the diocese of Parma. » » » Monsignor Carlo

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Romànini of the diocese of Tortona. 10 » » Monsignor Rodolfo Barbieri, of the diocese of Atri. » » » Monsignor Giuseppe Marchesani, of the same diocese. » » » Monsignor Ernesto Piana, of the same diocese. •» » » Monsignor Ottaviano Rosatti, of the same diocese. » » » Monsignor Giovanni V. Planché, of the diocese of Alessandria. » » » Monsignor Frederick Alvigini, of the Archdiocese of Bari. » » » Monsignor Leonardo Ambrosini, of the same archdiocese. ' » » » Monsignor Bartolomeo Andriola, of the same archdiocese. » » » Monsignor Nicola Di Zonno, of the same archdiocese. » » » Monsignor Anthony Masellis, of the same archdiocese. » » ' » Monsignor Vito Giuseppe Tricarico, of the same archdiocese.

[*Latin ed. p. 407*]

Diarium Romanae Curiae 407, August 1939.

Most Reverend Albert De Filippis, of the diocese of Cava e Sarno.

Most Reverend Luigi Lazzerini, of the diocese of Chiusi e Pienza.

Most Reverend Carlo Davide Savarè, of the diocese of Lodi.

Most Reverend Ernesto Noceti, of the diocese of Luni.

Most Reverend Carlo Bandini, of the diocese of Mbdigliana.

Most Reverend Enrico Cicognani, of the same diocese.

Most Reverend Stefano Fregnani, of the same diocese.

Most Reverend Luigi Montuschi, of the same diocese.

Most Reverend Lorenzo Poggiolini, of the same diocese.

Most Reverend Giuseppe Zappala, of the diocese of Patti.

Most Reverend Romano Paolo Furia (Rome).

Most Reverend Pietro Passaro, of the Abbey of the Most Holy Trinity of Cava dei Tirreni.

Most Reverend Augusto Casadei, of the diocese of Sarsina.

Most Reverend Colomano Ferdényi, of the diocese of Satu Mare e Ora dea Mare.

Most Reverend Giovanni Krisztik, of the same diocese.

Most Reverend Giulio Lipcsey, of the same diocese.

Most Reverend Stefano Mellan, of the same diocese.

Most Reverend Carlo Pakocs, of the same diocese.

Most Reverend Francesco Pészeki, of the same diocese.

Most Reverend Giuseppe Pop, of the same diocese.

Most Reverend Pasquale Tunzi, of the archdiocese of Bari.

Most Reverend Giovanni Batt. Imperiali, of the suburbicarian diocese of Sabina and Poggio Mirteto.

Most Reverend Flavio Papi, of the same diocese.

Most Reverend Giuseppe Mazzarolli, of the diocese of Trieste and Capodistria.

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Most Reverend Emilio Stolta, of the same diocese.

Most Reverend Giuseppe Verdenelli, of the diocese of Cingoli.

September.

Most Reverend Lodovico Silvestrini, of the diocese of Faenza.

Most Reverend Pier Guido Barai, of the diocese of Pescia.

Most Reverend Alessandro De Casto, of the diocese of Acqui.

Most Reverend Agostino Parodi, of the same diocese.

Most Reverend Alessandro Soave, of the same diocese.

Most Reverend Domenico Somaglia, of the same diocese.

Most Reverend Francesco Cornelii, of the archdiocese of Udine.

Most Reverend Angelo Raffaele Cioffi, of the diocese of Brooklyn.

Most Reverend Guglielmo Francesco Daley, of the same diocese.

Most Reverend Giacomo Enrico Griffiths, of the same diocese.

Most Reverend Tommaso Giuseppe Leonard, of the same diocese.

[*Latin ed. p. 408*]

Acta Apostolicae Sedis - Commentarium Officiale 408, 28 September 1939.

Most Reverend Daniel Joseph McCarthy, of the same diocese.

Most Reverend Thomas Louis Nummey, of the same diocese.

Most Reverend Francis John Oechsler, of the same diocese.

Most Reverend John Jerome Reddy, of the same diocese.

Most Reverend Edmund Joseph Reilly, of the same diocese.

Most Reverend John Joseph Robinson, of the same diocese.

Most Reverend Patrick Rogers, of the same diocese.

Most Reverend Thomas Sharkey, of the same diocese.

Most Reverend Francis Emil Strenski, of the same diocese.

Most Reverend John Vogel, of the same diocese.

Most Reverend John Dominic Wynne, of the same diocese.

Most Reverend John C. Dnbourgel, of the diocese of Corpus Christi.

Most Reverend Vito Graf eo, of the diocese of Dallas.

Most Reverend Vendelino Nold, of the same diocese.

Most Reverend Patrick Joseph O'Beirne, of the same diocese.

Most Reverend John S. O'Connor, of the same diocese.

Most Reverend John R. Mulroy, of the diocese of Denver.

Most Reverend John W. Keyes, of the diocese of Kansas City.

Most Reverend Francis G. McCaffrey, of the same diocese.

Most Reverend Thomas B. McDonald, of the same diocese.

Most Reverend James N. V. McKay, of the same diocese.

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Most Reverend Cornelius M. Scanlan, of the same diocese.
Most Reverend Henry Schilling, of the same diocese.
Most Reverend Matthew D. Tierney, of the same diocese.
Most Reverend Leslie V. Barnes, of the diocese of Lincoln.
Most Reverend Maurice W. Hellmann, of the same diocese.
Most Reverend Clarence G. Riordan, of the same diocese.
Most Reverend John G. Crowley, of the diocese of Monterey-Fresno.
Most Reverend Nicola G. Wegrier, of the diocese of Omaha.
Most Reverend John Mucciarelli, of the diocese of Pienza.
Most Reverend John Frei, of the diocese of San Gallo.
Most Reverend Dionysius G. Karie, of the diocese of Scranton.

[*Latin ed. p. 409*]

Diarium, of the Roman Curia, 409, September 28, 1939. Monsignor Giuseppe V. Miliauskas, of the same diocese. Monsignor Giovanni S. Sobota, of the same diocese. Monsignor Stanislao E. Szpotanski, of the same diocese. Monsignor Francesco P. Valverde, of the same diocese. Monsignor Giovanni V. Vaughan, of the same diocese. Monsignor Edoardo Canili, of the diocese of Springfield, Illinois. Monsignor Tommaso E. Cusak, of the same diocese. Monsignor Amos E. Giusti, of the same diocese. Monsignor Gioacchino Malïei, of the same diocese. Monsignor Tommaso F. McGrath, of the same diocese. Monsignor Timoteo Moloney, of the same diocese. Monsignor Guglielmo Sloan, of the same diocese. Monsignor Francesco G. Macelwane, of the diocese of Toledo, Ohio.

Extraordinary Knights of the Holy See, with Sword and Mantle: 1939. Mr. Count Enrico Pocci (Rome). Mr. Giacomo D.'Scanlan, of the archdiocese of Westminster. Mr. Cedric Baxter, of the archdiocese of Liverpool. June. Mr. Agostino Harford, of the same archdiocese. Mr. Giovanni Reynolds, of the same archdiocese. Mr. Count Alberto Bennieelli (Rome). July 20. Mr. Carlo I. Denechaud, of the archdiocese of New Orleans. August 10. Vasco de Quevedo Pessanha, of the diocese of Viseu. September 10. Mr. Vincenzo A. Carroll, of the archdiocese of Philadelphia. Mr. Matteo H. McCloskey, of the same archdiocese. Mr. Furey Ellis, of the same archdiocese. Mr. Luigi L. Fitzpatrick, of the same archdiocese. Mr. Giuseppe F. Gallagher, of the same archdiocese. Mr. Ignazio G. Horstmann, of the same archdiocese. Mr. Guglielmo H. Long, of the same archdiocese. Mr. Murtha P. Quinn, of the same archdiocese. Mr. Tommaso C. Quirk, of the same archdiocese. Mr. Guglielmo Simpson, of the same archdiocese. March 7, 9, 15.

Honorary Knights of the Holy See, in purple attire: May 17, 1939. Monsignor Ermenegildo Bosco, of the archdiocese of Udine. Monsignor Pietro Dell'Oste, of the same archdiocese. Monsignor Giuseppe Fontana, of the

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same archdiocese. Monsignor Luigi Goricizzo, of the same archdiocese.

[*Latin ed. p. 410*]

MO Acta Apostolicae Sedis - Official Commentary 1. May 7, 1939. Monsignor Giuseppe Grosso, of the same archdiocese.

Monsignor Alberto Manzano, of the same archdiocese.

Monsignor Vittorio Tonello, of the same archdiocese, June 5.

Monsignor Pietro Dolciotti, of the diocese of Senigallia.

July.

Monsignor Giuseppe Alvisi, of the diocese of Cesena.

Monsignor Giovanni Gori, of the same diocese.

Monsignor Achille de Mello, of the archdiocese of San Sebastiano of Rio de Janeiro.

Monsignor Antonio Paes Cintra, of the same archdiocese, 14.

Monsignor Eugenio Manzanedo, of the archdiocese of Angelopoli.

Monsignor Porfirio Ruiz, of the same archdiocese.

Monsignor Aurelio Toriz, of the same archdiocese.

Monsignor Leopoldo Villànueva, of the same archdiocese.

Monsignor Paolo Berkes, of the apostolic administration of Tirnavia.

Monsignor Giulio Gaudnik, of the same apostolic administration.

Monsignor Agostino Raska, of the same apostolic administration.

Monsignor Michele Tarek, of the same apostolic administration.

Monsignor Geysa Zubek, of the same apostolic administration.

August 3.

Monsignor Corrado Fadini, of the prelature of Pompei.

Monsignor Basilio Mmgardo, of the diocese of Padova.

Monsignor Francesco Silvestrini, of the patriarchate of Venezia.

August 10.

Monsignor Eraclio Mazzocco, of the diocese of Adria.

Monsignor Acaste Bresciani, of the diocese of Montefiascone.

Monsignor Liberato Tarquini, of the same diocese.

Monsignor Augusto Ranieri, of the diocese, suburbicarian of Porto and Santa Rufina.

Monsignor Giuseppe Baccari, of the abbey of the Most Holy Trinity of Cava.

Monsignor Luigi Lombardi, of the same abbey.

Monsignor Angelo Gennai, of the diocese of Volterra.

Monsignor Carino Molesti, of the same diocese.

Monsignor Ulderico Sardi, of the same diocese.

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Monsignor Tito Gallori, of the same diocese.

September 24.

Monsignor Mario Ceconi, of the diocese of Concordia.

Monsignor Emilio Caiola, of the diocese of Mantova.

September 28.

Monsignor Raniero Binaco (Rome).

[*Latin ed. p. 411*]

Diarium Romanae Curiae 411. Chamberlains of Honour, designated "of the Sword and Mantle" of His Holiness. April 13, 20, 17, 31, 1939. Mr. Pietro Claii, of the archdiocese of Trent. July. Mr. Francesco Luigi Bavaglia, of the diocese of Forlì. August. Mr. Giovanni Maria de Marinis, of the archdiocese of L'Aquila. August. Mr. Domenico Patrizi, of the diocese of Orte. Secret Chamberlains of Honour of His Holiness: August 10, 1939. Monsignor Domenico Bernardi, of the archdiocese of Bologna. Monsignor Giuseppe Horváth, of the diocese of Kosnavia. July 11. Monsignor Leopoldo Langmar, of the diocese of Veszprimia. Monsignor Giuseppe Németh, of the same diocese. Monsignor Lodovico Vegele, of the same diocese. Monsignor Alessandro Buzna, of the apostolic administration of Tyrnau. Monsignor Carlo Jaross, of the same apostolic administration. Monsignor Giovanni Ochaba, of the same apostolic administration. Chamberlains of Honour outside of Rome of His Holiness: May 17, 1939. Monsignor Luigi Palla, of the archdiocese of Udine. July 14. Monsignor Paolo Siska, of the apostolic administration of Tyrnau. Monsignor Giovanni Evang. Tyukoss, of the same apostolic administration. August 3. Monsignor Ruggero Lovazzaiio, of the diocese of Tortona. Monsignor Domenico Ragona, of the diocese of Tricarico. September 13. Monsignor Antimo Climaeo, of the diocese of Ischia. Monsignor Dante Biagiotti, of the diocese of Pescia. Necrology: August 17, 1939. Monsignor Enrico Lécroart, titular Archbishop of Anchialo. September 1. Monsignor Paolo Alegría, titular Bishop of Zorolo. September 21. Monsignor Paolo Bruchési, Archbishop of Montreal. October 1. Monsignor Francesco David, Bishop of Amida dei Caldei. The Most Reverend Cardinal GIORGIO GUGLIELMO MUNDELEIN, Archbishop of Chicago.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary, October 2, 1939. Most Reverend Agostino Giovanni I. Schwertner, Bishop of Wichita. 3. Most Reverend Norberto Rousseau, Bishop of Le Puy-en-Velay. 6. Most Reverend Giuseppe Francesco Maria Julliot, titular Bishop of Assume. 8. Most Reverend Giovanni Castel, Bishop of Tulle. 11. Most Reverend Giuseppe Vilfrido Dwyer, Bishop of Wagga Wagga. 14. Most Reverend Tommaso Gilmartin, Archbishop of Tuam. Most Reverend Alberto Romita, Bishop of Boiano-Campobasso.

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PONTIFICIAL COMMISSION FOR BIBLICAL MATTERS

NOTICE

In the Acts of the Apostolic See for the year 1938, page 420, a Notice appeared concerning the awards to be conferred by the Pontifical Biblical Commission upon auditors of theological courses, whether in major seminaries or in theological faculties. It was stated therein that dissertations were to be submitted to the Secretary of the Pontifical Biblical Commission by October 31, 1939.

Considering the circumstances and the time constraints, by order of His Eminence, the Cardinal President of the aforementioned Commission, the competition is suspended for the time being.

Rome, September 22, 1939.

Iacobus M. Vosté, O. P., Consultant from the records.

[*Latin ed. p. 413*]

October 28, 1939, Year and Volume XXXI (Series II, Volume VI) - No. 13. ACTA APOSOLICAE SEDIS, Official Commentary. PAPAL ACTS. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS WHO HAVE COMMUNION WITH THE APOSTOLIC SEE. PIUS PP. XII. To the Venerable Brothers, greetings and the Apostolic Benediction. The dignity of the Supreme Pontificate and the most serious cares, which, through no merit of Ours, God has entrusted to Us by His inscrutable plan, were conferred upon Us in the fortieth year since Our Predecessor, Leo XIII, of immortal memory, in the waning years of the last century, and in the immediate approach of the Holy Year, decreed that the consecration of the human race to the Divine Heart of Jesus should be carried out throughout the earth. We received those Encyclical Letters, "Annus Sanctus," with the greatest joy and intimate consent, as if they were a heavenly message, and it was permitted to Us, while fulfilling Our priestly office, to recite at the altar, "And I will go in to the altar of God." And with what ardent study, thoughts, and deliberations We applied Ourselves to that task, which, by the manifest Providence of God, was entrusted to Us by the Pontiff, who...

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - The official commentary reveals the hidden wounds and necessities of his age, which he had observed with such keen insight. Therefore, we cannot fail to express our gratitude for the will of the Divine Providence, which ordained that the beginning of Our Pontificate should fall in this year, in which that memorable event is commemorated, which so sweetly marked the first year of Our priesthood; and gladly seizing this opportunity, and urged on by the most holy counsel of Our Predecessor, we wish to offer the due worship to "the King of kings and Lord of

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lords," as a propitious prayer for Our pontifical ministry. Let this worship be both the beginning, upon which we strive, and the goal, to which we aspire, with Our will and hope, with Our doctrine and pastoral zeal, and finally, with the patience and endurance of labors, which we dedicate entirely to the propagation of the Kingdom of Jesus Christ. If we meditate upon the external events and the internal growth of souls during these forty years, and from here we measure the advancements, and from there the setbacks, it becomes ever more clear to Us how much significance this dedication has, how, like a shining sign, it encourages all, and how greatly it purifies, strengthens, and holily protects them; and likewise, it is clearly observed by Our eyes how wisely it heals the entire human community and promotes the prosperity of its true name. And this very dedication seems to Us to be a message of divine grace, given not only to the Church, but to all of humankind, which, lacking guidance and direction, was being led astray from the right path, and, absorbed in earthly things, and concerned with them alone, was being miserably ruined; a message to all men, who are increasingly growing in number daily, and are being drawn away from the faith of Jesus Christ, indeed, even from acknowledging, observing, and keeping His law; a message finally, which rejects that way of life which is now widely proclaimed. 3 Cf. 1 Timothy VI, 10; Revelation XIX, 16.

[*Latin ed. p. 415*]

Acta Pii PP. XII 415, wherein the precepts of charity, and the doctrine of self-denial, were promulgated through a discourse given on the mountain, according to the Gospel, and also the divine act of love manifested on the Cross, appeared to be an offense and a folly. Just as the Forerunner of the Redeemer, to those who diligently sought to know, proclaimed, "Behold the Lamb of God,"* in order to remind them that the Expected of the Gentiles, though unknown, dwelt among them, so the Vicar of Jesus Christ, to all those who, whether out of malice, negligence, or indecision, either refused to follow the glorious Redeemer, or followed Him sluggishly and carelessly, implored and urged them, proclaiming: "Behold your King."

Indeed, from the widespread and increasing devotion to the Sacred Heart of Jesus – which, as is known, was instituted not only through the consecente of the entire human race to it, at the close of the preceding century, but also through the institution established by Our Predecessor, Pope Jesus Christ, on the feast of the King – countless benefits have arisen for the faithful, like "the stream of the river maketh the city of God joyful." And what age more than ours needs these benefits? What age, although it has fostered every kind of external progress and advancement, has suffered more from the famine of the spirit and the deep poverty of the soul? It is indeed clear in the Apocalypse: "Because thou sayest: I am rich and made wealthy and have need of nothing: and knowest not that thou art wretched and miserable and poor and blind and naked."

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Therefore, Venerable Brothers, nothing is more urgent than to "To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ" to the men of our time. And nothing is more noble than to be a herald of the Divine King.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Commentarium Officiale: to open wide the doors and to pour forth, before those who have followed the signs of deceit, the saving truth, and to happily restore to the victorious Cross those who have, unfortunately, strayed from it. Therefore, who, seeing such a great multitude of brothers and sisters, blinded by errors, seduced by desires, and led astray by prejudiced opinions, who have strayed from the true faith of God and from the saving Gospel of Jesus Christ, can fail to be inflamed by charity and to willingly and gladly offer them help? For whoever, whether from the priestly order or from the lay state, participates in the service of Christ, should surely feel a greater urgency to watch over, to defend, and to strengthen our cause, when he sees the ever-increasing hordes of Christ's enemies, and when he beholds the promoters of such false doctrines, who, as if rejecting the saving truth and power of the Christian faith, or forbidding it through their actions, seem to transgress the tablets of God's commandments with the utmost impudence, substituting other norms in their place, in which both the principles of moral discipline established through the revelation of Mount Sinai and that divine inspiration which flows from the Cross of Christ and from His discourse on the mountain, are utterly rejected? Undoubtedly, all have observed, with no small sadness, the roots of these errors bearing a deadly fruit in those who, although they profess themselves to be followers of Christ, yet, when it is necessary to persevere, to contend, and to endure, whether through open or hidden persecution, behave as doubtful, cowardly, and weak Christians, and are unable to follow the bloody footsteps of the Divine Redeemer, which the profession of their religion demands. Therefore, let all, Venerable Brothers, in these circumstances of affairs and times, celebrate the feast of Jesus Christ the King, which is now approaching, and by which you will receive the Encyclical Letters which We have first published, and let them receive the gifts of divine grace, by which the minds of mortals may be renewed with evangelical virtue, and so that the Kingdom of Christ may be ever more produced and strengthened. Dedication of the Sacred Heart of Jesus Christ, which will be solemnly celebrated on that day.

[*Latin ed. p. 417*]

417 The acts of Pope Pius XII will be undertaken with particular piety, and the faithful of all peoples and nations will be gathered before the altar of the Eternal King, so that they may adore Him, atone for their own and others' sins, and solemnly swear to maintain their faith in His most holy

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law of truth for all time. Then, all Christians will draw forth grace, in whom the heavenly fire, which Christ the Lord brought to us, may burn and shine. Likewise, may those who are languishing in spirit, who are weary, who are lying prostrate, draw forth grace; and thus may their spirit be renewed in integrity and virtue. Finally, may those also receive grace who either do not know the divine Redeemer, or who have most miserably abandoned Him; and may the multitude of the Christian faithful, numbering many tens of thousands, on that solemn day, so embrace God: "May the true light, which illuminates every man coming into this world," indicate the way to salvation, and may heavenly grace kindle in the minds of those who are troubled and wandering, that ardent desire for eternal goods, which draws all to Him who, from the bloody throne of the Cross, most earnestly calls them to Himself, and desires that He may be "the way, and the truth, and the life."

1 1 1 3 While we place these Encyclical Letters, which are the first we have issued since the beginning of our pontificate, under the sign and auspices of Jesus Christ the King, we are certain that the entire flock of the Lord will pursue this with unanimous and most fervent consent. The circumstances and anxieties that we have experienced in this age stir the hearts of Catholic people to mutual fellowship, and purify and intensify the sense of that fraternal fellowship, perhaps more than ever before; and they urge all those who believe in God and follow Jesus Christ as their leader and teacher, to recognize that a common danger threatens all of them together. This sense of mutual fellowship among Catholics, which, as we have said, is so greatly increased by perilous circumstances, and which strengthens the minds by uniting them and fostering the will for future victory, will...

11 12 Cf. John 1:9. Cf. Jesus saith to him.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary. Those days filled us with the greatest delight and profound consolation, when, with a reverent step, and trusting in God, we proceeded to rightfully attain that Chair, which Our great Predecessor had left vacant. Indeed, at the present time, while the vivid memory of those events arises in our mind, those very events, which, as they testified to the closest bond with the Church and with the Vicar of Jesus Christ, willingly and gladly came to us when we reached the summit of the Pontificate, and we received its insignia with solemn rites, we cannot restrain ourselves from expressing our heartfelt gratitude to you, Venerable Brothers, and to all those who share in the Catholic family, for the testimonies of love, unwavering veneration, and fidelity, which are attributed from all sides to the Roman Pontiff, in whom the office of the Supreme Priest and Supreme Shepherd, established by God, is recognized. These testimonies, indeed, were offered not to our humble person, but to the most noble and weighty office to which the Lord

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Christ called us to undertake. And if we already then experienced the great weight of the responsibility that the most provident God had entrusted to us, we were nonetheless greatly consoled, as we clearly perceived the indivisible unity of the Catholic Church, which, as if formed into ramparts and a bulwark, is more firmly and closely joined to the invincible See of Blessed Peter, as the arrogance of Christ's enemies increases. All these testimonies of Catholic unity and of the divinely bestowed kinship of peoples towards our common Father, seemed to us to bring a more abundant and happier hope, as the times and the events that were looming were more formidable. And such pleasant memories greatly comforted us during the first months of Our Pontificate, when it was necessary to overcome labors, anxieties, and trials, by which the mystical Bride of Jesus Christ is beset. And we do not wish to pass in silence the omens and wishes that were also received by us, from those who, although they did not...

[*Latin ed. p. 419*]

The Acts of Pope Pius XII, page 419, pertain to the Catholic Church, and, despite their own inherent nobility and sincerity of spirit, they refused to allow all of this to be forgotten, since they are united with us either out of love for the person of Christ, or out of faith in God. Therefore, let all of them receive a sign of Our most fervent will. We commend them individually and collectively to the divine protection and divine governance; while we solemnly affirm that we are moved and guided by this one purpose, namely, to diligently follow the example of the Good Shepherd, so that all may be led to the happiness of the true faith, and so that all may "have life and have it more abundantly." And here, we wish to express, in a special way, the feelings of Our grateful heart towards the illustrious Emperors and Kings, the highest rulers of states, and the public magistrates, who, in the name of the nations with which the Apostolic See maintains bonds of friendship, have shown us such humanely attentive services. Among these, it is permissible to include, with particular joy, Italy; Italy, which, as a fertile garden of the Catholic faith brought forth by the Prince of the Apostles, after the Lateran Council, which began not without the providentially guiding hand of Good, occupies a place of honor among those states which maintain legitimate bonds with the Roman Pontiff. From these agreements, "peace has been restored to Italy," as if a happy dawn has shone, foretelling a tranquil and fraternal union in matters of religion and in civil society; and may this peace, always bringing serene days, as We earnestly pray to God, permeate, renew, increase, and strengthen with its inherent power, the hearts of the Italian people, who are so close to Us, and who, like Us, enjoy the breath of life. Indeed, with humble prayer, We declare from the heart that this people, most dear to Our predecessors and to Us, faithfully repeating the glorious deeds of their ancestral religion, and safe under divine protection, 13 1 3 C f. John 10:10: "The thief cometh not,

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but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly."

[*Latin ed. p. 420*]

The Acts of the Apostolic See – Official Commentary: More and more, the truth is being experienced, as declared by the sacred Psalm with these words: "Blessed is the people whose God is the Lord." This most auspicious new order of things, established in the judicial and spiritual sphere, which that event, worthy of indelible memory throughout all ages, imparted and solemnly sanctioned to all of Italy and the Catholic communion, has never appeared to Us to have garnered such great agreement of minds, as when, for the first time, from the elevated and magnificent platform of the Vatican Basilica, We extended and raised Our paternal hands, then in Rome, the seat of the Supreme Pontificate and the most beloved city from which We were born, then to the Italian people united with the Catholic Church, and finally with abundant will, We blessed all the peoples of the world.

As the Vicar of Christ, who, at a most critical moment, pronounced before him who held the greatest authority of that time, those great words: "Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth my voice," We declare that We owe nothing more to Our mission and to Our age than "to bear witness to the truth." This office, to which We must diligently apply Ourselves with apostolic firmness, necessarily requires that We expose and refute the errors and faults of men, so that, having perceived and understood them, it may be permissible to offer them medicine and healing: "And you shall know the truth." In fulfilling this task, We will not be swayed by human or worldly opinions; nor will We abstain from the purpose We have undertaken for fear of doubt, disagreement, or rejection; nor will We be deterred from such endeavors by the fear that Our actions may not be understood by the thoughts of others.

[*Latin ed. p. 421*]

Acta Pii PP. XII 421! or else it will be falsely judged. However, diligently and carefully pursuing this, we are compelled by that paternal charity, which, while it commands Us to grieve with the greatest sorrow for the evils and harms of Our children, also commands Us to offer them suitable remedies, imitating that divine example of the Good Shepherd, Christ the Lord, who reveals both light and love: "doing the truth in charity." Indeed, that nefarious deed, by which many seek to banish Christ the Lord from His Kingdom, and reject the law of truth given by Him, and despise the precepts of that charity which nourishes and strengthens His kingdom with a most blessed and divine power, is the beginning of those evils to which this age, collapsing through a precipitous and headlong path, suc-

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cumbs in spiritual poverty and lack of virtue. Therefore, to revere Christ in His royal throne, to acknowledge the rights of that royal power, and to strive that each and every individual and society may return to the law of Christian truth and charity, these things alone can lead men back to the path of salvation. While, Venerable Brothers, we write these lines, a terrible and most grievous news is brought to Us, that the fire of war, which We have vehemently sought to prevent, has been most wretchedly kindled. The writer's pen almost falters, as We consider the countless calamities of those who, until now, were rejoicing in a certain, albeit small and modest, prosperity in their own homes. Our paternal heart is filled with great sorrow, as We contemplate all that will arise from the dark seed of violence and outrage, for which the sword already makes bloody furrows. However, considering all these bitter hardships that are pressing in, and fearing even greater ones in the future, We direct the eyes and minds of those in whom there is still a good will, again and again, to Him from whom salvation is given to the human race; to Him, We say, to Him alone, whose merciful and almighty hand can bring this tempest to an end; finally, to Him alone, whose truth (Eph. IV, 15) "But doing the truth in charity, we may in all things grow up in him who is the head, even Christ."

[*Latin ed. p. 422*]

The acts of the Apostolic See – an official commentary – can illuminate the understanding of each and every person, and can kindle the purpose of many who, tossed about by the waves of error and the excessive passion of themselves, and almost submerged by the struggles and conflicts of discord, are to be brought back and reformed to the most holy governance of Jesus Christ and to His Spirit. But perhaps it may be hoped – and for this we pray that the most excellent God may bring it about – that these most miserable times of ours may cause the thoughts and plans of many to be changed for the better, who, blinded by minds trusting in such widely spread deceptive opinions, were walking carelessly and imprudently along a path full of doubt and snares. And many, who did not at all understand how powerful and how effective the pastoral ministry of the Church is for rightly and holily educating minds, may now, perhaps, understand and appreciate more the warnings of that same Church, which they had previously put upon a more convenient and safer time. Therefore, the present anxieties and most distressing circumstances cause the precepts of Christian doctrine to be praised so that they may move hearts to truth more than anything else. For indeed, from such a great accumulation of errors and the debris of sins, so poisonous fruits have matured that reject the Christian name, that their condemnation and rejection constitute the very indication of their condemnation, whose probative power surpasses any refutation held by reason. Sometimes, when hope is frustrated and others fail, divine grace smiles upon trembling hearts: "the passing of the Lord" is perceived;

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and to the Redeemer speaking thus: "Behold, I stand at the gate and knock. If any man shall hear my voice and open to me the door, I will come in to him and will sup with him," the doors are often opened, which would never be opened otherwise. God is witness to how vehemently we turn our hearts to those who, experiencing these bitter sorrows, feel that salvation and the desire for truth, justice, and Christian peace are arising from the depths of their hearts. But even towards those to whom the light of heaven has not yet shone, our hearts breathe nothing but love; and our lips...

[*Latin ed. p. 423*]

Acts of Pope Pius XII, 423. We raise our humble prayers to God, that He might deign to allow some of that light to shine forth upon the minds of those who neglect or despise Christ, the same light which once converted Saul into Paul, and which has demonstrated its hidden power even in the most difficult times for the Church. At present, however, when disturbed events and calamities occupy all, it is not our intention here, by expounding, to fully present a refutation of the errors of our age, which we will undertake if the opportunity arises; but rather, to pursue only the most important observations concerning this matter. Today, Venerable Brothers, men, adding new commentaries and false opinions to the deceptions of former times, have carried all things to such extremes that nothing but turmoil and ruin can result. And at the very beginning, it is clearly evident that the root and the deepest cause of the present afflictions of society stems from the fact that the universal standard of morality is denied and rejected, both in the private lives of individuals, and in the very republic, and in the mutual relationships between nations and peoples; that is to say, the natural law is obscured and forgotten. This natural law, as it were, is founded upon God, the Almighty Creator and Father of all, and is also the supreme, perfect, and most wise legislator, and the most just judge of human actions. When, therefore, the Divine Majesty is rashly denied, the foundation of every principle of honesty collapses, and the voice of nature is silenced, or gradually weakened, which even teaches the uneducated, and those who have not yet attained the use of civil society, what is right, what is wrong, what is permitted, and what is not permitted; and it reminds them that they will one day have to give an account to the Supreme Judge of their deeds, good and bad. As you well know, Venerable Brothers, for this reason, the very foundation of all order and morality was once rejected in Europe, leading many to be led away by the doctrine of Jesus Christ, of whose teachings the Chair of the Blessed Peter is the guardian.

[*Latin ed. p. 424*]

Acts of the Apostolic See – Official Commentary. This doctrine, by which the peoples of Europe have been united throughout the ages and conformed to the Christian spirit, has led to such progress in public and

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civil affairs that other nations and lands have also been enriched by every kind of discipline. But, alas, some brothers separated from us, having defended themselves against the infallible teaching of the Church, have proceeded to the point of rejecting the very divinity of our Savior, which is the foundation and, as it were, the center of Christian doctrine, thereby hastening the conversion and dissolution of religion. For, as the Gospel narrates, when Christ the Lord was crucified, "Now from the sixth hour, there was darkness over the whole earth, until the ninth hour." (Matt 27:45); which seems to signify the lamentable things that have happened and continue to happen, when those who are unbelievers in matters of religion, blinded by a false confidence in themselves, exclude the divine Redeemer from the actions of present life, and especially from public affairs, and, along with the faith of Christ, weaken the faith in God. This, indeed, leads to the point where all the principles and norms by which the conduct of individuals and of public life were judged in former times seem to have become obsolete; and where, when civil society has been completely reduced to the so-called secularism, which progresses daily with great acclaim, and has proceeded to the point of removing individual citizens, the domestic sphere, and the entire state from the salutary and beneficial influence of the Church, more and more clearly and sadly manifest are the signs and vestiges of the corrupting falsehood of the ancient Gentiles. This happens even in those regions in which, for so many centuries, the light of Christian civilization has shone: "Now from the sixth hour, there was darkness over the whole earth, until the ninth hour." (Matt 27:45). 20 21 But perhaps, while turning away from the precepts of Jesus Christ, many did not fully realize that they were being strangely deceived.

20 MATTH., XXVII, 45.

21 Brev. Rom., Parase, respons. IV.

[*Latin ed. p. 425*]

The acts of Pope Pius XII, adorned with seemingly brilliant words, were filled with deceit, in which this rejection of evangelical doctrine was presented as a liberation from servitude; nor did they foresee what would result from this, when the truth, which liberates, was exchanged for error, which makes slaves. Furthermore, they did not realize that they were surrendering themselves to the whims of the fickle and miserable wisdom of men, when they rejected the infinitely wise law of God the Father and the commandments of Jesus Christ, which are filled with charity, which unite men with one another and raise them to higher things. They boasted of the progress of all things, while in reality they were returning to worse things; they considered themselves to be elevated to the most noble and excellent

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positions, while in fact they were being removed from their rightful place of dignity; and they asserted that this our age was bringing about maturity and perfection, while in reality they were miserably reducing themselves to the old servitude. They did not perceive that any human effort to substitute something similar for the place of Christian law was utterly false and vain; for, as it is written, "He that is good, shall draw grace from the Lord" (Prov 12:2). Indeed, when the faith in God and the Divine Redeemer is relaxed and weakened, and when the light is obscured in minds, which arises from universal norms of goodness and honesty, then that very foundation of stability and tranquility, upon which the order of both individuals and society rests, is undermined; and this alone can bring about the prosperity of states and preserve them from ruin. Moreover, it is certain that when the peoples of Europe were united by that fraternal bond, which they claimed was based on Christian institutions and precepts, there were no dissensions, no upheavals, no wars; but never before, perhaps, have men been so afflicted in mind and spirit, since they perceive with acute distress how difficult it is to heal their own evils. Whereas, in former times, the minds and spirits were aware of what was right and what was wrong, what was permitted and what was forbidden; which indeed makes agreements easier and stirs up... "Because that, when they knew God, they have not glorified him as God or given thanks" (Rom 1:21).

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Commentarium Officiale, reprime discordias, et ad honestam rerum compositionem viam aperit et firmat. Tamen, in diebus nostris, dissensiones non solum ex vehementi impetu animi intemperantis oriuntur, sed etiam ex perturbatione intimae conscientiae et defectione, ex qua privatae et publicae probitatis, honestatisque normae temerariamente subvertuntur. Venerabiles Fratres, proponimus ad diligentiam vestram duo capita, quae inter multi et diversi errores, qui ex neglectis et detractis praeceptis religionis, normisque morum probitatis, quasi ex veneno fluunt, peculiari modo sunt notanda, quia, ut videtus, populos inter se pacifice et tranquille vivere, vel faciant impossibile, vel, si non impossibile, certe precarious et incertum. Primum, quod pervasum est et vulgare in praesentibus, est oblivio illius mutuae necessitudinis et caritatis, quae inter homines nascitur, quam communis origo postulat, et rationalis aequalitas omnium hominum naturae, ad quaslibet gentes pertinentes, et quam sacrificium Redemptionis praecipit, quod Christus Dominus expiandis animis Aeterno Patri in ara crucis obtulit. Nam, sicut prima pagina Sacrarum Litterarum narra, And God created man to his own image. Itemque Biblia docet eum, caelestibus donis et virtutibus ditatum, ad arcana et aeterna beatitudinem destinatum. Praeterea, narrat ex primo hominis et feminae coniugio originem ceterorum omnium; quos referunt – rem verbis vivide et significanter effingendo – variis tribubus fuisse gentibusque distinctos, per

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variasque terrarum partes disseminatos. Et cum etiam misere ab ipsorum Creatore aberrent, Deum paternum in eos gerere non praetermisisse, quos ex divinae misericordiae consilio iterum aliquando secum una amicitiae foedere coniuncturus esset.

[*Latin ed. p. 427*]

Acta Pii PP. XII 427 Et Apostolus Gentium, sicut praeco huius veritatis, per quam homines in magnam familiam fraterne coalescunt, haec nuntiat Graecorum genti: « Fecit... [Deus] ex uno omne genus hominum habitare super universam faciem terrae, definiens statuta tempora, et terminos habitationis eorum, quaerere Deum... » Quapropter, cum miro quodam mentis obtutu, humanum genus, ob communem a Creatore originem, unum, intueri ac contemplari possumus, secundum illud: « One God and Father of all, who is above all, and through all, and in us all.»; itemque natura unum, quae ex corporis concretione et ex immortali spiritualique animo constat; unum ob proxime omnibus assequendum finem, obque commune per praesentis huius vitae decursum fungendum munus; unum ob eandem habitationem, terrarum nempe orbem, cuius opibus naturali iure omnes frui possunt, ut se alere queant et seque ad auctiora incrementa provehere; unum denique ob supernum finem, Deum ipsum, quo contendant omnes oportet, et ob res atque adiumenta, quibus eundem finem tandem aliquando contingere valeant. 25 2 6 Atque idem Apostolus Gentium, unitatem humanae familiae, ex rationum vinculis demonstrat, quibus cum aeterna haud adspectabilis Numinis imagine, Dei Filio, coniungimur, in quo « condida sunt universa »; itemque ex una eademque Redemptione, quam Christus per acerbissimos cruciatus omnibus dilargitus est, cum abruptam Dei amicitiam, iam ab origine inditam, redintegravit ac caelestis Patris hominumque conciliator exstitit: « For there is one God: and one mediator of God and men, the man Christ Jesus: ». 2 7 28 Ut vero eiusmodi Dei humanaeque gentis amicitiam coniunctiorem firmioremque redderet, universalis ille salutis pacisque sequester, in Caenaculi silentio supremum sui ipsius sacrificium obiturus, haec e sanctissimis labiis edidit verba, quae 25 26 27 2 S. Act. Apost., XVII, 26-27. Eph., IV, 6. Col., I, 16. I Tim., II, 5.

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428: Deeds of charity, which stir the hearts with love and joy, resound throughout the ages, demonstrating the splendor of souls filled with love: "This is my commandment, that you love one another, as I have loved you." These principles of heavenly truth form the deepest foundations and the most intimate bonds of the unity of all, strengthened by the love of God and the divine Redeemer, from which all individuals receive salvation "for the edification of the Body of Christ, Until we all meet into the unity of

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faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:" Therefore, if we consider attentively this unity, truly and justly given to the entire human race, we, as individual citizens, seem like grains of sand, but rather, we are united among ourselves, in a proper and harmonious order, and with a mutual and varied connection, according to the natural and supernatural impulse and destination. And as nations are elevated to a more humane culture, and become dissimilar to one another according to the conditions of life and things, they should not, for this reason, break the unity of the human family, but rather, they should enrich that same family, with their own shared gifts and spiritual adornments, and also with that mutual exchange of goods, which can only be achieved effectively when vivid and ardent charity unites all the sons of the same Father and all those redeemed by the same divine blood in a fraternal bond. 29 30 The Church of Jesus Christ, as the most faithful guardian of divine and sacred wisdom, does not seek to diminish or belittle those particular characteristics that constitute the identity of any nation, which peoples rightly and justly defend as a sacred heritage with religious zeal and firmness. It strives indeed for unity, conformed to that highest love, in which all are actively exercised; not, however, for the attainment of equal conditions in all things, but only externally, and thus weakening inherent strengths. And all cares and norms... 2 9 30 John, XV, 12. Ephesians, IV, 12-13.

[*Latin ed. p. 429*]

429 The acts of the Popes, particularly those of Pope Pius XII, serve to explain and develop, with wisdom and moderation, those faculties and powers—which indeed arise from the hidden talents of every race—that the Church approves and fosters with maternal care, provided that they do not conflict with those duties which are the common origin and common destiny of all mankind. This, in fact, is repeatedly demonstrated by the diligent efforts of those who proclaim the sacred expeditions; and it is declared to be a guiding star, to which those engaged in the universal mission of the apostolate should turn their eager gaze. Indeed, those heralds of the divine word, through countless investigations undertaken over time with great labor and study, have come to know and appreciate the customs and institutions of various peoples better and more worthily, and they cultivate and promote the virtues and talents of their minds in such a way that the Gospel of Jesus Christ may more easily and abundantly take root there. Whatever is inextricably linked in the customs of peoples to superstitions and errors is carefully examined at the appropriate time, and, if possible, preserved and protected. And our Predecessor of blessed memory, in a particular case of this kind, which required much prudence and deliberation, made a decision with a noble spirit, which commends itself to the present nature and age, and which reveals the strength of his character and the fervor of

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his apostolate. Indeed, it scarcely needs to be declared to you, Venerable Brothers, that We, too, will pursue this path without hesitation. And let all who embrace the Catholic Church, of whatever origin or language, be assured that they have, in this common home of the Father, where all enjoy the law and peace of Jesus Christ, the very rights of children. For in order that these principles of equality may be gradually put into effect, the most outstanding men are chosen from among the indigenous peoples, who are then gradually raised to the ranks of priests and bishops among their own people. And for this reason, in order that We may demonstrate this intention by example, We intend, on the approaching feast of Jesus Christ the King, to confer the dignity of the episcopate upon twelve priests, who in some way represent the persons of their respective races and peoples, at the tomb of the Prince of the Apostles. ACTA, vol. VI, n. J3. — 28-10-939. 30

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis – Official Commentary. Thus, so that, while the most bitter controversies lacerate souls and disrupt the bonds of the human family, all our children, scattered throughout the world, may understand that the doctrine, the ministry, and the will of the Church will never be alien from the sentiments of the Apostle, who exhorts: "Putting on the new man, which is renewed after the image of him who created him; where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, slave nor free, but Christ is all, and in all." Here, it seems to us, we must bear in mind the awareness of fraternal and universal kinship that the precepts of Christian doctrine awaken and foster in souls, lest this be understood as aversion to the memories and glories of each nation; nor should it prevent the further promotion of prosperity and the legitimately acquired goods, since from the same doctrine we learn that God himself has established the right order of things in the exercise of charity, so that those who are more closely bound to us should be more eager to help, and to bestow greater benefits. The Divine Master himself made this clear through his actions, when he showed a greater love for his own people, and lamented most bitterly the imminent ruin of the Holy City. But paternal charity, which must be cherished with due merit, must not hinder the Christian precept of charity towards all men, nor should it obstruct the duties that place the progress of others in the light of peaceful love.

31 Col., III, 10-11. Marvelous is the contribution that such doctrine has made, worthy of the highest regard, to the progress of both religious and civil affairs. Indeed, its preachers, inflamed and moved by heavenly inspiration, not only sought to cultivate and improve the land, and to heal every kind of ailment, but above all, they strove to elevate souls, to conform them

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to the divine, and to impel them towards the heights of sanctity.

[*Latin ed. p. 431*]

Acta Pii PP. XII 431: Omnia, circum et per se, quasi sub uno Dei aspectu conspiciuntur. Monumenta et templa excitant, ex quibus luculentiter patet ad quam elevatum gradum magnitudinis species christianae perfectionis animos eruebat; sed praesertim homines, sapientes vel indoctos, potentes vel debiles, quasi animata Dei templa eiusdemque vitae, quae Christus est, palmam effecerunt. Thesaurus sapientiae veteris et artium ingenuarum advenientibus aetatibus tradiderunt, sed hoc prae omnis, ut eas arcani illius aeternae sapientiae muneris participes redderent, quod homines, Dei suboles caelesti gratia effectos, amico fraterno foedere coniungat. ”Af, 7v A». TT X¿. Tv” Quodsi, Venerabiles Fratres, ex oblivione illius legis, quae in singulos universos caritatem praecipit, quaeque odia restinguens, contentionesque extenuans, una potest solidare pacem, et tot tantaque communi pacataeque populorum vitae obveniunt mala, at procul dubio nationibus omnibus et cunctaeque hominum cuiusvis gentis familiae non minora eorum errora detrimenta parit, qui, temerario ausu, publicae rei potestatem a quolibet nexu cum Sempiterno Numine vindicant, ex quo quidem veluti primo auctore supremoque domino cum singuli, tum humana congregatio pendent; idque eo vel magis quod a quibusvis superioribus normis, quae ex Deo ut primo fonte oriuntur, eamdem potestatem liberant, eidemque plenissimam attribuunt agendi facultatem, quae nutanti solum fluxoque arbitrio permittitur, illisve placitis, quae rerum gerendarum condicionibus peculiaribusque adipiscendis bonis tantummodo conformentur. Itaque divina auctoritate posthac posita et eiusque legis imperio, id necessario sequitur ut civilis potestas absolutissima nullique obnoxia iura usurpet, quae ad summum Creatorem unice pertinent; utque, in eiusdem Creatoris locum suffecta, rem publicam vel civium communitatem efferat quasi supremam totius humanae vitae metam, maximamque normam in iuris morumque ordine habendam; atque adeo omnes prohibeat quo-

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - The acts of the Apostolic See, an official commentary, are less inclined to refer to the precepts of natural reason and Christian conscience. Indeed, we do not deny that erroneous principles of opinion do not always exert a detrimental influence on morals; and this is especially true when the customs of Christian life, which have been adopted by the people for many centuries, have taken root in the hearts of the people, reaching the highest levels, even if this is not perceived. Nevertheless, it must be carefully and diligently noted that any norm of social life, which is weak and unstable, which consists only in a human foundation, which is directed only to earthly purposes and plans, and which derives

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its force and virtue solely from the sanction of external authority, is liable to collapse. Where human rights refuse to depend on the divine, where they are provoked only by the appearance of a vague and uncertain earthly authority, and where rights are claimed that are subject to no one, and which are governed only by considerations of utility, and not by reasons of probity, there the very right of men, in action and in the conduct of life, is necessarily stripped of its internal force; and once this is taken away, it cannot rightly demand that citizens observe the laws and endure the burdens of the state. Sometimes it happens that public power, although supported by such foundations, through accidental circumstances and additions, achieves such earthly advancements that they inspire admiration in those who do not look deeply into the matter; nevertheless, it inevitably happens that that invincible law emerges, which all those endeavors strive to overcome, which have been utterly unequal, whether openly or secretly, because when the achievement in external matters does not correspond to the intimate and firm force of the norms of probity and honesty. This very unequal relationship cannot be avoided when public authority denies or rejects the dominion of the Supreme Legislator, who, while granting power to the rulers of the state, nevertheless established the limits of that power. Indeed, the power of the state, as our most wise Predecessor, Leo XIII, wrote in the Encyclical Letter *Immortale Dei*, p. m. 52.

[*Latin ed. p. 433*]

The Acts of Pope Pius X, 433, teach that, therefore, it is established by the highest Creator that the public authority should govern the commonwealth according to the immutable principles and norms that are contained in its universal order, which governs it; so that human beings, in this present life, may more easily attain perfection, as regards the strength of body and mind, and the proper ordering of morals; and so that citizens may be aided in attaining the supernatural end destined for them. Thus, the commonwealth fulfills a most noble function, in that, in the life of the nation, it recognizes, tempers, and promotes the individual endeavors and works of each person; and directs them suitably towards the common good of all, which indeed is not defined by the will of anyone, nor solely by the earthly prosperity of civil society, but rather by the natural perfection of man that must be suitably promoted, to which the commonwealth itself is destined by the highest Creator, as an instrument and a safeguard. Whoever considers the commonwealth as an end, to which all things tend, and to which all things must submit, cannot fail to harm and impede the true growth and progress of nations. This, indeed, happens, whether such dominion is attributed to the commonwealth by the mandate of the nation, or of the people, or of some order of citizens, or whether the commonwealth itself assumes the power of command, as an absolute mistress, subject to no one. For if the commonwealth

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draws to itself and claims the endeavors of private individuals, these very endeavors—since they are governed by numerous, particular, and specific norms, which indeed tend to the safe attainment of their purpose—may suffer detriment, and even be impaired, without the benefit of the common good, when they are removed from the natural order of things, which contain their reason and their danger. From this way of thinking and acting, it can arise that even the domestic life, that is, the first and most necessary source of human society, and its progress, and its advantages,

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - The official commentary should be considered as if it pertains solely to the empire and domination of a nation; furthermore, it should be understood that human beings and their families, by their very nature, precede the state, and that the Divine Creator has granted to both [individuals and families] particular rights and faculties, and has assigned to them a role that corresponds to natural and certain needs. In the same manner, the education of youth does not aim at the harmonious development and enhancement of all the powers of the body, mind, and soul, but rather at the cultivation and vigorous promotion of that civic virtue which seems necessary for favorable political outcomes; therefore, those qualities of the mind that suggest nobility, piety, and humanity are less emphasized, as if they diminished and weakened the youthful vigor of the spirit. Therefore, We observe with Our own eyes the dangers and evils that We fear will befall this present age and the future, arising from the diminished and gradually abolished rights of the domestic community. We therefore believe that it is our duty, by virtue of the awareness of our office, which demands a most serious ministry, to uphold and defend such rights with all diligence; for no one can doubt that the hardships of our times, both with regard to external and worldly matters, and with regard to spiritual goods, as well as the countless errors, deceptions, and the miserable consequences that follow from them, are more keenly felt than by the domestic society. Indeed, the weight and increasing burden of daily hardships and miseries, and the growing needs from all sides, which perhaps no previous age has experienced so grievously, so that the true cause and necessity of each thing can often not be discerned, cannot be endured without that steadfast firmness and greatness of spirit which moves all to admiration. Those who, performing their pastoral duties, examine the hidden depths of conscience, and can know the hidden tears of mothers and the silent sorrow and countless anxieties of fathers of families – about which no rational public discourse speaks, nor can speak – undoubtedly daily witness the decline.

[*Latin ed. p. 435*]

Acta Pii PP. XII 435: They see this accumulation of troubles with anxious

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and troubled hearts; and they know well the dark forces of wicked men, who proclaim this very thing, that, taking advantage of these hardships, they may mix and subvert everything, seizing the opportunity to carry out the impious goals assigned to them. Who, then, of sound mind and heart, in these most serious circumstances, would deny the state broader rights, and those beyond the usual, which correspond to these circumstances, and which provide assistance to the needs of the people? But it is nevertheless required by the laws of God and of right reason, in the order of morals, that greater care be taken, for the sake of the common good, to determine what is right and what is wrong in these matters, what is fitting and what is not fitting for these times; and also what necessity truly demands. Moreover, the more serious the inconveniences and the greater the burdens imposed by the public authority on individual citizens and on domestic society, the more it must safeguard the rights of individuals, keeping them sacred and inviolable. Indeed, the public authority can demand wealth and blood, but it can never demand the soul, which has been redeemed by God. Therefore, that which the eternal God has entrusted to parents and to families, namely, to provide for the well-being of their children, with regard to their present and future lives, and also to instruct their children in the true precepts of religion, no one can take away, without suffering a grave loss of rights. And this proper instruction certainly also has regard for the fact that it should inspire and compel the minds of young people to the most noble duties of love for their country, so that, with a cheerful and willing spirit, they may demonstrate this love in action for the good of their country. However, any upbringing that deliberately and negligently fails to direct the eyes of young people also towards the heavenly homeland, will be utterly unjust, both for the young people themselves and for the duties and rights of the Christian family, which must never be abandoned; and therefore, if it has transgressed the laws established for it, it demands that remedies be applied for the good of the people and of the state. Such education may seem, to those who...

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Commentarium Officiale: Quae, si in se receptionem ac periculum invenerint, erunt fons maioris roboris et firmitatis; sed qui eventus huius rei consequuntur, eorum mendacium ostendent. Crimen maiestatis contra "Regem regum et Dominum dominantium," commissum in institutione puerorum, quae Christianos et spiritum Christianum neglexerit vel aversata fuerit, cum divinam illam invitationem Iesu Christi praepediat et prohibeat, "sinite parvulos venire ad me," procul dubio fructus acerbissimos proferet. At contra, potestas publica, quae animos patrum et matrum familiae, ob id genus discrimina summo dolore affectos, ab eiusmodi sollicitudinibus liberat, et iura eorum redintegrat, internam procul dubio tranquillitatem civitatis provehit, et

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tutum constituit fundamentum, quo futura patriae prosperitas innitatur. Quos parentibus Creator largitus est, filiorum animi, sacro fonte expiati et signo distincto Iesu Christi, quasi sacrum constituunt thesaurum, cui sollicitus amor Dei invigilat. Divinus ipse Redemptor, qui quondam Apostolis edixit: "But Jesus said to them. Sinite parvulos venire ad me," etsi benignitatis et misericordiae plenus, illis tamen atrocia mala comminatus est, qui puerulos, sibi carissimos, pravo exemplo offendant. At quaenam flagitiosior offensio haberi potest, quaenam suboles detrimentosior et plus in posterum nocitura, quam illa conformatio puerilium morum, quae, iuvenem tam transversam agat ad metam, quae longe absit a Christo, "via, veritate et vita," et eam a divino Redemptore vel occulte vel palam abalienari iubeat? Qui quidem divinus Redemptor, a quo praesens ac futura iuvenilis aetas miserrime abstrahitum, idem ipse est, qui omnem potestatem ab Aeterno Patre accipit, et cuius ex manibus pendent civitates, gentes et nationes. Earum siquidem vitam contrahi vel produci, et eorum incrementa amplitudinemque provehi, ad eum unum pertinet. Animus tantummodo ex rebus omnibus, quae in terra habentur, immortalitate fruitur. Quapropter, illa ratio educationis, quae sacra christianae familiae saepta, divinae legis prae...

[*Latin ed. p. 437*]

Acta Pii PP. XII 437: Si autem Pontifex, ut custodiat animas, non servaverit fidem, doctrinam, et disciplinam, quae sunt fundamenta Ecclesiae, et adulescentibus viam ad Christum obruebat, ut « in gaudio aquas hauriant de fontibus Salvatoris », et denique ab eodem Christo et ab Ecclesia alienationem praedicaverit, quasi in nationem vel in aliquem ordinem civium, ea, procul dubio, in seipsam damnationis poenam animadverterit, et tempore certo ineluctabilem sententiae veritatem experietur sacri vatis admonitionis: « Recedentes a Te in terra scribentur ».

Venerabiles Fratres, opinio illa, quae imperio paene infinito rei publicae attribuit, non solum error perniciosus est ad internae vitae et auctioribus incrementis nationum, sed etiam detrimentum affert mutuis populorum rationibus; quandoquidem unitatem illam infringit, qua civitates universae inter se contineri oportet, gentium iura vi firmitateque exuit, et viam sternens ad aliena violanda iura, pacem una simul tranquilleque vivere perdifficile reddit. Etenim genus humanum, quamquam ex naturalis ordinis a Deo statuta lege in civium classes disponitur, et in nationes et civitates, quae ad suam quod attinet interni regiminis temperationem, aliae ab aliis non pendent, mutuis tamen in iuridiciali ac morali re vinculis astringitur, et in universam magnamque coalescit populorum congregationem, quae ad assequendum omnium gentium bonum destinatur, et peculiaribus regitur normis, quae et unitatem tutantur, et ad res cotidie magis prosperas dirigunt. Iamvero nemo est qui non videat asseverata illa rei publicae iura, absolutissima nullique obnoxia, legi huic naturali et insitae omnino adver-

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sari, eamdemque funditus refellere; itemque patet eadem iura illas legitime initas necessitudines, quibus nationes inter se coniunguntur.

[*Latin ed. p. 438*]

Acts of the Apostolic See - Official Commentary 438, to permit, and to prevent the attainment of a universal consensus of minds and mutual assistance. Indeed, Venerable Brothers, if properly established and perpetually maintained, the structures of states demand the bonds of friendship, from which abundant fruits may arise, so that nations may rightly recognize and obey the principles and norms of natural law, by which they are bound to one another. Likewise, these same principles require that the freedom of each be preserved, and that all be granted the rights by which they may live, and through the course of civil progress, may attain to ever more prosperous conditions; finally, they require that pacts and agreements, stipulated and sanctified by international law, remain intact and inviolable. It is clear that only when nations live together in peace, and only when they are governed by public and legal relationships, can they flourish, when there is mutual trust between them, when all are persuaded that the faith given will be safely preserved on both sides, and when all finally accept as certain that "wisdom is better than weapons of war"; and furthermore, when all are prepared to inquire into and discuss matters pertaining to their interests, and not to decide matters by threats and force, if delays, controversies, difficulties, or changes should arise, all of which can arise not only from evil will, but also from changing circumstances and from conflicting interests. Moreover, to claim that international law is derived from divine law, so that it is solely based on the arbitrary will of those who govern the state, means nothing other than to undermine its own honor and strength, and to subject it to excessive and agitated pursuit of private and public advantage, which strives for nothing other than to assert its own rights and deny those of others. It must be maintained that, with the passage of time and due to circumstances that have been gravely altered – which, while the agreement was being negotiated, were either not foreseen, or perhaps could not even have been foreseen – either the entire agreements, or certain parts thereof, may be altered by one party.

[*Latin ed. p. 439*]

439 The Acts of Pope Pius XII stipulate that injustices may sometimes arise, or at least become excessively burdensome, or even reach a point where they cannot be addressed. If this occurs, it is undoubtedly necessary to resort promptly to sincere and honest discussion, so that the agreement may be adjusted with appropriate modifications, or entirely re-established. But, on the contrary, agreements entered into, as well as fluid and transient matters, possess, as it were, an implicit right to be broken whenever their own advantage seems to require it, thereby violating the mutual duties and

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fidelity owed between states; and thus, the order of nature is utterly undermined, and peoples and nations are, as it were, separated from each other by precipitous and immense chasms. Today, Venerable Brothers, all are apprehensive as they consider the accumulation of errors and false norms, of which we have spoken in explanation, and those things which have followed from them. The false and arrogant appearance of limitless progress, which deceived the minds of many, has vanished; and the lines of impending ruin seem to awaken those who have not yet awakened from sleep, as if echoing the repeated words of the sacred prophet: "Hear, ye deaf, and, ye blind, behold that you may see." What appeared to be arranged in an orderly manner was, in reality, nothing other than a disturbance of all things: a disturbance we say, which even touched the precepts of morals, since, being torn away from the majesty of divine law, it infected the entire field of human novelty. But now let us turn the eyes of our minds not to the past, but to those future times, which, as they promise, from which the fate and fortune of peoples depend—times in which these present and bloody conflicts will finally be brought to peace—and which will bring a new order of things and principles, founded on the basis of justice and prosperity. But truly, will a different, and, above all, better and happier age arise? And will the new agreements for peace, and the new order established among nations, which will follow this war, bring about that justice?

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis – The official records will conform to equity towards all and a spirit of reconciliation, or rather, will they sadly repeat old and recent errors? It is certainly vain and deceptive, as experience proves, to hope for a new order solely from the conflagration of war and from its outcome. The day on which victory shines, indeed brings triumph to those who seize it; yet, that hour's significance, while the angel of justice contends with the demon of violence, is not without distinction. For too often, the victor's spirit hardens; and temperance, sagacity, and far-sighted prudence seem to be weakened, and the soul debilitated. Moreover, the agitation of popular passions, which has been intensified by so many and such great losses endured and injustices suffered, often seems to cloud the minds of those who are responsible for making decisions: and it almost compels them to close their ears to the voice of humanity and equity, which is suppressed and stifled by that immense clamor: "woe to the vanquished." Therefore, if decisions are made and questions are judged in these matters, it is possible that only acts of injustice will be committed, disguised under the appearance of justice. Therefore, Venerable Brothers, salvation for nations does not arise from external things, not from the sword, which cannot impose conditions of peace, nor can it generate peace. The forces and virtues that will renew the face of the earth spring forth from the depths of hearts. A new order of things, which will govern the life of nations and

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moderate their mutual relationships – even when immense conflicts and savage atrocities have occurred – must not be based on shifting sands, as it were, on norms that have been too heavily influenced by the whims of private and public utility, but rather must be firmly grounded on the unshakable foundation of natural law and divine revelation. For the legislator must draw from the reasons for that equilibrium and from the awareness and prudence of having undertaken that office, lest, if these are neglected, the legitimate use of power be easily confused with the unjust.

[*Latin ed. p. 441*]

Acta Pii PP. XII 441. Only those actions undertaken in this manner enjoy the intimate firmness, noble dignity, and religious sanction that result from them; they do not, however, serve immoderate self-interest or the desires of men's souls. For, if the evils that afflict mankind today stem, in part, from the disruption of the economic order due to disordered pursuits, and also from that fierce competition in which men strive for a more equitable distribution of the goods that God has bestowed upon them for their sustenance and for their progress in civil life; yet it is most certainly clear that their root lies deeper, namely, in the corruption of the faith of religion and of the principles of morality, and of the norms of conduct that have been adopted, which, indeed, have been corrupted and perverted to the point that the people gradually depart from the principles of honesty and from the unity of the Christian faith, which had previously been fostered by the tireless and beneficial works of the Church. Therefore, a new institution and reformation of human society, in order to bear its fruit, must be imbued with the spirit of religion; it must, therefore, originate from the Divine Redeemer, as from a necessary foundation, be tempered by active justice, and finally be perfected and completed by charity. It is the special duty of the maternal Church to effect this renewal of souls, the reasons for which must be adapted to the changing conditions of the times and the changing needs of men. For, what the Divine Founder entrusted to her, namely, the preaching of the Gospel, by which the precepts of truth, justice, and charity are transmitted to men, and the effort to ensure that these precepts take firm root in souls, is so well suited to achieving peace, so noble and fruitful a work, that nothing can be more fitting or more noble, nothing more productive. This task, by reason of its gravity and extent, may seem to overwhelm those who belong to the orders of the militant Church; yet it is incumbent upon them to strive to promote the Kingdom of God to the best of their ability – which, over the course of centuries, has been done in various and manifold ways, and not without great...

[*Latin ed. p. 442*]

Acta Apostolicae Sedis - An Official Commentary on the arduous labors, brought to fruition — it is a duty to which all are bound, those who, moved

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by divine grace, have been freed from the servitude of Satan, and who are called to the Kingdom of God through the sacred laver of baptism. If, to become a participant in this Kingdom and to conform one's life to its precepts, and to strive that new citizens may, with ever-increasing progress towards its ends, partake of its spiritual blessings, then all these things demand that, in these our days, every obstacle and difficulty be overcome, compounded and so grave that, perhaps, they have never been so before; nevertheless, the faithful are not thereby excused from a sincere and zealous profession of the Catholic faith, but rather, they should all the more urge upon themselves, and upon their own lives and affairs, such a cause. Whoever lives in the spirit of Jesus Christ is not deterred by the difficulties that arise, but, completely confident in God, endures whatever labors he willingly undertakes; he does not shun the anxieties and necessities that times bring, but rather seeks them out, always ready to offer that charity which, stronger than death, neither shuns discomforts nor is overwhelmed by the waves of adversity. And We, Venerable Brothers, are filled with profound consolation and heavenly joy, and daily render the greatest thanks to God Almighty, as it is fitting to observe in all regions of the Catholic world, illustrious and shining examples of that Christian zeal, which bravely confronts all that our age demands, and with noble effort strives for the attainment of its own sanctity—which is the first and foremost thing—and promotes apostolic endeavors and works to increase the growth of the divine Kingdom. Indeed, from the Eucharistic gatherings, which Our Predecessors have never ceased to foster with the utmost care, and from the works of lay people, who, in the organizations of Catholic Action, are actively informed of the awareness of their office and their duty, such abundant sources of grace and virtue flow forth, that, while the world seems to threaten greater losses and bring greater necessities, and while the Christian name is daily more fiercely attacked by impi-

[*Latin ed. p. 443*]

443 The acts of Pope Pius XII possess such force, importance, and timeliness that they cannot be adequately esteemed. For, alas, priests today are fewer in number than the duties they are required to perform, and to our own age, the sentiment of the Divine Savior applies: "Then he saith to his disciples, The harvest indeed is great, but the labourers are few," joined with that blessed birth of lay people, which, devoted to the ecclesiastical hierarchy with daily increasing zeal and a noble spirit, offers invaluable assistance to the ministers of the sacred rites, and promises such progress as should inspire the best of hopes. The prayers offered by the Church to the Lord for laborers to be sent into His vineyard are understood in this way, as the particular necessities of the times demand; that is, so that the work of priests, often insufficient and hindered, may be happily substituted and completed. Eager groups of men or women, young people or children,

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listening to the Supreme Pontiff, obedient to the norms of each Bishop, and inflamed with zeal, devote themselves wholeheartedly to the works of the apostelate, so that the multitudes of people who have sadly strayed from Jesus Christ may, at long last, return to Him. Therefore, let those who, at this hour, are of such great importance to the human and ecclesiastical community, receive our paternal greeting; may they receive the grace that we offer them with equal fervor, and may they know that we follow them with a paternal and confident heart. Since they desire and willingly follow the signs of Jesus Christ the King, and dedicate themselves, their efforts, and their lives to Him, they may rightfully claim these words of the sacred Psalmist: "I say, Behold, I come to do thy will, O God," and they accomplish this not only by praying but also by acting, thereby hastening the coming of the Kingdom of God. In all classes and orders of citizens, that blessed birth, given to the ministers of the sacred rites, brings forth invaluable forces, with which those entrusted with this ministry may be strengthened, a ministry which no one, however noble, and no one, however faithful, could desire with greater eagerness or find greater solace. 39 Matthew 9:37, 40 Cf. Psalm XLIV, 1. IX, 37; Luke 10:2.

[*Latin ed. p. 444*]

Acts of the Apostolic See - Official Commentary 444. This apostolic labor, inspired by the Church and according to its norms, consecrates lay people as ministers of Christ, in such a way that St. Augustine explains clearly: "When... you hear, brothers, the Lord saying: 'Where I am, there also shall be my minister,' do not think only of good bishops and priests. You also, in your own way, minister to Christ, by living well, by giving alms, by preaching his name and doctrine as much as you can, so that each one, even the head of a family, may recognize that he owes to his family, under this name, the duty of reminding them, teaching them, encouraging them, correcting them, exercising benevolence, and practicing discipline; thus, in his home, he will fulfill an ecclesiastical and, in a certain way, episcopal office, ministering to Christ, so that he may be with him forever." And it must be noted here that domestic society, which is promoted by this work of lay people, and which, as we have said, has such great importance at present, possesses particular aspects, since the management and guidance of the family can greatly influence and strengthen the minds of the children. As long as the flame of Christian faith shines in domestic hearths, and as long as fathers and mothers imbue the hearts of their children with this faith, there is no doubt that our youth will readily and actively acknowledge the royal authority of Jesus Christ, and will vigorously oppose with all their strength those who seek to extort the Redeemer from the community of men, and who violate his most sacred rights with sacrilegious actions. Where sacred places are closed, where the image of Jesus Christ crucified is removed from schools and from games of learning, there remains, in a

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certain way, the domestic table as a unique refuge of Christian life, as if given by the most provident divine goodness. Therefore, we give thanks to God for the countless families that we see fulfilling this duty with that diligent fidelity, which is not broken by worldly vanities or by attacks. A powerful and instructed army of young men and women, even in those regions where the faith of Jesus Christ is closely linked with unjust persecution and every kind of tolerance, is present.

[*Latin ed. p. 445*]

The Acts of Pope Pius XII are joined to this, wherein he stands so fearlessly and securely before the throne of the Divine Redeemer, so that he recalls the illustrious examples of the martyrs. If that freedom of action is granted to the Church throughout the nations, the mistress of justice and charity, a freedom whose right is undoubtedly and sacrosanct, conferred upon her by divine mandate, then, indeed, abundant sources of good will certainly flow forth; then, light will arise for minds, and a peaceful order for states; and finally, true advancements of the human race will be promoted with necessary and precious forces. And if those plans are undertaken, which strive to establish peace among nations in the order of civil society, and if these are tempered by evangelical norms – by which Christian love is offered and proclaimed against the immoderate pursuits of each for their own advantage, which agitate individuals and multitudes – then, undoubtedly, much sorrow will be avoided, and blessed tranquility will be granted to mortals. For the laws by which the life of Christians is governed, and the true and genuine precepts of humanity, do not stand in opposition to each other, but assist each other with common and mutual support. Therefore, we, who so earnestly desire to look upon and provide for the well-being of the human race, and who are disturbed by the spiritual and material losses, desire nothing more than that the present anxieties may be dispelled from the eyes of many, who, with attentive minds, consider Christ, the Lord, and the mission of the Church, and place them in their proper light; and that all those who govern public affairs may provide a free path for the Church, so that it may, for this reason, be able to usher in a new age through the principles of justice and peace. Such peace-making endeavors certainly require that the Church not be hindered in the exercise of its mission, entrusted to it by God; nor that the field of the Church's activity be unjustly limited; nor, finally, that the multitudes of the people, and especially the youth, be deprived of its beneficial influence. Wherefore, We, acting as vicars on earth of Him who is called by the sacred prophet "Prince of Peace," exhort civil rulers and all those whose actions in any way contribute to this end.

[*Latin ed. p. 446*]

Acts of the Apostolic See - Official Commentary 446. The matter depends on public affairs; we earnestly implore and testify that the Church may al-

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ways enjoy its due freedom, so that it may fulfill its work of education, and impart the truth, instill justice in minds and hearts, and nourish them with the divine charity of Jesus Christ. For, just as the Church cannot abandon the exercise of its mission, which is to carry out, for its part, that divine plan, namely, "to re-establish all things in Christ, that are in heaven and on earth," so its work seems more necessary now than ever before; for we learn by experience that external reasons, human supports, and all those things which political discipline endanger, cannot provide effective remedies for the gravest evils that afflict men. Therefore, many, having known the supreme sorrow of human efforts, seeing that the storms are restrained and coerced which strive to subvert civil order and humanity, raise their eyes with awakened hope to the Church, the bulwark of truth and charity, and to this Chair of Blessed Peter, from which they understand that it can restore the unity of religion and moral discipline, which in former times secured the mutual relations of peoples and maintained peace. To this unity, so many men, upon whose fortunes the fate of nations depends, look with ardent desire, as they constantly experience the fallacy of those things upon which they once so confidently relied; unity, which countless groups of our sons seek with fervent prayers and studies, who daily invoke "the God of peace and love"; unity, finally, which not a few noble minds, separated from Us, turn to, who, hungering and thirsting for justice and peace, turn their eyes to the Petrine See, and from it await counsel and light. 14 45. They indeed acknowledge the unwavering nature of the Catholic Church, Eph. 1, 10: "In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him." Cf. 2 Cor. 13, 11.

[*Latin ed. p. 447*]

The Acts of Pope Pius XII, page 447, confirm the strength of the Christian faith and the observance of Christian precepts, a strength proven over nearly twenty centuries; furthermore, they acknowledge the closest unity of the ecclesiastical hierarchy, which, bound to the successor of the Prince of the Apostles, actively illuminates the minds with the truth of the Gospel, directs men to the sanctity of morals, and, while showing maternal kindness to all, nevertheless remains fearless, even facing the most severe torments and martyrdom itself, and with these words, it must absolutely decide: "It is not permitted!" Nevertheless, Venerable Brothers, the doctrine of Jesus Christ, which alone can provide men with the principles of faith, which sharpens the intellect, ennobles the soul, and offers remedies for growing difficulties, and likewise the birth of the Church, which teaches these same truths, spreading them to all, and conforming men to the evangelical precepts, these, at times, are attacked by hostile suspicions, as if they undermined the foundations of civil authority and infringed upon its rights. Against these suspicions, We – preserving all that Our Predecessor, the most blessed Pope Pius XI, taught in his Encyclical Letters, Quas primas,

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dated December 11, 1925, concerning the kingship of Jesus Christ and the power of His Church – with apostolic sincerity declare that the Church is entirely removed from such intentions, since it extends its maternal arms to all men, not to dominate them, but to serve them in every way possible. Nor does it attempt to usurp the particular and proper place of other legitimate authorities, but rather it assists them, permeated by the spirit of its divine Founder, and following in the footsteps of Him who "went about doing good." 46 The Church teaches and proclaims that obedience and respect are due to earthly authorities, which derive their noble origin from God; and it obeys the precept of the Lord Christ.

46 Acts, X, 38.

[*Latin ed. p. 448*]

Acta Apostolicae Sedis - Commentarium Officiale 448 47 centis: "Render unto Caesar, the things that is Caesar's." Which the sacred Liturgy sings, "He who gives heavenly kingdoms does not take away mortal things," nor does it contend for the seizure of alien rights. Neither does it depress human powers, but it elevates them to the most generous and noble things, depicting courageous souls who do not betray the office of their conscience. This, which has led so many peoples and nations to a more humane culture, has never, for certain, hindered human progress, but rather rejoices in its splendor, according to its will. The purpose for which the Church strives was declared in a most wondrous manner by the Angels, hovering above the cradle of the Incarnate Word, when they sang: "Glory to God in the highest: and on earth peace to men of good will." This peace, which the world cannot give, the Divine Redeemer Himself bequeathed to His disciples as a sacred inheritance, with these words: "Peace I leave with you, My peace I give to you"; and thus, as countless men, with willing hearts embracing the precepts of Jesus Christ, which contain, as it were, a summary of the love of God and neighbor, have attained, so they attain in the present, and will attain in the future. And through almost twenty centuries, the history of events, which the greatest orator significantly calls "mistress of life," clearly demonstrates this truth of the Sacred Scriptures, namely, that he who resists God has no peace; for only Christ is the "cornerstone," in whom both civil society and individual men can stand securely for salvation. 4 8 49 50 51 52 53 Already, since the Church is founded upon this cornerstone, it can never, without doubt, be overwhelmed by adverse powers, nor depressed: "The gates of hell shall not prevail." Rather, domestic and external conflicts serve to strengthen its power.

[*Latin ed. p. 449*]

The acts of the Popes, especially those of Pius XII, increase security and bring forth new victories, and bestow new crowns. On the other hand, any other building which is not founded on the doctrine of Jesus Christ appears

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to be constructed on shifting sand, and therefore, at times, collapses miserably.

While we, Venerable Brothers, grant you these Encyclical Letters, it seems to Us that the hour of darkness is approaching for mankind, in which the whirlwinds of violence and discord pour forth countless sorrows and countless pains, as from a bloody chalice. Therefore, is it necessary for Us to assure you that Our paternal heart, filled with fervent compassion, is present to all Our children, and especially to those who are afflicted by hardships and persecution? For although the peoples, submerged in the vortex of war, are perhaps still only experiencing "the beginnings of sorrows," nonetheless, death, devastation, lamentation, and misery occupy countless families. And the blood of so many people, even those who, not belonging to military ranks, have perished miserably, seems to raise a mournful cry, especially from that beloved nation, Poland, which, because of its steadfast fidelity to the Church, and also because of its outstanding merits in the protection of Christian and civil culture, has been inscribed in the annals of history and commended to posterity, and justly and deservedly calls for compassion from all; and trusting in the Virgin Mother, "Auxilium Christianorum," may the day be hastened when, through the reasons of solid justice and peace, it may finally be allowed to emerge as if from the waves.

What has recently happened, and what is happening even in these days, was presented to Our eyes as a foreshadowing, when, without completely abandoning the hope of reconciliation, We spared nothing, and explored nothing, so that, through that means which either the apostolic office or the instruments permitted to Us suggested, "Cf. MATTH., VII, 26-27. H Cf. Luc, XXII, 53. " Now all these are the beginnings of sorrows.

[*Latin ed. p. 450*]

Acta Apostolicae Sedis - Official Commentary 450: We forbade that recourse be had to force and arms, nor that access be entirely denied, so that, with honor to both sides, the dispute might be resolved. For we were persuaded that, if one of the parties in contention should employ force, the other would also employ arms; and we considered it to be a part of our apostolic office and of Christian charity to strive to prevent, as much as possible, such atrocities, which would undoubtedly lead to war among all nations; although we feared that the plans and intentions which we made known might be misunderstood and turned to a wrong purpose. But what we warned against, if it was heard attentively, was nevertheless not obeyed. And while our pastoral heart, affected by sorrow and anxiety, considers the matter gravely, the image of the Good Shepherd is brought before our eyes; and, borrowing His words, it seems to us that we justly repeat to the entire human race those words: "If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden

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from thy eyes." Luke 19:42. In this human society, which at the present time so greatly deviates from the peace of Christ in the kingdom of Christ, the Church, the mother, is exercised with such difficulties, that the sacred annals of which she is composed, filled with trials and adversities, record them less frequently. But those who, in such a difficult course of events, remain steadfast in faith, and are of strong and great spirit, feel Christ, the King, standing closer to them than ever, especially in times of trial, when fidelity must indeed be demonstrated in deed. Having been grieved by the sorrows and torments of so many of her children, but strengthened by the virtue of constancy derived from divine promises, the Bride of Christ, having suffered so many miseries, strives against the impending storms. Indeed, she does not doubt that, from the truth which she teaches, and also from the charity which she commands, incentives and aids will arise for sincere men, so that they may restore a new order among the people, based on justice and charity, after mortals, through error,

[*Latin ed. p. 451*]

Indeed, the Acts of the Holy Father Pius XII, page 451, finally make clear the grievous fruits of envy and violence. Meanwhile, Venerable Brothers, it must be emphasized that all, but especially those afflicted by the calamities of war, should understand the duty of Christian charity, which is indeed the principal cornerstone of the Kingdom of Christ, so that it may not be considered an empty word, but rather a present reality and truth. Numerous opportunities are presented at this time for countless works of Christian charity. Therefore, we greatly trust that all our sons, especially those spared the hardships of war, will, imitating the good Samaritan, strive to assist all those who, being oppressed by war, deserve not only the sentiment of compassion, but also particular aid. The Catholic Church, the city of God, "whose King is Truth, whose law is Charity, whose measure is Eternity," while teaching Christian truths, immune to any falsehood or weakening, and with a maternal impulse, labors in the works of Christian charity, overcoming, as it were, the vision of blessed peace, and awaits the day in which the most powerful hand of the King Christ will swell, suppressing the storms and casting out the spirit of discord that has stirred them up. As far as it is in our power, we strive to hasten that day, when, like a dove of peace in this land, overwhelmed by a flood of discord, it will find that we have not forgotten it, trusting in the efforts of those who govern these nations, who, before the outbreak of the war, strove with noble effort to repel such a fierce storm, and then, confident in the countless number of those, from every nation and from every order of citizens, who proclaim not only justice, but also charity and mercy, and finally, trusting in the omnipotent power of God, to whom we make use of this daily prayer: "In the shadow of thy wings I will hope, until the iniquity pass away." Indeed, God possesses infinite power; therefore, no less than 59 St. Augustine, Epistle CXXXIII to

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Marcellinus, chapter 3, paragraph 17. Psalm 56:2. "Have mercy on me, O God, have mercy on me."

[*Latin ed. p. 452*]

452 The *Acta Apostolicae Sedis* – Official Commentary governs the prosperity and fortune of peoples and of individual persons, moderating, as it were, the course of events, so that even those things which seem to present obstacles, it may, by its own power, transform into instruments, by which the outcome of affairs is shaped, and the minds and free will of men are directed towards its own purposes. Therefore, Venerable Brothers, turn to God in prayer, in constant prayer, and especially when the divine Host of the Eucharist is celebrated. Pray to God, who, through the zealous profession of faith, often brings about grave, troublesome, and, indeed, inconveniences that are beyond human understanding; pray to Christ Jesus, that the members of the Church, burdened by sorrows and pains, may find consolation and refreshment in Him, as He approaches them from their labors. And, having employed the proper restraint of oneself and one's desires, and having undertaken worthy works of penance, do not neglect to make your supplications more acceptable to Him who "relieves all who are bowed down, and raises up all who are cast down," that the most merciful Redeemer may bring an end to these anxieties; and may these words of the sacred Psalm also be fulfilled in your prayers: "Then they cried to the Lord in their affliction: and he delivered them out of their distresses." And you also, chaste bands of young women, whom Christ the Lord holds in delight, join your prayers, pure in heart, with the prayers of the Church, especially when you partake of the Bread in Angelorum; and, indeed, the Most Sacred Heart of Jesus, which embraces you with so much charity, will certainly not reject the supplications of innocent souls. Use prayer, all of you, and use it continuously: "Pray without ceasing." Thus you will put into practice what the Divine Master commands and warns in the sacred testament of His Heart: that all may be one; that is to say, all united in the same faith and charity.

[*Latin ed. p. 453*]

May the acts of Pope Pius XII be filled with meaning and unity, so that people may understand what they are capable of achieving when, through the redemption accomplished by Christ, the work and labor of the Church established by Him are carried out. The faithful of former times, understanding and putting into practice this divine precept, expressed it in a certain prayer; therefore, joined with them, express your sentiments in prayer, which are so suited to the needs of our time: "Remember, O Lord, your Church, that you may deliver it from all evil, and perfect it in your love; and gather it from the four winds, sanctified into your kingdom, which you have prepared for it; for your are power and glory for ages." Finally,

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earnestly desiring that God, the author of peace and the lover of mankind, may graciously accept the prayers of his Church, and granting the supreme grace and good will of our own, we impart to you all, with paternal affection, the Apostolic Blessing. Given from Gandulf, near Rome, on the twentieth day of the month of October, in the year 1939, in the first year of our pontificate.

PIUS PP. XII

Doctrina Apost., c. 10.

[*Latin ed. p. 454*]

Acta Apostolicae Sedis - Official Commentary (Italian version from the Latin text). LETTER TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE. POPE PIUS XII. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. The inscrutable design of the Lord has entrusted to us, without any merit of ours, the highest dignity and the most grave responsibilities of the Supreme Pontificate, precisely in the year in which the fortieth anniversary of the consecration of humanity to the Most Sacred Heart of the Redeemer is celebrated, an event instituted by our immortal predecessor, Leo XIII, at the close of the last century, on the threshold of the Holy Year. With what joy, emotion, and inner consent did we then receive the Encyclical *Annum Sacrum* as a heavenly message, just when, as newly ordained priests, we had been able to recite: "And I will go in to the altar of God." And with what ardent enthusiasm did we unite our hearts with the thoughts and intentions that animated and guided that truly providential act of a Pontiff who, with such profound insight, knew the needs and the wounds, both manifest and hidden, of his time! How then could we not feel today a deep gratitude towards Providence, which has willed that our first year of pontificate should coincide with such an important and beloved remembrance of our first year of priesthood; and how could we not seize with joy the opportunity to make the worship of the King of kings and Lord of lords (1 Timothy 6:15; Revelation 19:16) almost the introductory prayer of this our pontificate, in the spirit of our unforgettable predecessor, and in faithful implementation of his intentions? How could we not make it the alpha and omega of our will and our hope, of our teaching and our activity, of our patience and our sufferings, all consecrated to the spread of the Kingdom of Christ? If we contemplate, in the light of eternity, the external events and the internal developments of the last forty years, and measure their greatnesses and deficiencies, that universal consecration to Christ the King appears to the gaze of our spirit ever more in its sacred meaning, in its exhortatory

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symbolism, in its purpose of purification and elevation, of strengthening and defending souls, and at the same time in its pre-

[*Latin ed. p. 455*]

Acts of Pope Pius XII, 455, with wisdom, striving to heal and ennoble every human society and to promote its true good. It becomes ever more clearly revealed as a message of exhortation and of God's grace, not only to His Church, but also to a world, too much in need of solace and guidance, which, immersed in the worship of the present, becomes ever more lost and exhausted in the cold pursuit of earthly ideals; a message to a humanity, which, in ever-increasing numbers, detaches itself from faith in Christ, and even more so from the recognition and observance of His law; a message against a conception of the world, to which the doctrine of love and renunciation of the Sermon on the Mount, and the divine act of love of the Cross, appear as a scandal and folly.

As the Precursor of the Lord, one day, to those who were seeking and questioning, proclaimed: "Behold the Lamb of God" (John 1:29), to warn them that the Expected of the Gentiles (cf. Isaiah 40:8) dwelt, although still unknown, among them; so does the representative of Christ, imploringly, raise his powerful cry: "Behold your King" (John 19:14) to those who are disavowing, doubting, wavering, and hesitating, who either refuse to follow the glorious Redeemer, ever living and working in His Church, or who follow Him with carelessness and slowness.

From the spread and deepening of the worship of the divine Heart of the Redeemer, which found its splendid culmination, not only in the consecration of humanity at the close of the last century, but also in the introduction of the feast of the Kingship of Christ by our immediate predecessor of blessed memory, countless blessings have flowed forth for innumerable souls – a torrent of joy that gladdens the city of God (cf. Psalm 45:5). Which age more than ours has needed these blessings? Which age more than ours has been so tormented by spiritual emptiness and profound inner poverty, despite all technical and purely civil progress? Can it not be said of it the revealing words of the Apocalypse: "You say, 'I am rich, and I have everything, and I need nothing,' but you do not realize that you are wretched, pitiable, poor, blind, and naked?" (Revelation 3:17).

Venerable Brothers! Can there be a greater and more urgent duty than to announce... the inscrutable riches of Christ (Ephesians 3:8) to the men of our time? And can there be anything more noble than to unfurl the banner of the King before them, who have followed and are following false banners, and to win back to the victorious banner of the Cross those who have abandoned it? What heart should not burn and be spurred to aid, at the sight of so many brothers and sisters, who, through errors, passions,

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incitements, and prejudices, have strayed from the faith in the truth?

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary. Do these [actions] deviate from the joyous and salvific message of Jesus Christ? Those who belong to the army of Christ – whether cleric or layperson – should they not feel spurred and encouraged to greater vigilance, to a more resolute defense, when they see the ranks of Christ's enemies ever increasing, when they realize that the proponents of these tendencies, denying or neglecting in practice the vivifying truths and values contained in faith in God and in Christ, sacrilegiously break the tables of the commandments of God, replacing them with tables and norms from which the ethical essence of the revelation of Sinai, the spirit of the Sermon on the Mount and the Cross, are banished? Who could, without deep sorrow, observe how these deviations ripen a tragic harvest among those who, in days of peace and security, counted themselves among the followers of Christ, but who – unfortunately, Christians more in name than in deed – in the hour when it is necessary to persevere, to fight, to suffer, to face hidden or open persecutions, become victims of timidity, weakness, and uncertainty, and, seized by terror before the sacrifices demanded by their Christian profession, do not find the strength to drink the bitter chalice of Christ's faithful? In these conditions of time and spirit, Venerable Brothers, may the approaching feast of Christ the King, to which this Our first Encyclical has been sent, be a day of grace and of profound renewal and awakening in the spirit of the Kingdom of Christ. May it be a day in which the consecration of the human race to the Divine Heart, which should be celebrated in a particularly solemn manner, gathers the faithful of all peoples and all nations before the throne of the Eternal King in adoration and in reparation, to renew to Him and to His law of truth and love the oath of fidelity, now and always. May it be a day of grace for the faithful, in which the fire that the Lord came to bring upon the earth develops into an ever more luminous and pure flame. May it be a day of grace for the lukewarm, the weary, the bored, and may new fruits of renewal of spirit and refreshment of soul ripen in their hearts, which have become timid. May it also be a day of grace for those who have not known Christ or who have lost Him; a day in which the prayer rises to heaven from millions of faithful hearts: "The light that illuminates every man who comes into the world" (John 1:9) may illuminate their path to salvation, and may His grace awaken in the restless hearts of the wandering a longing for eternal goods, a longing that impels them to return to Him who, from the painful throne of the Cross, thirsts even for their souls and ardently desires to be, also for them, the way, the truth, and the life (John

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14:6).

[*Latin ed. p. 457*]

Acta Pii PP. XII 457. "Having published this first Encyclical of Our Pontificate under the sign of 'Christ the King,' with a heart full of confident hope, We are entirely certain of the unanimous and enthusiastic consent of the entire flock of the Lord. The experiences, anxieties, and trials of the present time awaken, sharpen, and purify the sentiment of communion within the Catholic family to a degree rarely experienced. They excite in all believers in God and in Christ the awareness of a common threat from a common danger. Of this spirit of Catholic communion, powerfully increased in such difficult circumstances, which is unity and affirmation, resolution and will to victory, We felt a consoling and unforgettable breath on those days in which, with a trembling step but trusting in God, We took possession of the Chair which Our great Predecessor had left vacant by death. With the vivid memory of the countless testimonies of filial attachment to the Church and to the Vicar of Christ, addressed to Us on the occasion of Our election and coronation, with such tender, warm, and spontaneous manifestations, We gladly seize this opportune moment to address to you, Venerable Brothers, and to all who belong to the flock of the Lord, a word of heartfelt gratitude for such a peaceful plebiscite of reverent love and unwavering fidelity to the Papacy, by which the providential mission of the Supreme Pontiff and the Supreme Pastor was recognized. For truly, all those manifestations were not, and could not be, directed to Our poor person, but to the unique, highest office to which the Lord elevated Us. Although from that very first moment We felt the full weight of the grave responsibilities connected with the supreme power conferred upon Us by divine Providence, We were also comforted by seeing that grand and palpable demonstration of the inseparable unity of the Catholic Church, which draws ever closer to the unshakeable rock of Peter, and around which it builds ever stronger walls and ramparts, the more the boldness of the enemies of Christ increases. This very plebiscite of worldwide Catholic unity and of supernatural fraternity of peoples around the Common Father seemed to Us all the richer in happy hopes, the more tragic were the material and spiritual circumstances of the moment in which it occurred. The memory of it comforted Us also in the first months of Our Pontificate, in which We have already experienced the labors, anxieties, and trials with which the path of the Bride of Christ is sown throughout the world. Nor do We wish to pass in silence how much moved recognition it aroused in Our heart, the wish of those who, although not belonging to the visible body of the Catholic Church, have..."

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis — The official commentary, forgetting, in their nobility and sincerity, everything that, whether in love for the person

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of Christ or in belief in God, unites them with Us. Let the expression of Our gratitude be extended to all. We entrust all and each to the protection and guidance of the Lord, and We solemnly assure that a single thought dominates Our mind: to imitate the example of the Good Shepherd, in order to lead all to true happiness: that they may have life, and have it abundantly (John 10:10). But in a particular way, We are moved in Our heart to make manifest Our intimate gratitude for the signs of reverent homage received from Sovereigns, Heads of State, and public authorities of those nations with which the Holy See maintains friendly relations. And Our heart is raised with particular joy in the power, in this first Encyclical, addressed to the entire Christian people scattered throughout the world, to include in this number the beloved Italy, a fertile garden of the faith planted by the Princes of the Apostles, which, through the providential work of the Lateran Treaties, now occupies a place of honor in the ranks of the States officially represented at the Apostolic See. From those Treaties, a happy beginning arose, like the dawn of a tranquil and fraternal union of souls before the sacred altars and in civil society, of the "peace of Christ restored to Italy"; a peace for whose serene sky We implore the Lord that He may permeate, enliven, expand, and strongly and deeply fortify the soul of the Italian people, so close to Us, among whom We breathe the same breath of life; invoking and hoping that this people, so dear to Our Predecessors and to Us, faithful to its glorious Catholic traditions, may always feel more and more in the high divine protection the truth of the words of the Psalmist: Blessed is the people that hath God for his God (Psalm 143:15). This hoped-for new legal and spiritual situation, which that work, destined to leave an indelible imprint on history, has created and sealed for Italy and for the entire Catholic world, has never appeared to Us so grand and unifying, as when, from the lofty loggia of the Vatican Basilica, We opened and raised for the first time Our arms and Our blessing hand over Rome, the seat of the Papacy and Our most beloved native city, over Italy reconciled with the Church, and over the peoples of the entire world.

As Vicar of Him who, in a decisive hour, before the representative of the highest earthly authority of that time, pronounced the great word: "I am born and come into the world to bear witness to the..."

[*Latin ed. p. 459*]

Acta Pii PP. XII 459: truth; he who is for the truth, listens to my voice (John 18:37). We feel more indebted to Our office, and to Our time, than to render, with apostolic firmness, testimony to the truth: *testimonium perhibere veritati*. This duty necessarily includes the exposition and refutation of errors and of human faults, which it is necessary to know, so that care and healing may be possible: *Ye shall know the truth, and the truth shall make you free* (John 8:32). In fulfilling this Our duty, We will not allow Ourselves to be influenced by earthly considerations, nor will We be

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deterred by distrusts and conflicts, by rejections and misunderstandings, nor by fear of misrepresentations and false interpretations. But We will always do so, animated by that paternal charity which, while suffering for the evils that afflict the children, indicates to them the remedy, that is, striving to imitate the divine model of the Pastors, the Good Shepherd Jesus, who is light and love together: *Following the truth in love* (Ephesians 4:15). At the beginning of the path that leads to the spiritual and moral destitution of the present times, there are the nefarious efforts of many to dethrone Christ, the detachment from the law of truth that He proclaimed, from the law of love, which is the breath of life of His kingdom. The recognition of the royal rights of Christ, and the return of individuals and of society to the law of His truth and of His love, are the only path to salvation. At the very moment in which, Venerable Brothers, We write these lines, We receive the terrifying news that the terrible hurricane of war, despite all Our attempts to avert it, has already broken out. Our pen would like to stop, when We think of the abyss of suffering of countless people, to whom yesterday, in the familiar environment, a ray of modest well-being still smiled. Our paternal heart is filled with anguish, when We foresee all that may arise from the dark seed of violence and hatred, to which the sword today opens bloody furrows. But precisely before these apocalyptic predictions of imminent and future misfortunes, We consider it Our duty to raise, with increasing insistence, the eyes and hearts of those in whom there still remains a sentiment of good will, towards the One from whom the salvation of the world derives – towards the One whose almighty and merciful hand can bring this storm to an end – towards the One whose truth and whose love can illuminate the minds and inflame the hearts of so much of humanity; immersed in error, in selfishness, in conflicts and in strife, in order to restore it in the spirit of the Kingship of Christ.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale. Forse — Deus volens — licet sperare quod hora huius extremae indigentiae sit etiam hora mutationis sententiarum et affectuum pro multis, qui usque ad nunc, fiducia caeca, procedebant in via errorum modernorum, sine suspicio quantae insidiae et incertitudinis terra super quae stabat. Fortasse multi, qui non intellexerunt momentum missionis educatoris et pastoralis Ecclesiae, nunc melius intellegent monita Ecclesiae, quae aeis neglecta fuerunt in falsa securitate temporum praeteritorum. — Angustiae praesentis sunt apologia Christianismi, quae non potuerunt esse plus impressivae. Ex gyre gigantico errorum et motuum anticristianorum maturati sunt fructus tam amari ut constituant condemnationem, cuius efficacia omne refutationem theoreticam superat. Horæ tam dolorosae delutionis saepe sunt horæ gratiae — transitus Domini (cf. Exod., 12, 11), in quo ad verba Salvatoris: Ecce, ego sum ad ostium et pulsabo (Apoc., 3, 20) aperta sunt ostia, quae alioquin

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clausa mansissent. Deus scit cum amore compassionis, cum qua sancta gaudium cor Nostrum vertitur ad eos, qui, post talia dolorosa experimenta, sentiant in se nasci desiderium impellens et salutare veritatis, iustitiae et pacis Christi. Sed etiam pro illis, pro quibus adhuc non est sonata hora supremae illuminationis, cor Nostrum non cognoscit nisi amorem, et labia Nostra non habent nisi preces ad Patrem luminum, ut faciat splendere in animis eorum, qui sunt indifferentes vel hostes Christi, radios illius lucis, quae aliquando Saulum in Paulum transformavit, illius lucis quae ostendit vim suam mysteriosam praesertim in temporibus difficilioribus Ecclesiae. Definitio doctrinae completa contra errores temporum praesentium potest postponi, si necesse erit, ad alium tempus minus commotus a calamitatibus externarum rerum; nunc Nos limitamur ad observationes fundamentales. Tempus praesens, Venerabiles Fratres, addens ad deviationes doctrinae praeteritorum novos errores, eos ad extrema coegit, ex quibus non poterat sequi nisi smarritmentum et ruinam. Et primo, certum est quod radix profunda et ultima malorum, quae deploramus in societate moderna, est negatio et repudiatio normae moralitatis universalis, tam vitae individualis quam vitae socialis et relationum internationalium; ignorantia, nempe, tam diffusa in temporibus nostris, et oblivio ipsius legis naturalis, quae fundamentum suum in Deo, Creatore omnipotente et Patre omnium, supremo et absoluto legislatore, omnisciente et iusto vindice actionum humanarum, invenit. Cum Deus relictus est, etiam omnis basis moralitatis movetur, suffocatur, vel, si minus, affici-

[*Latin ed. p. 461*]

The Acts of Pope Pius XII, volume 461, states: "It is well known that the voice of nature teaches, even to the uninstructed and to tribes not yet reached by civilization, what is good and what is evil, what is lawful and what is unlawful, and makes them feel the responsibility for their actions before a supreme Judge. Now, the denial of the fundamental basis of morality had its original root in Europe in the separation from that doctrine of Christ, of which the Chair of Peter is the depositary and teacher; a doctrine which, at one time, gave spiritual cohesion to Europe, which, educated, ennobled, and refined by the Cross, had reached such a degree of civil progress as to become a teacher to other peoples and other continents. On the other hand, many separated brethren, having separated themselves from the infallible Magisterium of the Church, have gone so far as to subvert the central dogma of Christianity, the divinity of the Savior, thus accelerating the process of spiritual dissolution. The holy Gospel recounts that when Jesus was crucified, darkness fell over all the land (Matthew 27:45): a terrifying symbol of what has happened and continues to happen spiritually, wherever blind and proud disbelief has, in fact, excluded Christ from modern life, especially from public life, and with the faith in Christ, has shaken even the faith in God. Consequently, the moral values by which,

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in other times, private and public actions were judged, have fallen into disuse; and the so-called secularization of society, which has made such rapid progress, has deprived man, the family, and the State of the beneficial and regenerating influence of the idea of God and the teaching of the Church, and has made ever more clear, ever more distinct, ever more distressing the signs of a corrupted and corrupting paganism, even in regions where, for many centuries, the light of Christian civilization shone: 'When they had crucified him, darkness fell over the whole land' (Breviary, Roman, Parase, response V)."

"Many, perhaps, in turning away from the doctrine of Christ, did not fully realize that they were being deceived by the false mirage of glittering phrases that proclaimed such a separation as liberation from the servitude in which they were previously held; nor did they foresee the bitter consequences of the sad bargain between truth, which liberates, and error, which enslaves; nor did they realize that, by renouncing the infinitely wise and paternal law of God and the unifying and ennobling doctrine of love of Christ, they were surrendering themselves to the arbitrary will of a poor, mutable human wisdom: they spoke of progress when they were regressing; of elevation when they were degrading; of ascent to maturity when they were falling into servitude; they did not perceive the vanity of every human effort to replace the law of Christ."

[*Latin ed. p. 462*]

The Acts of the Apostolic See – an official commentary, along with other works of equal merit: they became foolish in their reasoning (Romans 1:21). With the faith in God and in Jesus Christ weakened, and the light of moral principles obscured in the minds of men, the only and irreplaceable foundation of that stability and tranquility, of that internal and external order, private and public, which alone can generate and safeguard the prosperity of states, was undermined. Certainly, even when Europe was united by identical ideals received from Christian preaching, there were disagreements, upheavals, and wars that devastated it; but perhaps the discouragement of our days regarding the possibility of resolving them has never been felt so acutely, since then there was a living awareness of what is just and unjust, of what is lawful and unlawful, which facilitates agreements, while restraining the outbreak of passions and leaving open the way for an honest resolution. In our time, on the contrary, disagreements do not arise only from the impetuosity of rebellious passions, but from a profound spiritual crisis, which has shaken the healthy principles of private and public morality.

Among the many errors that spring from the poisoned source of religious and moral agnosticism, we wish to draw your attention, Venerable Brothers, to two in particular, as those that make peaceful coexistence among peoples almost impossible, or at least precarious and

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uncertain. The first of these pernicious errors, widely disseminated today, is the forgetting of that law of human solidarity and charity, which is dictated and imposed both by the common origin and the equality of rational nature in all men, regardless of the people to which they belong, and by the sacrifice of redemption offered by Jesus Christ on the altar of the cross to his heavenly Father in favor of sinful humanity. Indeed, the first page of Scripture, with grand simplicity, tells us how God, as the culmination of his creative work, made man in his image and likeness (cf. Genesis 1:26-27); and the same Scripture teaches us that he enriched him with supernatural gifts and privileges, destined for eternal and ineffable happiness. It also shows us how from the first couple originated all other men, of whom it follows, with unsurpassed vividness of language, the division into various groups and the dispersion in the various parts of the world. Even when they turned away from their Creator, God did not cease to consider them as sons, who, if—

[*Latin ed. p. 463*]

Acta Pii PP. XII 463, in his concionibus, suam misericordem dispositionem, ut aliquando iterum in sua amicitia congregarentur (cfr. Gen., 32, 3). Apostolus Gentium deinde se praebet heraldem huius veritatis, quae homines in magna familia fraternitur, cum mundo Graeco nuntiat, quod Deus "ex uno genere omnem stirpem hominum genuit, ut habitaret in tota terra, et constituit tempora generationis et fines habitutionis eorum, ut quaererent Deum" (Act. 17, 26). Mirabilis visio, quae nos facit contemplari genus humanum in unitate communis originis in Deo: unus Deus et Pater omnium, Qui est supra omnes et pro omnibus et in omnibus (Eph. 4, 6)! In unitate naturae, aequaliter constituta in omnibus corpore materiale et anima spirituali et immortali; in unitate finis immediati et missionis eius in mundo; in unitate habitationis, terrae, cuius bona omnes homines iure naturali frui possunt, ut vitam sustentent et evolvant; in unitate finis supernaturalis, ipse Deus, ad quem omnes tendere debent; in unitate mediorum, ad tale finem pervenire. Et ipse Apostolus nos ostendit humanitatem in unitate relationum cum Filio Dei, imagine Dei invisibili, in qua omnia facta sunt (Col. 1, 16); in unitate redemptionis, operata pro omnibus a Christo, Qui amicitiam originariamente fractam cum Deo restauravit per passionem suam sanctissimam et acerrimam, se faciens mediatorem inter Deum et homines: "nam unus est Deus, unus etiam est mediator inter Deum et homines, homo Christus Jesus" (1 Tim. 2, 5). Et ut hanc amicitiam inter Deum et humanitatem plus intimarerit, ipse Mediator divinus et universalis salutis et pacis, in sacro silentio Cenaculi, antequam sacrificium supremum consumaret, de labiis divinis suis verbum elapsum fecit, quod per saecula alta resonat, suscitans heroicos actus caritatis in mundo carente amore et lacerato odio: "Hoc est mandatum meum: ut diligatis invicem, sicut ego vos dilexi" (Io. 15,

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12). Hae sunt veritates supernaturales, quae profunda fundamenta et fortissimos communes vincula unionis constituunt, aucta amore Dei et Redemptoris divini, a quo omnes salutem accipiunt, "ad aedificationem corporis Christi, donec omnes simul ad unitatem fidei perveniamus, ad cognitionem plenae Filii Dei, ad statum viri perfecti, secundum mensuram plenitudinis Christi" (cfr. Eph. 4, 12-13). Sub luce huius unitatis in iure et in facto totius humanitatis, singuli non nobis apparent disjecti inter se, quasi granuli arenæ; sed potius uniti in organicis, harmonicis et mutuís relationibus, variis cum va.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary concerning the times, by natural and supernatural destination and impulse. And the peoples, evolving and differentiating according to diverse conditions of life and culture, are not destined to break the unity of the human race, but to enrich and beautify it through the communication of their particular gifts and through that mutual exchange of goods, which can only be possible and effective when mutual love and a deeply felt charity unite all the children of the same Father and all the redeemed by the same divine Blood. The Church of Christ, the most faithful depository of divine and wise instruction, cannot think, nor does she think, of undermining or disdaining the particular characteristics that each people jealously preserves and considers as a precious heritage. Her aim is supernatural unity in universal love, felt and practiced, not mere external uniformity, which is superficial and, for that very reason, debilitating. All those directives and efforts that serve a wise and orderly development of particular forces and tendencies, which have their roots in the deepest recesses of every race, provided they do not oppose the duties derived to humanity from the unity of origin and common destiny, the Church welcomes with joy and accompanies with her maternal prayers. She has repeatedly demonstrated, in her missionary activity, that this norm is the guiding star of her universal apostolate. Countless researches and investigations, undertaken with sacrifice, dedication, and love by missionaries of every age, have been aimed at facilitating the internal understanding and respect of the most diverse civilizations, and at making their spiritual values fruitful for a living and vital proclamation of the Gospel of Christ. Everything in such customs and practices that is not inextricably linked with religious errors will always find a benevolent examination, and, when possible, will be protected and promoted. And Our immediate Predecessor, of holy and venerable memory, applying these norms to a particularly delicate matter, made generous decisions that erect a monument to the vastness of his insight and the fervor of his apostolic spirit. Nor is it necessary, Venerable Brothers, to announce to you that We intend to proceed without hesitation along this path. All those who enter the Church, whatever their origin or language, must know that they

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have equal rights as children in the house of the Lord, where the law and the peace of Christ reign. In accordance with these norms of equality, the Church dedicates her efforts to forming a highly esteemed native clergy and to gradually increasing the ranks of native bishops. And in order to give external expression to these Our intentions, We have...

[*Latin ed. p. 465*]

Acta Pii PP. XII 465: For the imminent feast of Christ the King, he chose to elevate to the dignity of the episcopate, over the tomb of the Prince of the Apostles, twelve representatives of the most diverse peoples and nations. May this solemn act proclaim to all our sons, scattered throughout the world, that the spirit, the teaching, and the work of the Church can never be different from what the Apostle of the Gentiles preached: "Put on the new man, which after God is created in justice and true knowledge; and do you, therefore, renounce the old man, with his deeds; and put on the new man, that is, him who is renewed in knowledge, according to the image of his Creator" (cf. Col. 3, 10-11). Nor is it to be feared that the awareness of universal brotherhood, fostered by Christian doctrine, and the sentiment it inspires, are in contrast with the love of the traditions and glories of one's own homeland, or that they prevent the promotion of its prosperity and legitimate interests, since the same doctrine teaches that in the exercise of charity, there is an order established by God, according to which one must love more intensely and benefit those who are united to us by special bonds. Even the Divine Master gave an example of this preference for his land and his homeland, weeping over the impending ruin of the Holy City. But legitimate and just love for one's homeland must not close one's eyes to the universality of Christian charity, which causes one to consider others and their prosperity in the pacifying light of love. Such is the wonderful doctrine of love and peace, which has so nobly contributed to the civil and religious progress of humanity. And the heralds who proclaimed it, moved by supernatural charity, not only cultivated the land and healed diseases, but above all, they cultivated, shaped, and elevated life to divine heights, launching it towards the summits of holiness, where everything is seen in the light of God; they erected monuments and temples which show the lofty heights to which the Christian ideal aspires, but above all, they made men, wise or ignorant, powerful or weak, living temples of God and branches of the same vine, Christ; they transmitted to future generations the treasures of ancient art and wisdom, but above all, they made them participants in that ineffable gift of eternal wisdom, which unites and binds men with a bond of supernatural belonging.

*** Venerable Brothers, if the forgetfulness of the law of universal charity,

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which alone can consolidate peace, extinguishing hatreds and mitigating...

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Commentarium, Officiale: Rancori e contrasti sono fonte de gravissimi mali para la convivenza pacifica dei popoli, non meno dannosi al benessere delle nazioni e alla prosperità della grande società umana, que raccoglie e abbraccia entro i suoi confini tutte le genti. Si dimostra l'errore contenuto in quelle concezioni, le quali non dubitano di sciogliere l'autorità civile da qualsiasi dipendenza dall'Ente supremo, causa prima e signore assoluto sia dell'uomo che della società, e da ogni legame di legge trascendente, che da Dio deriva come da fonte primaria, e le concedono una facoltà illimitata di azione, abbandonata all'onda mutevole dell'arbitrio o ai soli dettami di esigenze storiche contingenti e di interessi relativi. Rinnegata, in tal modo, l'autorità di Dio e l'impero della sua legge, il potere civile, per conseguenza ineluttabile, tende ad attribuirsi quella assoluta autonomia, che solo compete al Supremo Fattore, e a sostituirsi all'Onnipotente, elevando lo Stato o la collettività a fine ultimo della vita, a criterio sommo dell'ordine morale e giuridico, e interdicendo, perciò, ogni appello ai principii della ragione naturale e della coscienza cristiana. Non disconosciamo, invero, che principii errati, fortunatamente, non sempre esercitano intero il loro influsso, principalmente quando le tradizioni cristiane, più volte secolari, di cui si sono nutriti i popoli, rimangono ancora profondamente, anche se inconsciamente, radicate nei cuori. Tuttavia, non bisogna dimenticare l'essenziale insufficienza e fragilità di ogni norma di vita sociale, che riposi su fondamento esclusivamente umano, s'ispiri a motivi esclusivamente terreni, e riponga la sua forza nella sanzione di una autorità semplicemente esterna. Dove è negata la dipendenza del diritto umano dal diritto divino, dove non si fa appello che ad una malsicura idea di autorità meramente terrena e si rivendica un'autonomia fondata soltanto sopra una morale utilitaria, quivi lo stesso diritto umano perde giustamente nelle sue applicazioni più gravose la forza morale, che è la condizione essenziale per essere riconosciuto e per esigere anche dei sacrifîci. È ben vero che il potere basato sopra fondamenti così deboli e vacillanti, può raggiungere talvolta, per circostanze contingenti, successi materiali da destar meraviglia ad osservatori meno profondi; ma viene il momento, nel quale trionfa l'ineluttabile legge, che colpisce tutto quanto è stato costruito sopra una latente o aperta sproporzione tra la grandezza del successo materiale ed esterno e la debolezza del valore interno e del suo fondamento morale. Sproporzione, che sussiste sempre, quando la pubblica autorità misconosce o rinnega il dominio del

[*Latin ed. p. 467*]

Acta Pii PP. XII 467: The Supreme Legislator, who, while granting power to rulers, has nevertheless marked and determined its limits. Civil

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sovereignty, in fact, was willed by the Creator (as Our great Predecessor, Leo XIII, wisely teaches in the Encyclical *Immortale Dei*), so that it might regulate social life according to the prescriptions of an immutable order in its universal principles, and so that it might make it easier for human beings, in the temporal order, to attain physical, intellectual, and moral perfection, and to help them reach the supernatural end. Therefore, it is a noble prerogative and mission of the State to control, assist, and order the private and individual activities of national life, so that they may converge harmoniously towards the common good, which cannot be determined by arbitrary conceptions, nor receive its norm primarily from the material prosperity of society, but rather from the harmonious development and natural perfection of man, to which society is destined, as a means, by the Creator. To consider the State as an end, to which everything should be subordinated and directed, could only harm the true and lasting prosperity of nations. This occurs, whether such unlimited power is attributed to the State as a representative of the nation, the people, or even a social class, or whether it is claimed by the State as an absolute master, independently of any mandate. For if the State attributes to itself and ordains private initiatives, these, being governed by delicate and complex internal rules that guarantee and ensure the attainment of their own purpose, can be harmed, to the detriment of the public good, by being torn from their natural environment, that is, from responsible private activity. Even the first and essential cell of society, the family, and its well-being and growth, would then run the risk of being considered exclusively from the perspective of national power, and it would be forgotten that man and the family are, by nature, prior to the State, and that the Creator gave to both forces and rights, and assigned a mission, corresponding to undeniable natural needs. The education of new generations would not aim at a balanced and harmonious development of physical forces and all intellectual and moral qualities, but at a one-sided formation of those civic virtues that are considered necessary for achieving political success: those virtues, rather, that give society the fragrance of nobility, of virtue.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale. With a spirit of humility and respect, if these [rights] were not instilled, they would almost suppress the pride of the citizen. Before Our eyes, with painful clarity, are the dangers that We fear may arise for this generation and for future generations from the misunderstanding, diminution, and progressive abolition of the rights proper to the family. Therefore, We raise Ourselves up as staunch defenders of such rights, fully conscious of the duty that Our apostolic ministry imposes upon Us. The anxieties of Our times, both external and internal, both material and spiritual, and the numerous errors with their countless repercussions, are felt more bitterly than by anyone by the small,

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noble family unit. True courage, and in its simplicity, a heroism worthy of admired respect, is often necessary to endure the hardships of life, the daily burden of miseries, the increasing needs and privations, in a measure never before experienced, of which often neither the reason nor the real necessity is seen. Those who care for souls, who can probe the hearts of men, know the hidden tears of mothers, the resigned sorrow of many fathers, the countless bitternesses, of which no statistics speak, nor can speak; they see with a concerned gaze the ever-increasing accumulation of these sufferings, and they know how the powers of upheaval and destruction are at the gate, ready to use them for their dark designs. No one, with good will and open eyes, can refuse to grant to the State, in the extraordinary circumstances in which the world finds itself, a corresponding and exceptional right to provide for the needs of the people. But the moral order, established by God, requires, even in such circumstances, that the lawfulness of such measures and their real necessity be investigated with all the more seriousness and acuity, according to the norms of the common good. In any case, the more burdensome the material sacrifices demanded by the State from individuals and families, the more sacred and inviolable must be the rights of conscience. It can demand goods and blood, but never the soul, which has been redeemed by God. The mission assigned by God to parents, to provide for the material and spiritual well-being of their children, and to provide them with a harmonious education, permeated by a true religious spirit, cannot be taken from them without a grave violation of the right. This education must certainly also have the purpose of preparing the youth to fulfill with intelligence, conscience, and pride those duties of noble patriotism, which give to the earthly homeland all due measure of love, dedication, and collaboration. But, on the other hand, an education that forgets, or worse, deliberately neglects to direct the eyes and heart of the youth to the supernatural homeland, would be an injustice.

[*Latin ed. p. 469*]

Acts of Pope Pius XII, 469, against youth, an injustice against the inalienable duties and rights of the Christian family, an overreach that must be remedied, even for the sake of the good of the people and the State. Such an education may perhaps seem to those who bear responsibility for it to be a source of increased strength and vigor; in reality, it would be the opposite, and the sad consequences would prove it. The crime of lese majesty against the King of kings and Lord of lords (1 Timothy 6:15; Revelation 19:16), committed by an education indifferent to or hostile to the Christian spirit, the perversion of "Let the little children come to me" (Mark 10:14), would bring most bitter fruits. The State, on the other hand, which removes the concerns from the bleeding and torn hearts of Christian fathers and mothers and restores their rights, is doing nothing but promoting its own internal peace and laying the foundation for a happier future for the

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homeland. The souls of the children, given by God to their parents, consecrated in baptism with the royal seal of Christ, are a sacred deposit, over which the jealous love of God watches. The same Christ, who pronounced "Let the little children come to me," also threatened, despite his mercy and goodness, terrible evils to those who scandalize the beloved of his heart. And what scandal is more harmful to generations and more lasting than a misguided education of youth, aimed at a goal that leads away from Christ, the way, the truth, and the life, and leads to a manifest or hidden apostasy from Christ? This Christ, from whom the young generations present and future are sought to be alienated, is the very one who from his eternal Father has received all power in heaven and on earth. He holds the destiny of states, peoples, and nations in his almighty hand. It belongs to Him to diminish or prolong their life, to increase, prosper, and glorify them. Of all that is on earth, only the soul lives eternally. A system of education that does not respect the sacred confines of the Christian family, protected by the holy Law of God, that attacks its foundations, that closes the path to youth to Christ, to the sources of life and joy of the Savior (cf. Isaiah 12:3), that considers apostasy from Christ and the Church as a symbol of loyalty to the people or to a particular class, would pronounce its own condemnation and would, in its time, experience the inescapable truth of the words of the prophet: "Those who turn away from You shall be written in the earth" (Jeremiah 17:13).

The conception that assigns to the State unlimited authority is not, Venerable Brothers, merely a pernicious error for the internal life of nations, for their prosperity, and for the greater and more orderly increase of...

[*Latin ed. p. 470*]

If it harms their well-being, it also causes harm to relations between peoples, because it breaks the bonds of the supranational society, it removes the foundation and value of international law, it opens the way to the violation of the rights of others, and it makes understanding and peaceful coexistence difficult. Indeed, the human race, although, by the arrangement of the natural order established by God, it is divided into social groups, nations, or states, independent of one another with regard to the way of organizing and directing their internal life, is nevertheless bound by mutual moral and legal ties, in a great community, ordered to the good of all peoples and regulated by special laws, which protect its unity and promote its prosperity. Now, it is clear to all how the asserted absolute autonomy of the state is in open contrast with this inherent and natural law, and indeed, it denies it completely, leaving the stability of international relations at the mercy of the will of the rulers, and removing the possibility of true union and fruitful collaboration in the order of the general interest. For, Venerable Brothers, the existence of harmonious and lasting contacts and fruitful relationships requires that peoples recognize

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and observe those principles of international natural law that regulate their normal development and functioning. These principles require respect for the corresponding rights to independence, to life, and to the possibility of progressive development in the paths of civilization; they also require fidelity to treaties, concluded and ratified in accordance with the norms of international law. It is undoubtedly the indispensable prerequisite for peaceful coexistence between peoples and the soul of the legal relationships existing between them that is mutual trust, the anticipation and persuasion of reciprocal fidelity to the given word, the certainty that on both sides there is a conviction that wisdom is better than war weapons (Eccles., 9:18), and a willingness to discuss and not to resort to force or the threat of force in the event of delays, impediments, changes, and disputes, all of which may arise not from bad will, but from changed circumstances and conflicting real interests. But, on the other hand, to detach international law from the anchor of divine law, in order to found it on the autonomous will of the states, is to dethrone that very law and to take away its most noble and valid titles, abandoning it to the disastrous dynamics of private interest and collective egoism, all intent on asserting its own rights and denying those of others.

[*Latin ed. p. 471*]

Acta Pii PP. XII 471 It is true that, with the passage of time and the substantial alteration of circumstances, unforeseen and perhaps even unpredictable at the time of the agreement, a treaty or some of its clauses may become or appear unjust, or unworkable, or too burdensome for one of the parties, and it is clear that, if this were to happen, prompt action should be taken to engage in a fair discussion to modify or replace the agreement. But to consider agreements in principle as ephemeral and to tacitly claim the faculty of unilaterally rescinding them when it no longer suits them would remove all mutual trust between states. And thus, the natural order would be undermined, and unbridgeable chasms of separation would be dug between various peoples and nations. Today, Venerable Brothers, all observe with dread the abyss to which the errors that We have characterized and their consequential practices have led. The proud illusions of indefinite progress have fallen, and those who are still not awake would be shaken by the tragic present with the words of the prophet: "Hear, ye deaf, and look, ye blind" (Isai., 42, 18). What appeared externally as order was nothing more than a pervasive disturbance: a disruption in the norms of moral life, which had become detached from the majesty of divine law and had polluted all fields of human activity. But let us leave the past and turn our eyes towards that future, which, according to the promises of the powerful of this world, after the bloody conflicts of today, will consist of a new order, founded on justice and prosperity. Will this future truly be different, and above all, better? Will the peace treaties, the new international order at

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the end of this war, be animated by justice and equity towards all, by that spirit which liberates and pacifies, or will they be a lamentable repetition of ancient and recent errors? To hope for a decisive change solely from military conflict and its final outcome is futile, and experience demonstrates this to us. The hour of victory is an hour of external triumph for the party that succeeds in achieving it; but it is also an hour of temptation, in which the angel of justice struggles with the demon of violence; the heart of the victor too easily hardens; moderation and far-sighted wisdom appear to him as weakness; the boiling of popular passions, fueled by the sacrifices and sufferings endured, often clouds the eyes even of those in charge, and prevents them from heeding the admonishing voice of humanity and equity, overwhelmed or extinguished by inhumanity: woe to the vanquished. Resolutions and decisions born under such conditions risk being nothing more than injustice under the cloak of justice. No, Venerable Brothers, salvation does not come to peoples from such sources.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Commentarium Officiale. External forces, like the sword, can impose conditions for peace, but they cannot create peace itself. The energies that must renew the face of the earth must proceed from within, from the spirit. The new order of the world, of national and international life, once the bitterness and cruel struggles of the present cease, must no longer rest on the unreliable foundation of mutable and ephemeral rules, left to the whim of collective and individual egoism. Rather, it must be based on the unshakable foundation, on the unmovable rock of natural law and divine revelation. From this source, the human legislator must draw that spirit of balance, that acute sense of moral responsibility, without which it is easy to misunderstand the limits between the legitimate use and the abuse of power. Only in this way will his decisions have internal consistency, noble dignity, and religious sanction, and will not be at the mercy of egoism and passion. For, while it is true that the evils of which humanity today suffers stem in part from economic imbalance and the struggle of interests for a more equitable distribution of goods, which God has granted to man as means for his sustenance and progress; it is no less true that their root is deeper and more internal, touching religious beliefs and moral convictions, which have been perverted by the progressive detachment of peoples from the unity of doctrine and faith, of customs and morals, once fostered by the tireless and beneficial work of the Church. The re-education of humanity, if it is to have any effect, must be above all spiritual and religious: it must, therefore, proceed from Christ as its indispensable foundation, be carried out by justice, and be crowned by charity. To accomplish this work of regeneration, adapting its means to the changed conditions of the times and the new needs of the human race, is the essential and maternal duty

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of the Church. The preaching of the Gospel, entrusted to it by its divine Founder, in which truth, justice, and charity are instilled in men, and the effort to firmly establish its precepts in minds and consciences, is the noblest and most fruitful work for the sake of peace. This mission, in its grandeur, might seem to discourage the hearts of those who form the Church militant. But the effort to spread the Kingdom of God, which each century has accomplished in various ways, with different means, with numerous and arduous struggles, is a command to which everyone is obligated who has been rescued from the slavery of Satan by the grace of the Lord and called in baptism to be a citizen of that Kingdom. And if belonging to it, living according to its spirit, working for its increase, and making its benefits accessible even to that part of humanity which is not yet a part of it, are not easy tasks, they are nonetheless the most sublime and the most pleasing to God.

[*Latin ed. p. 473*]

The Acts of the Holy See, Volume XII, page 473, state that our days are equivalent to facing obstacles and opposition, vast, profound, and meticulously organized, as never before. This does not exempt us from a frank and courageous profession of faith, but rather encourages us to remain steadfast in the struggle, even at the cost of the greatest sacrifices. He who lives by the spirit of Christ is not discouraged by the difficulties that are opposed to him, but rather feels compelled to work with all his strength and with full confidence in God; he does not shy away from the hardships and necessities of the hour, but confronts its harshness, ready to help, with that love which does not shun sacrifice, is stronger than death, and is not extinguished by the impetuous waters of tribulation. A profound comfort, a heavenly joy, for which we daily offer to God our humble and heartfelt thanks, gives us, Venerable Brothers, the observation of evident signs in all regions of the Catholic world of a spirit that courageously confronts the gigantic tasks of the present age, and that, with generosity and determination, seeks to unite with the first and essential duty of personal sanctification, also the apostolic activity for the growth of the Kingdom of God. From the movement of Eucharistic Congresses, promoted with loving care by Our Predecessors, and from the collaboration of the laity, formed in the Catholic Action with a deep awareness of their noble mission, emanate sources of grace and reserves of strength, which, in these times when threats increase, needs are greater, and the struggle between Christianity and Anti-Christianity burns fiercely, could scarcely be adequately estimated. When we must sadly observe the disproportion between the number and the tasks of the priests, when we see even today the words of the Savior fulfilled: "The harvest is plentiful, but the laborers are few" (Matthew 9:37; Luke 10:2), the collaboration of the laity in the hierarchical apostolate, numerous, animated by ardent zeal and generous dedication, appears as a precious aid to the

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work of the priests and shows possibilities of development that justify the most beautiful hopes. The prayer of the Church to the Lord of the harvest, that He send laborers into His vineyard (Matthew 9:38; Luke 10:2), has been answered in a manner that conforms to the needs of the present time, and which happily supplements and completes the energies, often hindered and insufficient, of the priestly apostolate. A fervent phalanx of men and women, of young people and young ladies, obeying the voice of the Supreme Shepherd, the directives of their Bishops, dedicate themselves with all the ardor of their souls to the works of the apostolate, to bring back to Christ the masses of people who have become estranged from Him. To them, at this moment so important for the Church and for humanity, goes our...

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Commentarium Officiale, with paternal greetings, our deeply felt gratitude, and our confident hope. They have truly placed their lives and their work under the banner of Christ the King, and they can repeat with the Psalmist: "To the King I will show my works" (Psalm 44:1). "May Thy kingdom come" is not only the ardent desire of their prayers, but also the guiding principle of their actions. In all classes, in all categories, in all groups, this collaboration of the laity with the clergy reveals precious energies, to which is entrusted a mission that noble and faithful hearts could desire no higher or more consoling. This apostolic work, carried out in the spirit of the Church, almost consecrates the layperson as "minister of Christ" in the sense that St. Augustine explains: "Brothers, when you hear the Lord saying: 'Where I am, there also shall be my minister,' do not think only of good bishops and good priests. You also, in your own way, must be ministers of Christ, by living well, by doing alms, by preaching His name and His doctrine to those to whom you can; so that everyone, even if a father of a family, may recognize that, even for this reason, he owes to his family a paternal affection. For Christ and for eternal life, let him admonish his own, instruct them, exhort them, and correct them; let him show them kindness, and keep them in order; thus he will exercise in his house the office of a cleric, and in a certain way of a bishop, serving Christ, so that he may be with Him eternally" (On the Gospel of John, Tractate 51, n. 13). In promoting this collaboration of the laity in the apostolate, which is so important in our times, the family has a special mission, because the spirit of the family essentially influences the spirit of the younger generations. As long as the sacred flame of faith in Christ shines in the domestic hearth, and as long as parents mold and shape the lives of their children in accordance with this faith, the youth will always be ready to recognize the Redeemer in His rightful prerogatives, and to oppose those who seek to banish Him from society or sacrilegiously violate His rights. When churches are closed, when the image of the

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Crucifix is removed from schools, the family remains the providentially provided and, in a certain sense, impregnable refuge of Christian life. And we give infinite thanks to God in seeing that countless families fulfill this their mission with a fidelity that is not overcome by attacks or sacrifices. A powerful host of young men and young women, even in those regions where faith in Christ means suffering and persecution, remain steadfast at the throne of the Redeemer with that calm and sure determination that makes us recall the most glorious times of the Church's struggles. What torrents of blessings would flow upon the world, how much light, how much...

[*Latin ed. p. 475*]

Acta Pii PP. XII 475: Quanta pacificationem ad vitam socialem adhibeatur, et quantas res insostituibilis et praetiosas vires ad promovendum bonum humanitatis conferre posset, si ubique Ecclesiae, magistrae iustitiae et amoris, illa facultas actionis concederetur, cui iure sacro et incontrovertibili in virtute mandati divini tenetur! Quae calamitates vitari possent, quanta felicitas et tranquillitas creata esset, si conatus sociales et internationales ad pacem constituendam a profundis impulsi Evangelii amoris in pugna contra egoismum individualem et collectivum permutarentur! Inter leges quae vitam fidelium Christianorum regulant, et postulatos verae humanitatis, nulla est discordia, sed communitas et mutua auxilium. In interesse humanitatis quae laborat et spiritualiter et materialiter, nihil plus ardoris habemus quam hoc: ut angustiae praesentes oculos multi aperiant, ut Dominum Iesum Christum et missionem Ecclesiae eius in terra in vera luce considerent, et ut omnes qui potestatem tenent, se ad relinquendum Ecclesiæ viam liberam ad operandum in formatione generationum, secundum principia iustitiae et pacis, solvant. Hoc opus pacificum postulat ut nulla impedimenta opponantur exercitio missionis a Deo Ecclesiae eius traditae, ut campus actionis eius non restringatur, et ut turbae, et praesertim iuventus, influsso eius benigno non abstineantur. Proinde, Nos, ut representantes in terra Ille qui a prophetica "Princeps Pacis" (Isai., 9, 6) dictus est, ad regitores populorum et ad eos qui quocumque modo in rebus publicis influentiam habent, appellamus, ut Ecclesia semper plena libertate fruatur ad perficiendum opus suum educativum, mentibus veritatem annuncians, iustitiam inculcans, et cordibus divina caritate Christi fervorem infundens. Si Ecclesia, ab una parte, non potest recusare exercitium huius missionis, quae ultimum finem habet ad efficiendum hic in terra divinum consilium ad instaurandas omnia in Christo, caelia et terra (Eph., 1, 10), ex altera parte, hodie opera eius plus quam umquam necessaria demonstratur, quia trista experientia docet quod sola media externa, et praesidia humana, et machinationes politicae, efficacem lenimentum malis non adferunt, quibus humanitas afficitur. Iusti ergo, ab errore humanorum conatus, qui tempestatibus

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adhibiti sunt, quae civitatem in turbinis suis minantur, multi renovata spe ad Ecclesiam respiciunt, ad roccam veritatis et amoris, ad hanc Cathedram Petri, unde sentiant posse reddi homini genere illa unitas doctrinae reli-

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary. Joyful and filled with moral instruction, which in other times gave substance to peaceful relations between peoples. Unity, to which so many responsible men, who are concerned with the fate of nations, look with a feeling of nostalgic regret, and who daily experience how vain are the means in which they once placed their trust; unity, which is the desire of the vast multitude of Our sons, who daily invoke the God of peace and love (cf. 2 Corinthians 13:11); unity, which is the hope of so many noble spirits, distant from Us, who, in their hunger and thirst for justice and peace, turn their eyes to the See of Peter and await guidance and counsel from it. They recognize in the Catholic Church the two-thousand-year-old steadfastness of the norms of faith and life, the unwavering unity of the ecclesiastical hierarchy, which, united with the Successor of Peter, strives to enlighten minds with the doctrine of the Gospel, to guide and sanctify men, and is generous with maternal compassion towards all, but firm when, even at the cost of torments or martyrdom, it must pronounce: "It is not permitted!" Nevertheless, Venerable Brothers, the doctrine of Christ, which alone can provide man with a firm foundation of faith, capable of broadening his vision and divinely expanding his heart, and of providing an effective remedy for the grave difficulties of today, and the activity of the Church in teaching that doctrine, spreading it, and shaping minds according to its precepts, are sometimes the object of suspicion, as if they undermined the foundations of civil authority or usurped its rights. Against such suspicions, We declare, with apostolic sincerity – while maintaining everything that Our Predecessor, Pope Pius XI of blessed memory, taught in his Encyclical *Quas primas* of December 11, 1925, regarding the power of Christ the King and His Church – that such aims are entirely foreign to the Church itself, which extends its maternal arms towards this world, not to dominate, but to serve. It does not claim to take the place of other legitimate authorities in their own sphere, but offers them its help, by example and in the spirit of its divine Founder, who "went about doing good" (Acts 10:38). The Church preaches and instills obedience and respect for earthly authority, which repeats its noble origin from God, and adheres to the teaching of the divine Master, who said: "Render therefore to Caesar the things that are Caesar's" (Matthew 22:21); it has no usurping ambitions and sings in its Liturgy: "He who gives the kingdoms of heaven does not seize the kingdoms of the earth" (Epiphany Hymn). It does not depress human energies, but elevates them to all that is noble and generous, and it forms characters that do not

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compromise with conscience.

[*Latin ed. p. 477*]

477 The Acts of Pope Pius XII. Has not civil order, which benefits peoples, ever retarded the progress of humanity, but rather, with maternal pride, does it rejoice and take pleasure in it? The purpose of its activity was wonderfully declared by the Angels at the cradle of the Incarnate Word, when they sang glory to God and announced peace to men of good will (cf. Luke 2:14). This peace, which the world cannot give, was left as a legacy to His disciples by the Divine Redeemer Himself: "I leave you peace; my peace I give to you" (John 14:27); and thus, following the sublime doctrine of Christ, summarized by Him in the twofold precept of love of God and neighbor, millions of souls have attained it, attain it, and will attain it. History – wisely called by a great Roman orator the teacher of life (Cic. Orat., 1. 2, 9) – of nearly two thousand years demonstrates how true is the word of Scripture, that he who resists God will not have peace (cf. John 9:4). For Christ alone is the "cornerstone" (Eph. 2:20), upon which man and society can find stability and salvation. The Church is founded upon this cornerstone, and therefore, against it, adverse powers will never prevail: "the gates of hell shall not prevail" (Matt. 16:18), nor will they ever weaken it; rather, internal and external struggles contribute to its strength and increase the crowns of its glorious victories. On the contrary, every other building, which is not firmly founded upon the doctrine of Christ, is built upon shifting sand, and is destined to miserably collapse (cf. Matt. 7:26-27). Venerable Brothers, The moment at which this Our first Encyclical reaches you is, in many respects, a true hour of darkness (cf. Luke 22:53), in which the spirit of violence and discord pours upon humanity a bloody cup of unspeakable sorrows. Is it necessary to assure you that Our paternal heart is close to all Our children in compassionate love, and especially to the afflicted, the oppressed, and the persecuted? The peoples, swept away in the tragic vortex of war, are perhaps only at the beginning of their sorrows (Matt. 24:8), but already death and desolation, lamentation and misery reign in thousands of families. The blood of countless human beings, even non-combatants, raises a heart-rending lament, especially over a beloved nation, such as Poland, which, for its fidelity to the Church, for its merits in the defense of Christian civilization, written indelibly in the annals of history, has a right to sympathy.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - An official commentary on the human and fraternal state of the world, and awaiting, with confident trust in the powerful intercession of Mary, "Auxilium Christianorum," the hour of a resurrection corresponding to the principles of justice and true peace. What has just happened, and is still happening, appeared to Our gaze as a vision,

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when, as long as all hope had not yet vanished, We spared no effort, in the manner suggested by Our apostolic ministry and the means at Our disposal, to prevent the resort to arms and to keep open the path to an agreement, honorable to both parties. Convinced that the use of force by one side would be met by the resort to arms by the other, We considered it an indispensable duty of Our apostolic ministry and of Christian love to put everything in motion to spare all of humanity and Christendom the horrors of a world conflagration, even though there was a danger that Our intentions and Our aims might be misunderstood. Our warnings, though respectfully heard, were nevertheless not heeded. And while Our heart, as a Shepherd, observes with pain and concern, the image of the Good Shepherd appears before Our gaze, and We seem to have to repeat to the world, in His name, the lament: "Oh, that they had known what they did in that day, which would have availed them!" But now their eyes are closed! (Luke 19:42). Amidst this world, which today presents such a stark contrast to the peace of Christ in the kingdom of Christ, the Church and her faithful find themselves in times and years of trials, such as have rarely been known in her history of struggles and sufferings. But precisely in such times, those who remain steadfast in the faith and have a strong heart, know that Christ the King is never so close as in the hour of trial, which is the hour of fidelity. With a heart pierced by the sufferings and torments of so many of her children, but with the courage and firmness that come from the Lord's promises, the Bride of Christ walks towards the impending storms. And she knows that the truth she proclaims, the charity she teaches and puts into practice, will be the indispensable counselors and co-operators of men of good will in the rebuilding of a new world, according to justice and love, after humanity, tired of running along the paths of error, has tasted the bitter fruits of hatred and violence. In the meantime, Venerable Brothers, the world and all those who are afflicted by the calamity of war must know that the duty of Christian love, a fundamental cornerstone of the Kingdom of Christ, is not an empty word, but a living reality. A vast field opens up for Christian charity in all its forms. We have full confidence that all Our children, especially those who are not afflicted by the scourge of war, will...

[*Latin ed. p. 479*]

Acta Pii PP. XII 479: Regarding the war, let us remember, imitating the divine Good Samaritan, all those who, being victims of the war, have a right to piety and assistance. The Catholic Church, the city of God, "which has truth for its king, charity for its law, and eternity for its measure" (St. Augustine, Letters, 138*, to Marcellinus, book 3, chapter 17), proclaims the truth of Christ without error or diminution, and works according to the love of Christ with maternal zeal, standing as a blessed vision of peace above the vortex of errors and passions, and awaits the moment in which the almighty hand of Christ-King will calm the storm and banish the spirits

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of discord that have provoked it. What lies within Our power to hasten the day in which the dove of peace, on this earth submerged in the flood of discord, will find a place to rest, We will continue to do, trusting in those eminent men of state who, before the outbreak of the war, nobly worked to avert such a scourge from the peoples; trusting in the millions of souls of all countries and of all walks of life, who invoke not only justice, but also charity and mercy; but above all, trusting in Almighty God, to whom we daily offer our prayers: "Under the shadow of thy wings I will take refuge, until the calamity passeth" (Psalm 56, 2). God can do all things: just as He holds the happiness and the destinies of the peoples in His hands, so too He holds human counsels, and He inclines them as He wills, in whatever place He desires; even obstacles are means for His omnipotence to shape things and events, and to turn minds and free wills towards His highest ends. Therefore, Venerable Brothers, pray without ceasing; pray, especially when you offer the divine sacrifice of love. Pray you, to whom the courageous profession of faith today imposes harsh, painful, and, not infrequently, heroic sacrifices; pray you, suffering and aching members of the Church, when Jesus comes to console and alleviate your pains. And do not forget to make your prayers more acceptable in the eyes of Him who sustains all who fall and raises up all who are cast down (Psalm 144, 14), so that He, in His mercy, may shorten the days of trial, and thus may the words of the Psalm be fulfilled: "They cried unto the Lord in their tribulation, and He delivered them from their distress" (Psalm 106, 13). And you, innocent legions of children, who are so loved and cherished by Jesus, when you are united with Him through the Bread of Life, raise up your innocent and pure prayers and join them with those of the entire Church. The supplicating innocence cannot resist the Heart of Jesus, who loves you: pray all, pray without ceasing (1 Thessalonians 5, 17).

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Commentarium Officiale. In this manner, you will put into practice the sublime precept of the Divine Master, the most sacred testament of His Heart, that all may be one (John 17:21): that all may live in that unity of faith and love, from which the world may recognize the power and efficacy of the mission of Christ and the work of His Church. The primitive Church understood and put into practice this divine precept, and expressed it in a magnificent prayer; and you, join yourselves with the same sentiments, which so well respond to the needs of the present time: "Remember, O Lord, Thy Church, that Thou mayest deliver it from every evil, and perfect it in Thy charity, and sanctify it, and gather it from every part of the world into Thy kingdom, which Thou hast prepared for it; for Thine is the power and the glory for all ages" (Doctrina Apostolorum, chapter 10). With the confidence that God, Author of peace and Lover of souls, will hear the supplications of the Church, we impart

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to you, as a pledge of the abundance of divine graces, from the fullness of Our paternal heart, the Apostolic Blessing. Given at Castelgandolfo, near Roma, on the 20th of October, in the year 1939, the first of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 481*]

Acta Pii PP. XII 48Í (from the Latin text, a French version). LETTER ENCYCLICAL TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE. PIUS XII, POPE, VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The mysterious designs of the Lord have entrusted to us, without any merit on our part, the most exalted dignity and the most serious concerns of the Supreme Pontificate, precisely in the year which marks the fortieth anniversary of the consecration of mankind to the Sacred Heart of the Redeemer, instituted by our immortal predecessor, Leo XIII, at the close of the last century, at the threshold of the Holy Year. With what joy, with what emotion, and with what intimate assent did We then receive, as a heavenly message, the encyclical "Annus Sacrum," at the very moment when, as a young cleric, We were just beginning to recite "Introibo ad altare Dei" (Psalm 42, 4)! And with what ardent enthusiasm did We unite Our heart with the thoughts and intentions that animated and guided this truly providential act of a pontiff who, with such profound insight, knew the needs and the wounds, both visible and hidden, of his time! How could We not, therefore, today feel a profound gratitude towards Providence, which has willed that Our first year of pontificate should coincide with such an important and cherished memory of Our first year of priesthood; and how could We not seize with joy this opportunity, to offer worship to the King of Kings and Lord of Lords (I Timothy 6, 15; Apocalypse 19, 16), as the prayer of the Introit of Our pontificate, in the spirit of Our unforgettable predecessor, and in faithful realization of his intentions? How could We not make it the alpha and omega of Our will and Our hope, of Our teaching and Our activity, of Our patience and Our sufferings, all consecrated to the spread of the Kingdom of Christ? If We contemplate, *sub specie aeternitatis*, the external events and the internal developments of the last forty years, measuring their greatnesses and their shortcomings, this universal consecration to Christ the King appears ever more clearly to Our view.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Commentarium Officiale, in its sacred meaning, in its symbolism rich with exhortation, in its purpose of purification and elevation, of strengthening and defending souls, and at the same time in its provident wisdom, aiming to heal and ennoble all human society and to promote its true good. It is ever more clearly revealed

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to us as a message of exhortation and grace sent by God not only to His Church, but also to a world that so greatly needed a stimulator and a guide, while, immersed in the worship of fleeting goods, it was constantly straying further and exhausting itself in the cold pursuit of earthly ideals; a message to a humanity that, in ever-increasing numbers, was detaching itself from faith in Christ and even more from the recognition and observance of His law; a message against a conception of the world to which the doctrine of love and renunciation from the Sermon on the Mount and the divine testimony of love given on the Cross appeared as a scandal and folly. Just as the Precursor of the Lord, one day, in response to those who questioned Him in order to be enlightened, proclaimed: "Behold the Lamb of God" (Io., 1, 29), thereby warning them that the Desire of Nations (Agg., 2, 8) remained, although still unknown, among them, so the representative of Christ, with a powerful cry, addressed the renegades, the skeptics, the undecided, the hesitant, who refused to follow the glorious Redeemer, ever living and acting in His Church, or who followed Him only with indifference and slowness: "Behold your King" (Io., 19, 14)! The spread and deepening of the worship rendered to the Divine Heart of the Redeemer, a worship that found its splendid culmination not only in the consecration of humanity, at the close of the last century, but also in the introduction of the feast of the Kingship of Christ by our immediate predecessor, of blessed memory, has been a source of ineffable benefits for countless souls, a river that rejoices the City of God (Ps. 45, 5). What age has ever needed these benefits more than ours? What age has been more than ours tormented by spiritual emptiness and profound inner poverty, despite all the progress of a technical and purely civil order? Can we not apply to it the revealing words of the Apocalypse: "You say, 'I am rich, and I have gained everything, and I need nothing'; but you do not realize that you are wretched, pitiable, poor, blind, and naked" (Apoc., 3, 17)? Venerable Brothers, can there be a greater and more urgent duty than to announce the unspeakable riches of Christ (Eph., 3, 8) to...

[*Latin ed. p. 483*]

Acts of Pope Pius XII, 483. Are there men of our time more noble than those who unfurl the Banners of the King – *Vexilla Regis* – before those who have followed and are following deceptive emblems, and who win back to the victorious banner of the Cross those who have abandoned it? What heart should not burn with the desire to lend its aid, when it sees so many brothers and sisters who, through errors, passions, excitements, and prejudices, have strayed from the faith in the true God and have become detached from the joyful, saving message of Jesus Christ? Should not he who belongs to the Militia of Christ – whether cleric or layperson – feel spurred and excited to greater vigilance, to a more resolute defense, when he sees the ranks of the enemies of Christ constantly increasing, when he

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perceives that the spokespersons of these tendencies, denying or neglecting in practice the vivifying truths and values contained in faith in God and Christ, with sacrilegious hands break the tablets of God's commandments to replace them with tablets and rules from which the moral substance of the revelation of Sinai, the spirit of the Sermon on the Mount, and the Cross, are banished? Who could, without profound sorrow, observe how these deviations are ripening a tragic harvest among those who, in days of tranquility and security, counted themselves among the disciples of Christ, but who – more Christian, alas! in name than in deed – at the hour when perseverance, struggle, and suffering are required, when they face hidden or open persecutions, become victims of pusillanimity, weakness, and uncertainty, and, seized by terror in the face of the sacrifices demanded by their profession of Christian faith, do not find the strength to drink the bitter chalice of Christ's faithful? In these conditions of time and spirit, Venerable Brothers, may the very next feast of Christ the King, for which this first encyclical that We address to you has reached you, be a day of grace, of profound renewal, and of awakening of souls in the spirit of the Reign of Christ! May it be a day when the consecration of the human race to the Divine Heart, which must be celebrated in a particularly solemn manner, gathers the faithful of all peoples and all nations around the throne of the eternal King, united in adoration and reparation, to renew to Him, as well as to His law of truth and love, the oath of unwavering and perpetual fidelity! May it be a day of grace for the faithful, on which the fire that the Lord came to bring upon the earth develops into a flame that is ever more luminous and more pure! May it be, for the lukewarm, for the weary, for the sorrowful, a day of grace, and may their pusillanimous hearts see ripen...

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - Commentarium Officiale: Nouveaux fruits de renaissance spirituelle et d'accroissement de vigueur surnaturelle! Que ce soit un jour de grâce pour ceux aussi qui n'ont pas connu le Christ ou qui l'ont perdu; un jour où s'élève vers le ciel, du fond de millions de cœurs fidèles, cette prière: "Qu'elle lumière qui illumine tout homme venant en ce monde (Io., 1, 9) fasse luire pour eux la voie du salut; que sa grâce suscite dans le cœur sans repos des errants la nostalgie des biens éternels, les pressant de revenir vers Celui qui, du trône douloureux de la Croix, a soif aussi de leurs âmes et brûle du désir de devenir, pour elles aussi, la voie, la vérité et la vie (Io., 14, 6)." En plaçant cette première encyclique de Notre pontificat sous le signe du Christ-Roi, le cœur plein de confiance et d'espérance, Nous Nous sentons entièrement sûr de l'acquiescement unanime et enthousiaste du troupeau du Seigneur tout entier. Les expériences, les anxiétés et les épreuves de l'heure présente réveillent, avivent et purifient le sentiment de la communauté de la famille catholique à un

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degré rarement expérimenté jusqu'ici. Elles suscitent chez tous ceux qui croient en Dieu et au Christ la conscience d'une commune menace venant d'un commun danger. De cet esprit de communauté catholique, puissamment augmenté dans des circonstances si difficiles, et qui est à la fois recueillement et affirmation, résolution et volonté de victoire, Nous avons senti un souffle consolant et inoubliable pendant les jours où, d'un pas timide, mais confiant en Dieu, Nous prenions possession de la Chaire que la mort de Notre grand prédécesseur avait laissée vide. Plein du souvenir encore si vif des innombrables témoignages de fidèle attachement à l'Eglise et au Vicaire du Christ, qui Nous furent adressés à l'occasion de Notre élection et de Notre couronnement, avec des manifestations si tendres, si chaleureuses, si spontanées, Nous sommes heureux de saisir cette occasion propice pour adresser à vous, Vénérables Frères, et à tous ceux qui appartiennent au troupeau du Seigneur, un mot de remerciement ému pour ce pacifique plébiscite d'amour respectueux et de fidélité inébranlable à la Papauté, par lequel on a voulu reconnaître la mission providentielle du Souverain Prêtre et du Suprême Pasteur: car en vérité toutes ces manifestations n'étaient pas et ne pouvaient pas être adressées à Notre pauvre personne, mais à l'unique, à l'éminente charge à laquelle le Seigneur Nous élevait. Que si, dès ce premier moment, Nous sentions déjà tout le poids des graves responsabilités attachées à la puissance suprême qui Nous était conférée par la Divine Providence, c'était en même temps un réconfort de voir cette grandiose et palpable démonstration de l'indivi-

[*Latin ed. p. 485*]

Acts of Pope Pius XII, 485: The possible unity of the Catholic Church, which draws ever closer to the unshakeable rock of Peter, and surrounds it with walls and bastions ever more solid, as the audacity of the enemies of Christ increases. This plebiscite of worldwide Catholic unity and supernatural fraternity among peoples around the Common Father seemed to us all the more rich in happy hopes, as the material and spiritual circumstances of the moment in which it occurred were more tragic; and its memory has continued to comfort us during the first months of our pontificate, during which we have already experienced the fatigues, anxieties, and trials with which the path of the Bride of Christ is sown throughout the world. We do not wish to pass in silence the echo of grateful recognition that has stirred in our heart the wishes of those who, although not belonging to the visible body of the Catholic Church, have not forgotten, in the nobility and sincerity of their sentiments, all that, whether in love for the person of Christ, or in belief in God, unites them to us. May the expression of our gratitude be given to all. We entrust them all and each to the protection and guidance of the Lord, giving the solemn assurance that a single thought dominates our spirit: to imitate the example of the Good Shepherd in order to lead all men to true happiness: that they may have life, and have it in

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abundance (John 10:10). But in particular, we feel a strong desire to express our intimate gratitude for the testimonies of respectful deference that have been addressed to us by Sovereigns, Heads of State, or constituted Authorities of the Nations with which the Holy See maintains friendly relations. It is a singular joy for our heart to be able, in this first Encyclical addressed to the Christian people scattered throughout the world, to count among them the beloved Italy, fertile garden of the Faith planted by the Princes of the Apostles, and which, thanks to the providential work of the Lateran Agreements, now occupies a place of honor among the States officially represented before the Apostolic See. From these Agreements has sprung forth, like the dawn of a tranquil and fraternal union of souls before the holy altars and in the relations of civil life, the *Pax Christi Italiae reddita*, the Peace of Christ restored to Italy. We beseech the Lord to allow the serene atmosphere of this peace to permeate, enliven, expand, and strengthen, powerfully and deeply, the soul of the Italian people, who are so close to us, among whom we breathe the same breath of life. To our prayers are joined our wishes for this people, so dear to our predecessors and to ourselves, faithful.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Commentarium Officiale. From its glorious Catholic traditions, it feels each day more keenly, thanks to the high protection of Heaven, the truth of the words of the Psalmist: "Beatus populus, cuius Dominus Deus eius [Psalm 143, 15]. Blessed is the people that hath the Lord for its God." This new legal and spiritual situation, which so many desires called for, and which the Lateran Treaties, destined to leave an indelible mark on history, created and sanctioned for Italy and for the entire Catholic world, We have never felt more keenly the greatness and power of unity, than at the moment when, from the elevated tribune of the Vatican Basilica, for the first time We opened Our arms and extended Our blessing upon this Rome, the seat of the Papacy and Our beloved native city, upon the reconciled Italy, and upon the peoples of the entire world.

As Vicar of Him who, in a decisive hour, before the representative of the highest earthly authority of that time, pronounced the great words: "I am born and I am come into the world to give testimony to the truth; he that is of the truth, heareth my voice" (John 18:37), We feel that We owe nothing more to Our office and to Our time, than to render, with apostolic firmness, testimony to the truth: *testimonium perhibere veritati*. This duty necessarily includes the exposition and refutation of errors and human faults, which it is necessary to know, so that it may be possible to heal and cure them: "You shall know the truth, and the truth shall make you free" (John 8:32). In the fulfillment of this duty that is incumbent upon Us, We will not allow Ourselves to be influenced by earthly considerations, nor stopped by distrusts and oppositions, by refusals and misunderstandings, or by the

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fear of misrecognitions and false interpretations. But We will always fulfill it, animated by that paternal charity, which, while suffering from the evils that torment its children, indicates to them the remedy; that is to say, We will strive to imitate the divine model of pastors, the Good Shepherd Jesus, who is both light and love: *pratiquant la vérité dans la charité* (Ephesians 4:15). At the entrance of the path that leads to the spiritual and moral destitution of the present times are the harmful efforts of a great number of men to dethrone Christ, to abandon the law of truth that He announced, and the law of love, which is the breath of life of His reign.

[*Latin ed. p. 487*]

Acta Pii Pp. XII 487: La reconnaissance des droits royaux du Christ, et le retour des individus et de la société à la loi de sa vérité et de son amour, sont la seule voie de salut. Au moment, Vénérables Frères, où Nous traçons ces lignes, Nous apprenons avec horreur que le terrible ouragan de la guerre, malgré tous les efforts que Nous avons déployés pour le conjurer, s'est déjà déchaîné. Notre plume hésite quand Nous pensons à l'abîme de souffrances infligées à d'innombrables êtres, qui hier encore, dans le sein de leur famille, jouissaient d'un modeste bien-être. Notre cœur paternel est rempli d'angoisse quand Nous prévoyons tout ce qui pourra découler de la sombre semence de la violence et de la haine, à laquelle l'épée ouvre aujourd'hui des sillons sanglants. Mais précisément face à ces prévisions apocalyptiques de maux imminents ou futurs, Nous considérons comme Notre devoir d'élever avec une insistance croissante les yeux et les cœurs de quiconque conserve encore un sentiment de bonne volonté, vers Celui dont seul dérive le salut du monde, le Seul dont la main toute-puissante et miséricordieuse peut mettre fin à cette tempête, le Seul dont la vérité et l'amour peuvent illuminer les intelligences et enflammer les âmes d'une si grande partie de l'humanité plongée dans l'erreur, dans l'égoïsme, dans les divisions et dans la lutte, afin de la replacer dans l'ordre, dans l'esprit de la Royauté du Christ. Peut-être — Dieu le veuille! — est-il permis d'espérer que cette heure de suprême détresse sera aussi une heure de changement d'idées et de sentiments pour beaucoup, qui marchaient jusqu'à présent avec une confiance aveugle sur le chemin des erreurs modernes si répandues, sans soupçonner à quel point ce chemin était semé d'embûches et d'incertitudes. Beaucoup, peut-être, qui ne comprenaient pas l'importance de la mission éducatrice et pastorale de l'Église, comprendront maintenant mieux les avertissements de l'Église, qu'ils avaient négligés dans la fausse sécurité des temps passés. Les angoisses du présent sont une apologie du Christianisme, qui ne pourrait être plus éloquente. Du gigantesque tourbillon d'erreurs et de mouvements antichrétiens ont mûri des fruits si amers, qu'ils constituent une condamnation dont l'efficacité dépasse toute réfutation théorique. Des heures de si pénible désillusion sont souvent des heures de grâce, un passage du Seigneur (Ézéchiel, 12, 11), auquel, sur la parole

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du Sauveur : "Voici, je suis à la porte, et je frappe" (Apocalypse, 3, 20), s'ouvrent des portes qui, autrement, resteraient fermées. Dieu sait avec quel amour compatissant, avec quelle sainte joie Notre cœur se tourne vers ceux qui, à la suite de douloureuses expériences comme celles-ci, ressentiraient naître en eux...

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Commentarium Officiale, driven by the pressing and salutary desire for truth, justice, and the glory of Christ. But even towards those for whom the hour of supreme enlightenment has not yet sounded, Our heart knows only love, and Our lips offer only prayers to the Father of lights, that He may shine within their hearts, indifferent or hostile to Christ, a ray of that light which once transformed Saul into Paul, of that light which has shown its mysterious power precisely in the most difficult times for the Church. A complete doctrinal statement against the errors of the present time may, if necessary, be reserved for another moment, less disturbed than this one by the calamities of external events. Today, We limit Ourselves to a few fundamental observations. The present time, Venerable Brothers, adding to the doctrinal deviations of the past, has pushed new errors to extremes from which nothing but error and ruin can result. And above all, it is certain that the deep and ultimate root of the evils that We deplore in modern society is the denial and rejection of a universal rule of morality, whether in individual life, in social life, or in international relations: that is to say, the widespread ignorance and forgetfulness of our own days of the natural law itself, which finds its foundation in God, the almighty Creator and Father of all, the supreme and absolute Legislator, omniscient and just avenger of human actions. When God is denied, the entire foundation of morality is shaken at the same time, and the voice of nature, which teaches even the ignorant and the tribes not yet arrived at civilization what is good and what is evil, what is licit and what is illicit, and makes each one feel the responsibility for his actions before a supreme Judge, is stifled, or at least greatly weakened. Now, the denial of the fundamental basis of morality had its origin in Europe in the abandonment of the doctrine of Christ, of which the Chair of Peter is the custodian and mistress. This doctrine, for a time, had given spiritual cohesion to Europe, which, educated, ennobled, and civilized by the Cross, had reached such a degree of civil progress that it could teach other peoples and other continents. Once detached, however, from the infallible Magisterium of the Church, many separated brothers have come to overturn the central dogma of Christianity, the divinity of the Savior, thus accelerating the movement of spiritual dissolution. The holy Gospel recounts that, when Jesus was crucified, darkness fell upon all the earth (Matthew 27:45): a frightening

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symbol of what...

[*Latin ed. p. 489*]

"Acta Pii Pp. XII 489" has occurred and continues to occur in minds, everywhere where the blind and arrogant incredulity has, in fact, excluded Christ from modern life, especially from public life, and with the faith in Christ, has shaken also the faith in God. The moral values according to which, in other times, private and public actions were judged, have, as a consequence, fallen into disuse; and the so-called secularization of society, which has made ever more rapid progress, withdrawing man, the family, and the State from the beneficial and regenerative influence of the idea of God and the teaching of the Church, has made reappear, even in regions where the splendors of Christian civilization shone for so many centuries, the ever clearer, ever more distinct, ever more distressing signs of a corrupted and corrupting paganism: darkness was made, when they crucified Jesus (Brev. Rom., Parascev., respons. I V). Many, perhaps, in departing from the doctrine of Christ, did not fully realize that they were being led astray by the mirage of brilliant phrases, which celebrated this detachment as a liberation from the servitude in which they would have previously been held; they did not foresee the bitter consequences of this sad exchange between the truth that liberates and the error that enslaves; and they did not think that, in renouncing the infinitely wise and paternal law of God and the unifying and ennobling doctrine of love of Christ, they were surrendering themselves to the arbitrariness of a poor and changeable human wisdom: they spoke of progress when they were receding; of elevation when they were degrading themselves; of ascent towards maturity, when they were falling into slavery; they did not perceive the vanity of all human effort tending to replace the law of Christ with something that equals it: they were lost in the vanity of their thoughts (Rom., 1, 21). When the faith in God and in Jesus Christ was weakened, when the light of moral principles was obscured in souls, at the same time, the unique and irreplaceable foundation of that stability, that tranquility, that external and internal order, private and public, which alone can engender and safeguard the prosperity of states, was undermined. Certainly, even when Europe fraternized in identical ideals received from Christian preaching, there were no lack of dissensions, upheavals, and wars that devastated it; but perhaps never before was the discouragement so keenly felt in our own day regarding the possibility of putting an end to them: for it was alive then, that conscience of what is just and unjust, of what is licit and illicit, which facilitates agreements by restraining the unleashing of passions and which leaves...

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis — Commentarium Officiale: The door is

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opened to honest reconciliation. Nowadays, on the contrary, discord arises not only from outbursts of rebellious passions, but from a profound spiritual crisis that has overturned the wise principles of private and public morality. Among the many errors that spring from the poisoned source of religious and moral agnosticism, there are two, Venerable Brothers, upon which We wish to draw your particular attention, as they render peaceful communal life among peoples almost impossible, or at least precarious and uncertain.

The first of these pernicious errors, widely prevalent today, is the forgetting of that law of human solidarity and charity, dictated and imposed both by the common origin and by the equality of rational nature in all men, whatever people they belong to, and by the sacrifice of redemption offered by Jesus Christ on the altar of the Cross to His Celestial Father for the sake of sinful humanity. Indeed, the first page of Scripture, with grand simplicity, recounts to us how God crowned His creative work by making man in His image and likeness (cf. Gen., 1, 26-27), and the same holy Book teaches us that He enriched him with supernatural gifts and privileges, destined him for eternal and ineffable happiness. Scripture also shows us how all other men originated from the first couple, and how, with a vividness of language that has not been surpassed, it recounts the division into several groups and the dispersion throughout the various parts of the world. Even when they departed from their Creator, God never ceased to consider them as sons who, according to His merciful designs, were to be reunited once more in His friendship (cf. Gen., 12, 3). The Apostle of the Nations, in turn, proclaims this truth, which fraternally unites all men in a great family, when he announces to the Greek world that God "made from one blood every nation of men to dwell on the face of the earth, and He has determined their appointed times and the boundaries of their habitation, that they should seek the Lord, if perhaps they might feel for Him and find salvation" (Acts, 17, 26-27). Wonderful vision, which allows us to contemplate the human race in the unity of its origin in God: one God, Father of all, who is above all, and in all things, and in each of us (Eph., 4, 6).

[*Latin ed. p. 491*]

Acts of Pope Pius XII, 491, concerning its nature, which is composed in all of a material body and an immortal spiritual soul; in the unity of its immediate end and its mission in the world; in the unity of its dwelling place: the earth, of whose goods all men, by natural right, may make use to sustain and develop life; in the unity of its supernatural end: God Himself, to whom all must tend; in the unity of the means to attain this end. And the same Apostle shows humanity in the unity of its relationship with the Son of God, the image of the invisible God, in whom all things were created: *in ipso condita sunt universa* (Col. 1:16); in the unity of its re-

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demption, wrought for all by Christ, who restored the original friendship with God, which had been broken, through His holy and most painful Passion, becoming a Mediator between God and men: for there is one God, and one Mediator between God and men: the Christ Jesus, made man (1 Tim. 2:5). And to render this friendship between God and humanity more intimate, this same divine and universal Mediator of salvation and peace, in the sacred silence of the Cenacle, before consummating the supreme sacrifice, uttered the words that resound far and wide through the ages, inspiring acts of charity amidst a world devoid of love and torn by hatred: *Hoc est mandatum meum: ut diligatis invicem, sicut ego dilexi vos* (John 15:12). These are supernatural truths, which establish profound and powerful bonds of union, strengthened by the love of God and the Divine Redeemer, from whom all receive salvation "for the edification of the body of Christ, until we all arrive together at the unity of the faith, and to the full knowledge of the Son of God, to the state of a perfect man, according to the measure of the full stature of Christ" (cf. Eph. 4:12-13). In the light of this unity, in law and in fact, of the entire human race, individuals do not appear to us as unconnected, like grains of sand, but rather united by organic, harmonious, and mutual relationships—varied according to the variety of times—and resulting from their natural and supernatural destination and impulse. And the nations, as they develop and differentiate according to the various conditions of life and culture, are not destined to destroy the unity of the human race, but to enrich and beautify it through the communication of their particular qualities and through the reciprocal exchange of goods, which can only be possible and at the same time effective when...

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Commentarium Officiale. Amoris mutualis et caritatis ferventer sentita omnes filios eiusdem Patris et omnes animas ab uno sanguine divino redemptas coniungunt. Ecclesia Christi, fidelis depositarius divinae sapientiae erudientis, non potest cogitare, nec cogitat, ad impugnanda vel contemnenda ea quae propria sunt singulis populis, quae, cum pietate sollicita et comprensibili superbia, conservant et putant esse praeciosum patrimonium. Finis eius est unitas supernaturalis in amore universali sensato et exercitato, non uniformitas exclusiva, externa, superficialis, et ideo debilitans. Omnes dispositiones, omnes sollicitudines, ordinatae ad sapientem et ordinatam progressionem virtutum et inclinationum particularum, quae radicem habent in fibras profundissimas cuiusque stirpis ethnicae, dummodo non repugnant debitis quae ex unitate originis et communi destino hominis derivantur, Ecclesia saluta cum gaudio et adiuvat precibus matris. Hoc, in multis actionibus missionariis, demonstravit, hancque regulam stellam ducem sui apostolatus universalis habuisse. Innumerabiles investigationes et studia, a pionibus peracti, an-

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imo sacrificii, dedicationis et amoris plenis, ab missionariis omnium temporum, proposuerunt intimae comprehensionis et reverentiae erga civilitationes diversas, et ut valores spirituales eorum fructuose sint ad vivam et vivificantem praedicationem Evangelii Christi. Omnia quae in moribus et consuetudinibus his continentur, quae non sunt inseparabiliter ligata erroribus religiosis, semper examinentur benevolentia, et, si fieri poterit, protegantur et promoveantur. Noster praecessor immediate, memoria sancta et veneranda, has regulas ad questionem praecipue delicatam applicans, de hac re decisiones tam generosas tulit, ut monumentum erigant magnitudini intuitionis eius et ardoris spiritus apostolici. Et non est necessarium, Venerabiles Fratres, ut vos annunciemus Nos in hac via sine dubitatione ire volere. Qui in Ecclesiam intrant, qualicunque sint origo vel lingua, scire debent se habere aequalem ius filiorum in domo Domini, ubi regnant lex et pax Christi. Conformiter his regulis aequalitatis, Ecclesia curas suas ad formandum clerum indigenae ad magnitudinem muneris sui, et ad augendam gradatim numeros Episcoporum indigenarum. Et ut intentionibus nostris expressionem externam tribueremus, diem proximum festum Christi Regis elegimus, ut in sepulcro Principis Apostolorum, duodecim viros, repraesentantes populos vel grupos populorum diversissimos, ad dignitatem episcopalem promoveamus. Inter discordias lacerantes quae familiam hu-

[*Latin ed. p. 493*]

Acta Pii PP. XII 493: "May this solemn act proclaim to all Our sons scattered throughout the world that the spirit, the teaching, and the work of the Church can never be different from what the Apostle of the Nations preached: 'Put on the new man, who is being renewed in knowledge, after the image of its Creator; where there is neither Greek nor Jew, neither circumcised nor uncircumcised, neither barbarian nor Scythian, neither slave nor freeman, but Christ is all and in all' (Col. 3, 10-11). And it is not to be feared that the awareness of universal brotherhood, instilled by Christian doctrine, and the feeling it inspires, will be in opposition to the love that each person bears for the traditions and glories of their own homeland, and that it will prevent the promotion of its prosperity and legitimate interests; for this same doctrine teaches that in the exercise of charity, there is an order established by God, according to which one must bear a more intense love and do good, especially to those to whom one is united by special bonds. The Divine Master Himself gave an example of this preference for His land and homeland by weeping over the impending destruction of the Holy City. But the legitimate and just love of each person for their own homeland must not close their eyes to the universality of Christian charity, which teaches us to also consider others and their well-being in the peaceful light of love. This is the wonderful doctrine of love and peace that has so nobly contributed to the civil and religious progress of humanity.

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And the heralds who proclaimed it, moved by a supernatural charity, not only showed themselves to be cultivators of the land and healers of bodies, but above all, they improved, shaped, and elevated life to divine heights, launching it towards the summits of holiness, where everything is seen in the light of God. They built monuments and temples, which show to what lofty heights the Christian ideal elevates the soul in its flight, but above all, they made men, wise or ignorant, strong or weak, living temples of God and branches of the same vine: Christ; they transmitted to future generations the treasures of ancient art and wisdom, but above all, they made them participants in that ineffable gift of eternal wisdom, which unites men and binds them together by a bond of supernatural belonging. Venerable Brothers, if the forgetting of the law of universal charity, which alone can consolidate peace by extinguishing hatreds and mitigating resentments and oppositions, is the source of very grave evils for the..."

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Commentarium Officiale. For the sake of peace and the common good of peoples, there is another error, no less dangerous to the well-being of nations and the prosperity of the great human society that gathers and embraces within its limits all nations: this is the error contained in those conceptions which do not hesitate to sever civil authority from any dependence on the Supreme Being, the first cause and absolute master, both of man and of society, and from any connection with the transcendent law that derives from God as its primary source. Such conceptions grant civil authority an unlimited power of action, abandoning it to the whims of free will or to the mere postulates of contingent historical exigencies and interests related thereto. Since the authority of God and the dominion of His law are thus denied, civil power, by an inevitable consequence, tends to attribute to itself that absolute authority which belongs only to the Creator and Supreme Master, and to substitute itself for the Almighty, by elevating the State or the collective to the dignity of the ultimate end of life, as the supreme arbiter of moral and legal order, and thereby prohibiting all appeal to the principles of natural reason and Christian conscience. We do not deny, indeed, that, fortunately, erroneous principles do not always exert their full influence, especially when the Christian traditions, which have been passed down through many centuries and on which the people have been nourished, remain deeply—though unconsciously—rooted in hearts. However, we must not forget the essential inadequacy and fragility of any rule of social life that would rest on a purely human foundation, be inspired by purely earthly motives, and place its strength in the sanction of a merely external authority. Where the dependence of human law on divine law is denied, where only a vague and uncertain idea of purely earthly authority is invoked, where autonomy is claimed based only on a utilitarian morality, human

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law itself loses, in its most burdensome applications, the moral authority that is essential for it to be recognized and to demand even sacrifices. It is true that power founded on such weak and wavering bases can sometimes, through the influence of contingent circumstances, achieve material successes capable of astonishing superficial observers. But the moment arrives when the inevitable law prevails, striking down all that has been built on a disproportion, whether open or concealed, between the grandeur of material and external success and the fai-

[*Latin ed. p. 495*]

Acta Pii Pp. XII 495: Blessed be the internal value and its moral foundation: a disproportion which is always encountered where public authority disregards or denies the dominion of the Supreme Legislator, who, although He has given power to rulers, has also assigned and determined their limits. Indeed, civil sovereignty was willed by the Creator (as Our great predecessor Leo XIII wisely teaches in the encyclical *Immortale Dei*) so that it might regulate social life according to the prescriptions of an order immutable in its universal principles, so that it might make it easier for human beings, in the temporal order, to attain physical, intellectual, and moral perfection, and so that it might help them to reach their supernatural end. Therefore, it is the noble prerogative and mission of the State to control, assist, and regulate the private and individual activities of national life, in order to bring them harmoniously together towards the common good, which cannot be determined by arbitrary conceptions, nor can it find its primary law in the material prosperity of society, but rather in the harmonious development and natural perfection of man, to which the Creator has destined society as a means. To consider the State as an end to which everything must be subordinated and oriented would only harm the true and lasting prosperity of nations. And this happens, either when such unlimited power is attributed to the State, considered as the representative of the nation, the people, the ethnic group, or even a social class, or when the State claims it as an absolute master, independently of any kind of mandate. Indeed, if the State appropriates and orders private initiatives to itself, these initiatives, which are governed by delicate and complex internal rules, guaranteeing and ensuring the attainment of their own purpose, can be harmed to the detriment of the public good itself, because they are excluded from their natural environment, that is, from their own responsibilities and their private activities. Even the first and essential cell of society: the family, with its well-being and growth, would then run the risk of being considered exclusively from the point of view of national power; and it would be forgotten that man and the family are by nature prior to the State, and that the Creator has given to both forces and rights, and has assigned to them a mission corresponding to certain natural requirements. Thus, the education of new generations would not

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aim at a balanced and harmonious development of physical forces and of all...

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Commentarium Officiale: Les qualités intellectuelles et morales, mais aussi une formation axée sur les vertus civiques, considérées comme nécessaires pour obtenir le succès politique. Par contre, les vertus qui donnent à la société son parfum de noblesse, d'humanité et de respect, on est moins enclin à les inculquer, comme si elles diminuaient la fierté du citoyen. Nous avons devant nos yeux, de manière douloureuse, les périls qui, nous le craignons, pourront découler pour cette génération et pour les générations futures de la méconnaissance, de la diminution et de l'abolition progressive des droits propres de la famille. Aussi, nous nous dressons comme le ferme défenseur de ces droits, pleinement conscients du devoir que notre ministère apostolique nous impose. Les difficultés de notre époque, qu'elles soient extérieures ou intérieures, matérielles ou spirituelles, les multiples erreurs avec leurs innombrables répercussions, nul ne les ressent plus amèrement que la noble petite cellule familiale. Un véritable courage, et, dans sa simplicité, un héroïsme digne d'admiration et de respect, sont souvent nécessaires pour supporter les duretés de la vie, le poids quotidien des misères, les indigences croissantes et les restrictions dans une mesure jamais encore expérimentée, et dont on ne voit souvent ni la raison ni la réelle nécessité. Ceux qui ont charge d'âmes, ceux qui peuvent sonder les cœurs, connaissent les larmes cachées des mères, la douleur résignée de tant de pères, les innombrables amertumes, dont aucune statistique ne parle ni ne peut parler; ils voient d'un œil soucieux s'accroître sans cesse cette masse de souffrances, et ils savent comment les puissances de bouleversement et de destruction sont aux aguets, prêtes à s'en servir pour leurs ténébreux desseins. Nul homme doué de bonne volonté et ayant des yeux pour voir ne pourra refuser à l'autorité de l'État, dans les conditions extraordinaires dans lesquelles se trouve le monde, un droit plus ample, aussi qu'à l'ordinaire, et proportionné aux circonstances, pour subvenir aux besoins du peuple. Mais l'ordre moral établi par Dieu exige que, même dans de telles conjonctures, l'on soumette à un examen d'autant plus sérieux et pénétrant la licéité des mesures imposées et leur réelle nécessité, selon les règles du bien commun. De toute façon, plus pesants sont les sacrifices matériels demandés par l'État aux individus et aux familles, plus sacrés et inviolables doivent être pour lui les droits des consciences. Il peut exiger les biens et le sang, mais l'âme, rachetée par Dieu, jamais. La mission assignée par Dieu aux parents, de pourvoir au bien matériel et spirituel de leurs enfants et de leur procurer une formation

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harmonieuse, pénétrée de vé-

[*Latin ed. p. 497*]

A truly religious spirit cannot be torn from them without a grave violation of right. This education must certainly also aim to prepare youth to fulfill, with intelligence, conscience, and pride, the duties of a noble patriotism, giving to the earthly homeland all that is due to it of love, devotion, and collaboration. But, on the other hand, an education that would forget, or – even worse – deliberately neglect to direct the eyes and hearts of youth towards the supernatural homeland, would be an injustice to the youth, an injustice to the inalienable rights and duties of the Christian family, a deviation that must be remedied without delay for the very sake of the people and the state. Such an education may seem, to those who bear responsibility for it, to be a source of increased strength and vigor; in reality, it would be the opposite, and sad consequences would prove it. The crime of lese-majesty against the King of Kings and Lord of Lords (1 Timothy 6:15; Apocalypse 19:16), committed by an education indifferent or hostile to the Christian spirit, the rejection of "Suffer the little children to come unto me" (Matthew 19:14), would bear bitter fruit. On the contrary, the state that removes from the hearts of suffering and torn Christian parents their anxieties and restores them to their rights, is only working for its own inner peace and laying the foundations for a happier future for the homeland. The souls of the children given by God to parents, consecrated by the baptismal seal of Christ, are a sacred deposit upon which the jealous love of God watches. The same Christ who said, "Suffer the little children to come unto me," also, despite His mercy and goodness, threatened those who would scandalize those who are especially dear to His heart with terrible evils. And what greater danger for future generations, and what more lasting, than an education of youth miserably directed towards a goal that leads away from Christ, the way, the truth, and the life, and that leads to denying Christ, through open or hidden apostasy? Christ, from whom the present and future generations are sought to be alienated, is He who received from His Eternal Father all power in heaven and on earth. He holds the destiny of states, peoples, and nations in His almighty hand. It is to Him that it belongs to diminish or increase their life, their development, their prosperity, and their greatness. Of all that is on earth, only the soul is endowed with immortal life. A system of education that would not respect the sacred confines of the Christian family, protected by the holy law of God, that would attack its foundations, that would close to youth the path that leads to Christ, to the sources of life and joy of the Savior (cf. Isaiah 12:3), that would consider the apostasy from Christ...

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis — Commentarium Officiale et de P. Eglise, si

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elle se présentait comme un symbole de fidélité à un peuple ou à une classe particulière, prononcerait ainsi sa propre condamnation, et, au moment opportun, expérimenterait la vérité inéluctable des paroles du prophète : "Qui s'éloigne de Toi, il sera écrit sur le sable" (Jér., 17, 13). La conception qui attribue à l'État une autorité illimitée est une erreur, Très Révérends Frères, qui ne nuit pas seulement à la vie interne des nations, à leur prospérité et à l'augmentation croissante et ordonnée de leur bien-être, mais cause également du tort aux relations entre les peuples, car elle brise l'unité de la société supranationale, ôte son fondement et sa valeur au droit des gens, ouvre la voie à la violation des droits d'autrui et rend difficiles l'entente et la vie commune en paix. L'humanité, en effet, bien qu'en vertu de l'ordre naturel établi par Dieu elle se divise en groupes sociaux, nations ou États, indépendants les uns des autres en ce qui concerne la manière d'organiser et de régir leur vie interne, est cependant unie par des liens mutuels, moraux et juridiques, en une grande communauté, ordonnée au bien de toutes les nations et régie par des lois spéciales qui protègent son unité et développent sa prospérité. Or, qui ne voit que l'affirmation de l'autonomie absolue de l'État s'oppose ouvertement à cette loi immanente et naturelle, ou, pour mieux dire, la nie radicalement, laissant au gré de la volonté des gouvernants la stabilité des relations internationales et enlevant toute possibilité d'une véritable union et d'une collaboration fructueuse en vue de l'intérêt général? Car, Très Révérends Frères, afin qu'il puissent exister des contacts harmonieux et durables et des relations fructueuses, il est indispensable que les peuples reconnaissent et observent les principes du droit naturel international qui régissent leur développement et leur fonctionnement normaux. Ces principes exigent le respect des droits de chaque peuple à l'indépendance, à la vie, et à la possibilité d'une évolution progressive dans les voies de la civilisation; ils exigent en outre la fidélité aux traités stipulés et sanctionnés conformément aux règles du droit des gens. Il ne fait aucun doute que la condition préalable et nécessaire de toute vie commune pacifique entre les nations, l'âme même des relations juridiques existant entre elles, se trouve dans la confiance mutuelle, dans la prévision et la persuasion d'une réciproque fidélité à la parole donnée, dans la certitude que d'un côté comme de l'autre on est bien convaincu que "mieux vaut la sagesse que les armes guerrières" (Éccl., 9, 18) et que l'on est disposé à discuter et à ne pas recourir à la force ou à la menace de la force, au cas où surgiraient des différends, des empêchements.

[*Latin ed. p. 499*]

Acta Pii Pp. XII 499 mentions modifications and controversies, all of which can arise, not from ill will, but from changes in circumstances and genuine conflicts of interest. But, on the other hand, to detach natural law from the anchor of divine law, and to found it upon the autonomous will of states, is nothing other than to dethrone it and to deprive it of its most

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noble and valid titles, delivering it to the disastrous dynamism of private interest and collective egoism, solely oriented towards the advancement of its own rights and the disregard for those of others. It is true that, with the evolution of times and the substantial changes in circumstances, unforeseen and perhaps impossible to foresee at the time of stipulation, a treaty, or some of its clauses, may become or appear unjust, or unrealizable, or too burdensome for one of the parties; and it is clear that, if this were to happen, a loyal discussion should be instituted in due time to modify or replace the pact. But to consider treaties, in principle, as ephemeral, and to tacitly attribute to oneself the faculty of unilaterally annulling them on the day they no longer suit, would be to destroy all mutual trust between states. The natural order would be overturned, and impassable chasms of separation would be dug between peoples and nations. Today, Venerable Brothers, all observe with dread the abyss to which the errors we have described have led, with their implementation and their consequences. The proud illusions of indefinite progress have fallen, and he who is not yet awakened will be shaken by the tragic present with the words of the prophet: "O deaf, hear! And O blind, see!" (Is., 42, 18). What appeared externally to be order was nothing but pervasive disorder: a disruption in the rules of moral life, which had become detached from the majesty of divine law and had corrupted all areas of human activity. But let us leave the past behind and turn our eyes towards that future, which, according to the promises of the powerful of this world, after the bloody struggles of today, will consist of a new order founded on justice and prosperity. Will this future truly be different, and above all, better? Will the peace treaties, the new international order at the end of this war, be animated by justice and equity towards all, by that spirit that liberates and pacifies, or will they be a lamentable repetition of old and recent errors? To expect a decisive change exclusively from the clash of arms and its final outcome is futile, and experience demonstrates this. The hour of victory is...

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Commentarium Officiale: An hour of outward triumph for the side that succeeds in winning it; but at the same time, it is the hour of temptation, where the angel of justice struggles with the demon of violence; the heart of the victor hardens too easily; moderation and prudent wisdom seem to him weakness; the bubbling of popular passions, fueled by the sufferings and sacrifices endured, often obscures the vision of leaders themselves, and makes them inattentive to the counsel of humanity and equity, whose voice is drowned out or extinguished by the inhuman "woe to the vanquished." Resolutions and decisions made under such conditions risk being nothing more than injustice cloaked in the guise of justice. No, Venerable Brothers, the salvation of nations does not come from external means, from the sword, which can impose conditions

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of peace, but does not create peace. The energies that must renew the face of the earth must come from within, from the spirit. The new order of the world, of national and international life, once the bitternesses and cruel struggles of the present have subsided, must no longer rest on the shifting sands of changing and ephemeral rules, left to the decisions of collective or individual selfishness. These rules must be based on the unshakeable foundation, on the unbreakable rock of natural law and divine revelation. It is here that the human legislator must draw this spirit of balance, this keen sense of moral responsibility, without which it is easy to misrecognize the limits between the legitimate use and the abuse of power. Only then will his decisions have internal consistency, noble dignity, and religious sanction, and will no longer be at the mercy of selfishness and passion. For, while it is true that the evils from which humanity suffers today stem in part from economic imbalance and the struggle of interests for a more equitable distribution of the goods that God has granted to man as means of subsistence and progress, it is no less true that their root is deeper and of an internal order: it reaches, in fact, religious beliefs and moral convictions, which have become perverted as peoples have detached themselves from the unity of doctrine and faith, of customs and manners, which was once upheld by the tireless and benevolent action of the Church. If re-education is to have any effect, it must first and foremost be spiritual and religious: it must therefore begin with Christ as its indispensable foundation, be carried out through justice, and be crowned by charity. To accomplish this work of regeneration, adapting its means to the changing conditions of the times and the new needs of the human race, is the essential and maternal task of the Church. To preach...

[*Latin ed. p. 501*]

Acta PU Pp. XII 501: The Gospel, as its divine Founder entrusted to it, by instilling in men truth, justice, and charity, strives to firmly root its precepts in souls and consciences: this is the most noble and fruitful work for the sake of peace. This mission, in its vastness, might seem to discourage those who constitute the Church militant. But the work for the spread of the Kingdom of God, which each century has accomplished in its own way, with its own means, at the cost of arduous and numerous struggles, is a command that obliges all who have been snatched by the grace of the Lord from the slavery of Satan and called by baptism to be citizens of this Kingdom. And if belonging to it, living according to its spirit, working for its growth, and making its blessings accessible to that portion of humanity which is not yet a part of it, means today facing obstacles and oppositions that are vast, deep, and meticulously organized as never before, this does not excuse a frank and courageous profession of faith, but rather encourages steadfastness in the struggle, even at the cost of the greatest sacrifices. Whoever lives according to the spirit of Christ is not discouraged by the difficulties that

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are opposed to him; on the contrary, he feels stimulated to work with all his strength and with full confidence in God; he does not shy away from the anxieties and necessities of the hour, but he confronts its harshness, ready to serve, with that love which fears no sacrifice, which is stronger than death, and which is not overwhelmed by the impetuous turmoil of tribulations. It is with profound comfort, Venerable Brothers, it is with celestial joy, for which We offer to God each day a humble and heartfelt thanksgiving, that We observe in all parts of the Catholic world the evident signs of a spirit that courageously confronts the gigantic tasks of the present time; and that, with generosity and determination, strives to unite in a fruitful harmony with the primary and essential duty of personal sanctification, the apostolic activity for the growth of the Kingdom of God. From the movement of the Eucharistic Congresses, developed with loving solicitude by Our Predecessors, and from the collaboration of the laity, formed in the ranks of the Catholic Action with a profound awareness of their noble mission, flow sources of grace and reserves of strength, which in these present times, when threats increase, when needs are greater, when the struggle between Christianity and Anti-Christianity rages, could scarcely be adequately valued. When one is obliged to sadly note the disproportion between...

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale: Regarding the number of priests and the tasks that await them, We see that the words of the Savior are still being fulfilled today; the harvest is indeed great, but the laborers are few (Matthew 9:37; Luke 10:2). The collaboration of the laity in the hierarchical apostolate, numerous, animated by ardent zeal and generous devotion, appears as a precious aid to the work of the priests and reveals possibilities of development that justify the most beautiful hopes. The prayer of the Church to the Master of the harvest, that He send laborers into His vineyard (Matthew 9:38; Luke 10:2), has been heard in a manner that is in accordance with the needs of the present time, and which very fortunately supplements and completes the energies, often hindered and insufficient, of the priestly apostolate. A fervent phalanx of men and women, of young people and young girls, obeying the voice of the Supreme Shepherd, the directives of their bishops, dedicate themselves with all the fervor of their souls to the works of the apostolate, in order to bring back to Christ the masses of the people who had become estranged from Him. May Our paternal blessing, Our heartfelt thanks, and the expression of Our confident hope reach them at this moment, which is so important for the Church and for humanity. They have truly placed their lives and their actions under the banner of Christ the King, and they can repeat with the psalmist: "My heart hath uttered a good word: I speak my works to the king: My tongue is the pen of a scrivener that writeth swiftly" (Psalm

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44:2). "Thy kingdom come" is not only the ardent desire of their prayers, but also the guiding principle of their activity. In all classes, in all categories, in all groups, this collaboration of the laity with the priesthood manifests precious energies, to which is entrusted a mission that no noble and faithful heart could desire more highly or more consolingly. This apostolic labor, accomplished in the spirit of the Church, consecrates the laity, and makes them ministers of Christ, in the sense that St. Augustine explains as follows: "When you hear, my brothers, Christ saying: 'Where I am, there also shall be My minister,' be careful not to think only of diligent bishops and clerics. You also, in your own way, be ministers of Christ by living honorably, by doing alms, by preaching His name and doctrine to those to whom you can, so that through that very name each head of a family may recognize that he is indebted to his family for paternal affection. Whether for Christ and for eternal life he takes them up, teaches them, exhorts them, corrects them, is benevolent towards them, or exercises authority over them; for thus he will fulfill in his house the office of a priest, and even in a certain way that of a bishop, being a minister of Christ here on earth, so that he may be with Him eternally" (In Ev. Io., tract. 51, 13sq.).

[*Latin ed. p. 503*]

Acta Pii Pp. XII 503. In hac collaboratione laicorum in apostolatu, quae hodie tam magna est ad promovendam, munus speciale incumbit familiae, quia spiritus familiae essentialiter influit in spiritum generationum iuvenum. Dum enim, in domo familiari, resplendet flamma sacra fidei in Iesu Christo, dum parentes curant formare et aedificare vitam filiorum suorum conformiter huic fidei, iuventus semper parata erit Christum agnoscere in iuribus suis regiis et resistere illis qui volent eum ex societate expellere aut sacrilegemente violare. Cum ecclesiae clauduntur, cum ab scholis aufertur imago crucis, familia manet refugium providentiale, et, quodammodo, inexpugnabilis, vitae christianae. Et infinitae gratias Deo tribuo, cum video innumerabiles familias munus suum implere cum fide quae non succumbit nec ad impetus, nec ad sacrificia. Potens legio iuvenum et puellarum, etiam in terris ubi fides in Christo synonymum est passionis et persecutionis, manent firmae prope thronum Redemptoris, cum hac resolutione tranquilla et firma, quae ad tempora gloriosissima pugnarum Ecclesiae nos facit referre. Quanta flumina bonorum effunderentur in mundum, quanta lux, quonam ordo, quanta pacificationem penetrarent vitam socialem, quanta pretiosa et incomparabilia energia possent adiutare ad promovendum bonum humanitatis, si ubique Ecclesiae, magistrae iustitiae et caritatis, daretur haec facultas agendi, ad quam, per mandatum divinum, ius sacrum et inexpugnabile habet! Quot incommoda essent evitata, quanta felicitas, quanta tranquillitas acquisita, si conatus sociales et internationales ad pacem constituendam permitti essent penetrari ab inspirationibus profundis Evangelii amoris, in pugna

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contra egoismum individualem et collectivum! Inter leges quae vitam fidelium Christianorum regunt et postulatos essentiales humanitatis, non est conflictus, sed contra, communitas et mutua subvenientia. Pro interesse humanitatis quae patiuntur et quae spiritualiter et materialiter profundissime commota est, non habemus desiderium ardentissimum quam hoc: ut angustiae praesentes oculos multorum aperiant, ut Christum Dominum et missionem Ecclesiae eius in terra in vera luce considerent, et ut omnes qui imperant solvantur ad Ecclesiae concedendum libertatem ad formandum generationes, secundum principia iustitiae et pacis. Hoc opus reconciliationis postulat ut non ponantur impedimenta ad exercitum missionis quae a Deo Ecclesiae eius data est, ut non restringatur campus actionis eius, ut non...

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - The official commentary does not exclude the masses, and especially the youth, from its beneficial influence. Therefore, as the representative on earth of He who was called by the prophet: "Prince of Peace" (Is., 9, 6), We appeal to the leaders of nations and to those who have some influence, however small, on public affairs, so that the Church may always enjoy full freedom to carry out its educational work, by proclaiming truth to minds, by instilling the principles of justice, and by warming hearts with the divine charity of Christ. If, on the one hand, the Church cannot renounce the exercise of its mission, which has as its ultimate goal the realization here on earth of the divine plan: to establish in Christ all things that are in heaven and on earth (Ephes., 1, 10), on the other hand, its work appears today more necessary than ever, because sad experience teaches that external means, purely human measures, and political expedients do not bring an effective remedy to the evils that afflict humanity. Instructed precisely by the painful failure of human devices, many men, in order to ward off the storms that threaten to engulf civilization in their vortex, turn their eyes with renewed hope towards the Church, citadel of truth and love, towards this See of Peter, which, they rightly feel, can restore to the human race that unity of religious doctrine and moral rule that, in other times, constituted the basis of peaceful relations between peoples. Unity, towards which so many responsible men, concerned for the fate of nations, look with nostalgic regret, who daily experience how vain are the means in which they once placed their trust; unity desired by the numerous legions of Our sons, who every day invoke the God of peace and love (cf. 2 Cor., 13, 11); unity awaited by so many noble minds, distant from Us, but who, in their hunger and thirst for justice and peace, turn their eyes to the Chair of Peter to receive guidance and counsel from it. They recognize in the Catholic Church the two-thousand-year-old firmness of the norms of faith and life, the unwavering cohesion of the ecclesiastical hierarchy, which, united with the Successor of Peter, tirelessly strives to

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enlighten minds with the doctrine of the Gospel, to guide and sanctify men, and shows itself prodigal in maternal kindness towards all, but is nevertheless firm when, even at the cost of torments and martyrdom, it must say "No." And yet, Venerable Brothers, the doctrine of Christ, which alone can provide man with a solid foundation of faith, capable of opening to him...

[*Latin ed. p. 505*]

The acts of Pope Pius XII, page 505, speak of a grand vision, of divinely expanding the heart, of providing an effective remedy for the very grave current difficulties, and of the Church's action in teaching this doctrine, spreading it, and shaping minds according to its precepts. These actions are sometimes met with suspicions, as if they might undermine the foundations of civil authority or usurp its rights. Against such suspicions, We declare, with apostolic sincerity—without prejudice to everything taught by Our predecessor, Pope Pius XI, of venerable memory, in his encyclical *Quas primas*, of December 11, 1925, concerning the power of Christ the King and His Church—that such designs are entirely foreign to the Church, which extends its maternal arms towards this world, not to dominate, but to serve. It does not claim to substitute itself, within the sphere proper to them, for other legitimate authorities, but offers them its aid, in the example and spirit of its divine Founder, who "went about doing good" (Acts, 10:38). The Church preaches and inculcates obedience and respect for earthly authority, which derives its noble origin from God; it adheres to the teaching of the divine Master who said: "Render unto Caesar the things that are Caesar's" (Matthew, 22:21); it has no designs of usurpation, and sings in its liturgy: "Non eripit mortalia, qui regna caelestia dat" (The Hymn of the Feast of the Epiphany). It does not weaken human energies, but elevates them to all that is noble and generous, and forms characters that do not compromise with conscience. It is not to it, which has civilized peoples, that one will reproach for having delayed humanity on the path of progress, of which, on the contrary, it rejoices and is proud with maternal pride. The purpose of its activity has been wonderfully expressed by the Angels at the cradle of the Incarnate Word, when they sang: "Glory to God in the highest, and peace on earth to men of good will" (Luke, 2:14). This peace, which the world cannot give, has been left as a legacy to its disciples by the divine Redeemer Himself: "I leave you my peace, I give you my peace" (John, 14:27); and it is by following the sublime doctrine of Christ, summarized by Him Himself in the double precept of love of God and neighbor, that millions of souls have obtained it, obtain it, and will obtain it. For nearly two thousand years, history—so wisely called by a great Roman orator *magistra vitae* (Cicero, *Orations*, 1, 2, 9)—demonstrates how true is the word of Scripture, that there will never be peace for him who resists God (Job, 9:4). For only Christ is the "cornerstone" (Ephesians, 2:20), upon

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which man and society can find stability and salvation.

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - Commentarium Officiale. Upon this cornerstone is the Church founded, and for this reason, no adverse powers will ever prevail against it: *portae inferi non praevalebunt* (Matthew 16:18), nor will they take away its strength; rather, on the contrary, the struggles, both internal and external, contribute to increasing its strength and to augmenting the crowns of its glorious victories. Conversely, any other edifice which is not solidly founded upon the doctrine of Christ, rests upon shifting sand and is destined for miserable ruin (cf. Matthew 7:26-27).

* * *

Venerable Brothers, the hour at which Our first encyclical reaches you is, in many respects, a veritable *hora tenebrarum* (cf. Luke 22:53), in which the spirit of violence and discord pours upon humanity the bloody cup of unspeakable sorrows. Is it necessary to assure you that Our paternal heart, in its compassionate love, is close to its children, and especially to those who are being tested, oppressed, and persecuted? The peoples drawn into the tragic vortex of war are perhaps only at the beginning of their sufferings (Matthew 24:8); but already in thousands of families, death and desolation, lamentations and misery, reign. The blood of countless human beings, even non-combatants, raises a poignant cry of pain, especially over a beloved nation, Poland, which, by its fidelity to the Church, by its merits in the defense of Christian civilization, inscribed indelibly in the annals of history, has a right to the human and fraternal sympathy of the world, and awaits, confident in the powerful intercession of Mary, Auxilium Christianorum, the hour of a resurrection in accordance with the principles of justice and true peace.

What has just happened, and what is still happening, appeared to Our eyes as a vision, when, while all hope had not yet disappeared, We spared no effort in attempting, in the manner suggested by Our apostolic ministry and the means at Our disposal, to prevent the resort to arms and to keep open the path towards a honorable agreement for both parties. Convinced that the use of force by one of them would be met with the use of arms by the other, We considered it a duty – to which We could not evade – of Our apostolic ministry and of Christian love, to do everything possible to spare all of humanity and Christendom the horrors of a worldwide conflagration.

[*Latin ed. p. 507*]

Even at the risk of seeing Our intentions and Our aims misunderstood, We publish these documents. Our warnings, though respectfully heeded, were nonetheless not followed. And while Our pastoral heart observes, sorrowful and concerned, behold, the image of the Good Shepherd arises before Our eyes, and We seem to be compelled to repeat to the world, in

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His name, the lament: "If thou hadst known, even thou, the things that are done in thy city, and that which would have brought thee peace! But now, they are hidden from thy eyes" (Luke 19:42). In the midst of this world, which today presents such a stark contrast to the peace of Christ in the reign of Christ, the Church and her faithful find themselves in times and years of trials, as they have rarely known in their history of struggles and sufferings. But precisely in such times, he who remains strong in faith and keeps a steadfast heart, knows that Christ the King is never so close as in the hour of trial, which is the hour of fidelity. With a heart torn by the sufferings and sorrows of so many of her sons, but with the courage and firmness that come from the Lord's promises, the Spouse of Christ advances towards the threatening storms. She knows that the truth she proclaims, the charity she teaches and puts into practice, will be the indispensable counselors and cooperators of men of good will in the reconstruction of a new world, according to justice and love, after humanity, weary of running in the paths of error, has tasted the bitter fruits of hatred and violence. In the meantime, Venerable Brothers, the world and all those who are afflicted by the calamity of war must know that the duty of Christian charity, the foundation and cornerstone of the reign of Christ, is not an empty word but a living reality. A vast field opens up to Christian charity in all its forms. We are fully confident that all Our sons, especially those who are not afflicted by the scourge of war, will remember, as an example of the divine Samaritan, all those who, as victims of the war, are entitled to pity and assistance. The Catholic Church, the city of God, whose King is truth, whose law is charity, whose measure is eternity (St. Augustine, Epistle CXXXVIII to Marcellinus, chapter 3, paragraph 17), proclaiming without error or diminution the truth of Christ, working according to the love of Christ with a maternal zeal, stands as a blessed vision of peace above the turmoil of errors and passions, awaiting the moment when the almighty hand of Christ the King will calm the storm and banish the spirits of discord that have provoked it. What is in Our power to hasten the day when the dove of peace will find in this earth, overwhelmed by de-

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Commentarium Officiale: A place of discord, a place where one might set foot, we shall continue to do so, trusting in the eminent statesmen, who, before the outbreak of war, nobly endeavored to keep such a scourge away from the nations; trusting in the millions of souls of all countries and of all factions, who, in their prayers, call not only for justice, but also for charity and mercy; trusting especially in the Almighty God to whom we address this prayer each day: "I will abide in the hope of thy wings, until the iniquity shall pass" (Psalm 56, 2). God can do all things: He holds in His hands not only the happiness and the fate of the peoples, but also human counsels; and, in the way that He wills, He gently

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inclines them; even obstacles are for His omnipotence means by which He uses to shape things and events, to turn minds and free wills to His most exalted ends. Therefore, Venerable Brothers, pray without ceasing, pray especially when you offer the divine sacrifice of love. Pray, you to whom the courageous profession of faith today demands harsh, painful, and, at times, heroic sacrifices; pray, you, suffering and afflicted members of the Church, when Jesus comes to console and alleviate your sorrows. And do not forget, through a true spirit of mortification and worthy works of penance, to make your prayers more pleasing in the eyes of Him who "raiseth up all those that fall, and straightneth those that are bowed" (Psalm 144, 14), so that, in His mercy, He may shorten the days of the trial, and thus fulfill the words of the psalm: "They cried unto the Lord in their trouble, and he delivered them from their distress" (Psalm 106, 13). And you, innocent legions of children, you, the beloved and favored of Jesus, when you partake of the Bread of Life, raise your naive and innocent prayers to God and join them with those of the entire Church. The Heart of Jesus, which loves you, does not resist the supplicating innocence: pray all, pray without ceasing: *sine intermissione orate* (1 Thessalonians 5, 17). In this way, you will put into practice the sublime precept of the Divine Master, the most sacred testament of His heart: "that they may all be one" (John 17, 21): that they may all live in that unity of faith and love by which the world may recognize the power and efficacy of the mission of Christ and the work of His Church. The early Church understood and put into practice this divine precept; she expressed it in a magnificent prayer. Join yourselves, in turn, with the same sentiments, which so well respond to the necessity of the present hour: "Remember, O Lord, thy Church, for the..."

[*Latin ed. p. 509*]

Acta Pii PP. XII, 509, ad liberandam ab omni malo et ad perficiendam in caritate; ad colligandam ex quattuor ventis, omnem sanctificatam, in regno quod ei praeparasti; quoniam Tibi est potentia et gloria in saecula saeculorum" (Doctrina Duodecim Apostolorum, cap. 10). In confidentia quod Deus, auctor et amicus pacis, petitiones Ecclesiae exaudiet, vobis concedimus, ut signum abundantiae divinarum gratiarum, plenitudinem cordis nostri paternalis, Benedictionem Apostolicam. Datum Oastelgandolfo prope Romam, die 20 Octobris anno 1939, Pontificatus nostri primo. PIUS PP. XII, Acta, vol. VI, n. 13. — 28-10-1939.

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis — Commentarium Officiale (versio Hispanica ex textu Latino). EPISTULA ENCYCLICA AD VENERABILIMOS FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ET ALIOS ORDINARIOS QUI IN PACE ET COMMUNIONE CUM SEDE APOSTOLICA MANENT. PIUS PAPA XII. VENERABILIMUS FRATRES.

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SALUTEM ET BENEDICTIONEM APOSTOLICAM.

Arcanum designium Domini: Nos, sine ullo merito nostro, altissimam dignitatem et gravissimas curas Pontificatus Supremi commissa sunt, praecise anno in quo quadragesimum anniversarium consecrationis generis humani Sacratissimo Cordi Redemptoris completur, quod immortalissimus noster praedecessor Leo XIII orbi terrae, ad finem saeculi praeteriti, in limine Anni Sancti, mandavit. Quo gaudio, quibus affectibus et intima approbatione tunc accipimus, ut nuntium caeleste, Encyclicam Annum Sacrum, praecise cum novus sacerdos potuimus recitare: *Introibo ad altare Dei!* (Psal., 42, 4). Et quo ardente zelo cor nostrum ad cogitationes et intentiones coniungimus quae animabant et ducebant illud actum vere providentiale Pontificis, qui, cum tanta profunda acuitate, cognoscit necessitates et vulnera manifesta et occulta temporis sui! Quomodo ergo hodie profundum agnoscemus Providentiam quae voluit annum primum Pontificatus nostri coincidere cum memoria tam magna et cara anni nostri sacerdotii; quomodo non accipiemus cum gaudio talem coniunctionem ut cultum Regem Regum et Dominum Dominorum (1 Tim., 6, 15; Apoc., 19, 6) faciamus orationem introiti hujus Pontificatus nostri, spiritu insigne praedecessoris nostri, et ad fidem exsequendam intentiones eius? Quomodo non faciamus eam alpha et omega voluntatis nostrae, spei nostrae, doctrinae nostrae, actionis nostrae, patientiae et passionum nostrarum, quae omnes consecratae sunt ad propagationem regni Christi? Si sub aspectu aeternitatis, *sub specie aeternitatis*, eventa externa et intimum progressum ultimarum quadraginta annorum contemplamur, et magnitudinem et defectus eorum mensuramus, illa...

[*Latin ed. p. 511*]

The Acts of Pope Pius XII, 511, concerning the universal consecration to Christ the King, reveals itself more and more to our spirit in its sacred meaning, in its exhortatory symbolism, in its attempt at purification and elevation, at strengthening and defending souls, and at the same time, in the provident wisdom that seeks to heal and ennoble all human society and promote true good. It is increasingly revealed to us as a message of exhortation and of God's grace, not only for His Church, but also for a world so in need of encouragement and guidance, a world immersed in the worship of the present, which is becoming increasingly lost and exhausted in the cold pursuit of earthly ideals; a message to a humanity that, in ever-increasing numbers, is turning away from faith in Christ, and even more so, from the recognition and observance of His law; a message against a conception of the world for which the doctrine of love and self-denial from the Sermon on the Mount, and the divine act of love of the Cross, are a scandal and a madness. Just as the Precursor of the Lord, one day, to those who asked Him with a desire to be instructed, proclaimed: "Behold the Lamb of God" (John 1:29), to warn them that the desired of the na-

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tions (Genesis 28:8), although still unknown, dwelt among them; in the same way, the representative of Christ, with that powerful cry of warning: "Behold your King" (John 19:14), addresses the renegades, the doubtful, the undecided, the wavering, who either refuse to follow the glorious Redeemer, who is ever living and active in His Church, or who follow Him with carelessness and indifference. From the spread and the rooting of the cult of the Divine Heart of the Redeemer, which found its splendid culmination not only in the consecration of the human race at the close of the past century, but also in the introduction of the feast of the Kingship of Christ by our immediate predecessor of blessed memory, ineffable blessings have sprung forth for a countless number of souls: "A rushing stream gladdens the city of God" (Psalm 45:5). What age has needed such blessings more than ours? What age has suffered the torment of spiritual emptiness, of profound inner poverty, more than ours, despite all kinds of progress in the technical and purely civil order? Can we not apply to it the revealing words of the Apocalypse: "You say, 'I am rich, and I am prosperous, and I need nothing at all'; but you do not realize that you are wretched, pitiable, poor, blind, and naked?" (Revelation 3:17). Venerable Brothers! Is there a greater and more urgent obligation than to evangelize the immeasurable riches of Christ (Ephesians 2:7) to the men of our time? Is there anything more noble than to unfurl the banners of the King before those who have followed and continue to follow false banners, and to reclaim for the victorious standard of the Cross those who have abandoned it?

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Commentarium Officiale. Abandonado? ¿Qué corazón no debería arder y sentirse impulsado a prestar su ayuda, al ver a tantos hermanos y hermanas que, por errores, pasiones, instigaciones y prejuicios, se han alejado de la fe en el verdadero Dios, y se han separado del alegre y salvador mensaje de Jesucristo? Quien pertenece a la milicia de Cristo, sea eclesiástico o seglar, ¿no debería sentirse estimulado e incitado a mayor vigilancia, a una defensa más decidida, cuando ve crecer, cada vez más, los escuadrones de los enemigos de Cristo, cuando se da cuenta de que los portavoces de tales tendencias, renegando o despreocupándose en la práctica, de las verdades vivificadoras y de los valores encerrados en la fe en Dios y en Cristo, rompen sacrilegamente las tablas de los mandamientos de Dios, para sustituirlas con tablas y normas de las que está desterrada la sustancia ética de la revelación del Sinaí, el espíritu del Sermón de la Montaña y de la Cruz? ¿Quién podrá mirar sin profundo dolor, cómo semejantes desviaciones preparan una trágica cosecha en los que, en tiempos de calma y de seguridad, se agrupaban entre los seguidores de Cristo, pero que, desgraciadamente, cristianos más de nombre que de hecho, en la hora en que es menester perseverar, luchar, sufrir, hacer frente a las persecuciones ocultas o descubiertas, sucumben víctimas de la pusi-

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lanimidad, de la debilidad, de la incertidumbre y, aterrorizados ante los sacrificios impuestos por su profesión cristiana, no encuentran fuerza para beber el amargo cáliz de los fieles de Cristo? En estas condiciones de tiempo y de espíritu, Venerables Hermanos, la inminente fiesta de Cristo Rey (para la cual os llegará esta Nuestra primera Encíclica) sea día de gracia y de profunda renovación y despertar en el espíritu del reino de Cristo. Sea día en el que la consagración del género humano al Corazón Divino, que debe celebrarse de modo particularmente solemne, reúna junto al trono del Eterno Rey a los fieles de todos los pueblos y de todas las naciones en adoración y en reparación, para renovarle a Él y a su ley de verdad y de amor, ahora y siempre, el juramento de fidelidad. Sea día de gracia para los fieles, en los cuales el fuego que el Señor vino a traer a la tierra, se convierta en llama cada vez más luminosa y pura. Sea día de gracia para los tibios, los cansados, los hastiados, y en su corazón pusilánime, maduren nuevos frutos de renovación de espíritu, y de robustecimiento de ánimo. Sea también día de gracia para los que no han conocido a Cristo o lo han perdido; día en el que se eleve al cielo la oración de millones de corazones fieles; la luz que ilumina a todo hombre que viene a este mundo (San Juan, 1, 9) pueda esclarecerles el camino de la salvación y su gracia suscitar en el corazón inquieto de los extraviados la nostalgia de los...

[*Latin ed. p. 513*]

Acta Pii PP. XII 513: bienes eternos, una nostalgia que los impulse a regresar a Aquel que, desde aquel doloroso trono de la Cruz, anhela sus almas y desea ardientemente ser también para ellos camino, verdad y vida (S. Ioannes, 14, 6). Al publicar esta primera Encíclica de Nuestro Pontificado, con el corazón rebosante de confianza, bajo la insignia de Cristo-Rey, Nos sentimos absolutamente seguros de la unánime y entusiasta aprobación de toda la grey del Señor. Las experiencias, las ansiedades y las pruebas de la hora actual despiertan, agudizan y purifican el sentimiento de solidaridad de la familia católica en un grado raramente alcanzado. Ellas igualmente excitan en todos los que creen en Dios y en Cristo, el reconocimiento de una amenaza común proveniente de un peligro común. De este espíritu de solidaridad católica, que es recogimiento y firmeza, resolución y voluntad de victoria, poderosamente aumentado en tan arduas circunstancias, experimentamos Nosotros un soplo consolador e inolvidable en aquellos días en los que, con paso tembloroso, pero confiando en Dios, tomamos posesión de la Cátedra que la muerte de Nuestro grande Predecesor había dejado vacante. Ante el vivo recuerdo del innúmero de testimonios de adhesión filial a la Iglesia y al Vicario de Cristo, y las manifestaciones tan tiernas, calurosas y espontáneas que recibimos con ocasión de Nuestra elección y coronación, Nos place aprovechar esta ocasión propicia para dirigirnos a vosotros, Venerables Hermanos, y a cuantos pertenecen a la grey del Señor, palabras de conmovido agradecimiento por aquel plebiscito pacífico de amor reverente

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e inquebrantable fidelidad al Papado, en el que se reconocía la providencial misión del Sumo Sacerdote y del Pastor Supremo. Porque ciertamente todas aquellas manifestaciones no estaban ni podían estar dirigidas a Nuestra humilde persona, sino únicamente al oficio altísimo al que el Señor Nos elevaba. Y si ya desde aquel primer momento sentíamos todo el peso de las graves responsabilidades anejas a la mayor potestad que Nos confería la Providencia divina, al mismo tiempo Nos consolaba grandemente ver aquella grandiosa y palpable demostración de la indivisible unidad de la Iglesia católica que, cuanto más compacta se abraza a la indestructible roca de Pedro, y forma a su alrededor muros y antemuros más fuertes, cuanto más crece la altivez de los enemigos de Cristo. Este mismo plebiscito de unidad católica mundial y de sobrenatural fraternidad de pueblos en torno al Padre Común, Nos parecía tanto más rico de felices esperanzas, cuanto eran más trágicas las circunstancias materiales y espirituales del momento en que acontecía; y su recuerdo Nos siguió confortando aún en los primeros meses de Nuestro Pontificado, cuando experimentamos ya las fati-

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Commentarium Officiale: The path of the Bride of Christ throughout the world is sown with anxieties, trials, and tribulations. Nor do we wish to pass in silence the profound echo of moved recognition that arose in Our heart from the greetings of those who, though not belonging to the visible body of the Catholic Church, in their nobility and sincerity, have not ceased to feel all that, in love for the person of Christ or in faith in God, unites them to Us. May the expression of Our gratitude be extended to them all. We commend them all, each and every one, to the protection and guidance of the Lord, and We solemnly assure that only one thought dominates Our mind: to imitate the example of the Good Shepherd in order to lead all to true happiness: that they may have life, and have it more abundantly (John 10:10). But in particular, We feel moved in Our spirit to express Our intimate gratitude for the manifestations of reverent homage that have reached Us from Sovereigns, Heads of State, and public authorities of nations with which the Holy See maintains friendly relations. And Our heart feels particular joy in being able to include, on this occasion of this first Encyclical addressed to the entire Christian people scattered throughout the world, the beloved Italy, a fertile garden of the faith planted by the Princes of the Apostles, which, thanks to the providential work of the Lateran Agreements, currently occupies a place of honor among the States officially represented at the Holy See. In these Agreements, a happy beginning, like the dawn of a tranquil and fraternal union of minds, before the sacred altars and in the civil union, the Peace of Christ restored to Italy; for this serene sky, We beseech the Lord to penetrate, to enkindle, to expand, and to strengthen deeply the soul of the Italian people, so close to Us, in the midst of whom We breathe the same breath of life; invoking and

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hoping that this people, so dear to Our Predecessors and to Us, faithful to its glorious Catholic traditions, may feel ever more in the elevated divine protection the truth of the words of the Psalmist: "Beatus populus cuius Dominus Deus eius" (Psalm 143:15): "Blessed is the people that has the Lord for its God." This so-desired new legal and spiritual situation created and sealed for Italy and the entire Catholic world by that work destined to leave an indelible mark in history, has never appeared to Us so grand and unifying as when, from the lofty loggia of the Vatican Basilica, We opened and raised for the first time Our arms and Our hand to bless Rome, the seat of the Papacy and Our beloved native city, and Italy reconciled with the Church, and the peoples of the entire world.

[*Latin ed. p. 515*]

Acta Pii PP. XII 515 * * * Como Vicar, of Him who, in a decisive hour, before the representative of the highest earthly authority of that time, pronounced the august words: "For this was I born, and for this came I into the world, that I may bear witness to the truth: every one that is of the truth, heareth my voice" (Ioannes 18, 37); We are persuaded that the principal duty which Our office and Our time impose upon Us is to bear witness to the truth with apostolic fortitude, *testimonium perhibere veritati*. This duty necessarily implies the exposition and refutation of errors and of human faults, which it is necessary to know in order that their treatment and cure may be possible: "Ye shall know the truth, and the truth shall make you free" (Ioannes 8, 32). In the fulfillment of this Our duty, We shall not allow Ourselves to be influenced by earthly considerations, nor shall We hesitate because of distrusts and contradictions, because of repulsions and misunderstandings, nor because of fear of bad intentions and of false interpretations. Our conduct will always be animated by that paternal charity which, while suffering for the evils that torment the children, points out the remedy to them: in a word, We shall strive to imitate the divine model of the Pastors, Jesus the Good Shepherd, who is at the same time light and love: *Veritatem facientes in charitate* (Ephesios 4, 15). At the beginning of the path that leads to the spiritual and moral misery of the present times, there stand the nefarious efforts of not a few to dethrone Christ, to turn away from the law of Truth which He proclaimed, from the law of love, the life-giving breath of His kingdom. The recognition of the true rights of Christ, and the return of individuals and of society to the law of His truth and of His love, are the only path to salvation. At this very moment, Venerable Brothers, as We write these lines, We receive the appalling news that, despite all Our efforts to avert it, the terrible hurricane of war has already been unleashed. Our pen would like to pause before the thought that overwhelms Us, of the abyss of sufferings of a countless number of people to whom, just yesterday, a ray of modest well-being still smiled in the family environment. Our paternal heart is filled with anguish as

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We foresee all that may spring forth from the dark seed of violence and hatred, to which the sword opens bloody furrows today. But precisely in view of these apocalyptic predictions of imminent and future misfortunes, We judge it Our duty to raise with increasing insistence the eyes and the hearts of those who still retain a senti-

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Commentarium Officiale, with a spirit of good will, towards the One from whom comes the salvation of the world; towards the One who, with almighty and merciful hand, can put an end to this tempest; towards the One who, with His truth and love, can illuminate the minds and inflame the hearts of so vast a portion of humanity, immersed in error, selfishness, discord, and strife, in order to guide it anew according to the spirit of the Kingship of Christ. Perhaps (may God grant it!) this hour of utmost need may change the way of thinking and feeling of many who, until now, with blind confidence, advanced along the path of the modern errors so widespread, without suspecting the insidious and uncertain nature of the ground they were treading. Perhaps, many who did not understand the importance of the Church's educational and pastoral mission, will now better understand its admonitions, which they disregarded with the false security of past times. The present anxieties are the most impressive apologia of Christianity, such that there can be no greater. From the gigantic vortex of errors and anti-Christian movements, fruits so bitter have been harvested that they constitute a condemnation, whose efficacy surpasses all theoretical refutation. Hours of such painful disillusionment are frequently hours of grace; a passing of the Lord: *transitus Domini* (Ex., 12, 11), in which, according to the words of the Savior: "Behold, I stand at the door and knock" (Apoc., 3, 20), doors are opened that, otherwise, would remain closed. God knows with what love of compassion, with what holy joy, Our heart turns to those who, as a result of such painful experiences, feel arise within themselves the impetuous and salutary desire for the truth, justice, and peace of Christ. But even for those for whom the hour of heavenly enlightenment has not yet sounded, Our heart knows only love, and Our lips have only prayers to the Father of lights, that He may shine in their mind, indifferent or hostile to Christ, a ray of that light which once transformed Saul into Paul, of that light which has demonstrated its mysterious power precisely in the most difficult times of the Church. For a complete doctrinal affirmation of the truths against the errors of the present times, if it should be necessary, circumstances less disturbed by the misfortunes of external events could be chosen; for the present, we limit ourselves to a few fundamental observations. The present era, Venerable Brothers, in addition to adding new errors to the doctrinal

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deviations of the past, has pushed them to ex-

[*Latin ed. p. 517*]

Acts of the Holy See, Pope Pius XII, 517, speak of those who, if followed, lead only to error and ruin. And, above all, it is certain that the deep and ultimate root of the evils that we deplore in modern society is the denial and rejection of a universal standard of morality, both in individual life and in social life and in international relations; in a word, the ignorance, so widespread in our times, and the forgetfulness of the very natural law, which has its foundation in God, the omnipotent Creator and Father of all, the supreme and absolute Legislator, the omniscient and just Judge of human actions. When God is denied, the entire foundation of morality is shaken; the voice of nature, which teaches even the ignorant and the uncivilized tribes what is good or bad, licit or illicit, is stifled, or at least greatly diminished, and the sense of responsibility for one's actions before a supreme Judge is weakened. Now, the denial of the fundamental basis of morality had its origin in Europe in the separation of that doctrine from Christ, of which the Chair of Peter is the depositary and teacher; a doctrine that once gave spiritual cohesion to Europe, which, educated, ennobled, and civilized by the Cross, reached such a degree of civil progress that it became the teacher of other peoples and other continents. On the contrary, abandoning the infallible magisterium of the Church, not a few separated brethren came to deny the central dogma of Christianity, the divinity of the Savior, thus accelerating the process of spiritual dissolution. The sacred Gospel recounts that when Jesus was crucified, darkness covered the entire surface of the earth (Matthew 27:45): a terrible symbol of what happens, and continues to happen, spiritually, wherever incredulity, blind and proud of itself, has in fact excluded Christ from modern life, especially public life; and with the faith in Christ, it has also shaken the faith in God. The moral criteria by which, in times past, private and public actions were judged have, as a consequence, fallen into disuse; and the so-called secularism of society, which has made ever greater progress, has deprived man, the family, and the State of the beneficial and regenerating influence of the idea of God and the teaching of the Church; it has made reappear, even in regions where for so many centuries the splendors of Christian civilization shone, the signs of a corrupted and corrupting paganism, ever clearer, ever more palpable, ever more distressing: "Darkness covered the earth while Jesus was crucified" (Brief, Rome, Holy Friday, response). Many, perhaps, in turning away from the doctrine of Christ, did not fully realize that they were being deceived by the false illusion of...

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Commentarium Officiale. Frases brillantes proclamaban aquella separación como liberación de la servidumbre en que

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anteriormente estuvieran retenidos; ni preveían las amargas consecuencias del lamentable cambio entre la verdad que libra y el error que reduce a esclavitud; ni pensaban que renunciando a la ley de Dios, infinitamente sabia y paterna, y a la unificadora y ennoblecedora doctrina de amor de Cristo, se entregaban al arbitrio de una prudencia humana pobre y mutable: hablaban de progreso, cuando retrocedían, de elevación, cuando se degradaban, de ascensión a la madurez, cuando se esclavizaban; no percibían la vanidad de todo esfuerzo humano para sustituir la ley de Cristo por algo que la iguale: se infatuaron en sus pensamientos (Rom., 1, 21). Debilitada la fe en Dios y en Jesucristo, y oscurecida en los ánimos la luz de los principios morales, se quitó el apoyo al Único e insustituible fundamento de aquella estabilidad y tranquilidad, de aquel orden interno y externo, privado y público, únicos que pueden engendrar y salvaguardar la prosperidad de los Estados. Ciertamente que cuando Europa fraternizaba en idénticos ideales recibidos de la predicación cristiana, no faltaron disensiones, sacudimientos y guerras que la desolaron; pero, tal vez, jamás se experimentó más penetrante el desaliento de nuestros días sobre la posibilidad de arreglo; estando viva entonces aquella conciencia de lo justo y de lo injusto, de lo lícito y de lo ilícito, que posibilita los acuerdos, mientras refrena el desencadenarse de las pasiones, y deja abierta la vía a una honesta inteligencia. En nuestros días, por el contrario, las disensiones no provienen únicamente del ímpetu de pasiones rebeldes, sino de una profunda crisis espiritual, que ha trastornado los sanos principios de la moral privada y pública.

Entre los múltiples errores que brotan de la fuente envenenada del agnosticismo religioso y moral, hay dos sobre los que queremos llamar de manera particular vuestra atención, Venerables Hermanos, porque ellos hacen casi imposible, o al menos precaria e incierta, la pacífica convivencia de los pueblos. El primero de estos perniciosos errores, en la actualidad enormemente extendido, es el olvido de aquella ley de solidaridad y caridad humana, dictada e impuesta por un origen común, y por la igualdad de la naturaleza racional en todos los hombres, sea cual fuere el pueblo a que pertenecen, y por el sacrificio de la redención ofrecido por Jesucristo en el ara de la Cruz a su Padre celestial en favor de la humanidad pecadora.

[*Latin ed. p. 519*]

519. Indeed, the first page of Scripture narrates with grand simplicity how God, as the crowning glory of His creative work, made man in His image and likeness (Genesis 1:26-27); and the same Scripture teaches us that He enriched him with supernatural gifts and privileges, destined for eternal and ineffable happiness. It also shows us how all other men proceed from the first couple, and how, with a language of unparalleled eloquence, it recounts the division into various groups and the dispersion throughout the diverse parts of the world. Even when they strayed from their Creator, God did not cease to consider them as sons, who, according to His merci-

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ful designs, were still destined one day to reunite with Him in friendship (Genesis 12:3). Afterwards, the Apostle of the Gentiles becomes the herald of this truth, which unites men in a great family, when he announces to the Greek world that God "made from one blood every nation of men to dwell on the face of the earth, and hath determined their seasons, and the bounds of their habitations" (Acts 17:26). This marvelous vision allows us to contemplate the human race in the unity of its common origin in God: one is God and Father of all, who is above all and dwells in all of us (Ephesians 4:6); in the unity of nature, which consists in all men of a material body and an immortal spiritual soul; in the unity of the immediate end and of their mission in the world; in the unity of habitation, the earth, of whose goods all men can rightfully avail themselves to sustain and develop life; in the unity of the supernatural end, which is God Himself, to Whom all must strive; in the unity of the means to attain such an end. And the same Apostle shows us humanity in the unity of its relationship with the Son of God, the image of the invisible God, in whom all things were created: "for in him were all things created" (Colossians 1:16); in the unity of its redemption, accomplished for all by Christ, who, through His holy and most bitter Passion, restored the original friendship with God that had been destroyed, becoming the Mediator between God and men: "for there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). And to make this friendship between God and humanity even more intimate, the same Divine and universal Mediator of salvation and peace, in the sacred silence of the Cenacle, while preparing for the supreme sacrifice, uttered the words that resonate vividly through the ages, inspiring acts of charity in a world without...

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Commentarium Officiale: Amor et odio, qui cor dilabant: Hoc est mandatum meum, ut diligatis invicem, sicut ego dilexi vos (Ioannes 15, 12). Hae sunt veritates supernaturales quae profunda fundamenta et fortissimos vincula communia unionis constituunt, aucta amore Dei et Redemptoris divini, ex quo omnes salutem accipiunt, « ad aedificationem corporis Christi, donec omnes ad unitatem fidei perveniamus, ad cognitionem plenae divinitatis Christi, ad statum viri perfecti, secundum mensuram plenitudinis Christi » (cf. Ephesios 4, 12-13). In luce huius unitatis, iuridicae et de facto, totius humanitatis, non praesentantur singula individua inter se disiuncta, quasi granuli arenæ; sed contrarium, unita relationibus organicis, harmonicis et mutualibus, diversa secundum quod varia sunt tempora, impulsu naturali et destino interno. Et populi in suo progressu et in differentiis, secundum conditiones vitae et culturae, non sunt destinati ad rumpere unitatem generis humani, sed ad eam auctare et ornare communicatione dotum particularum, et reciproco intermutuo beneficiis, quod potest esse, simul, possibile et efficax, solum-

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modo cum amor mutuus et caritas sentita viventer omnes filios eiusdem Patris et omnes ab eodem sanguine divino redimos iungunt. Ecclesia Christi, fidelissima depositaria prudentiae divinae et educatrix, non potest cogitare, neque cogitat, de minuere et desistere ab illis caracteribus particularibus quos omnis populus, cum zeloso amore et comprensibili orgoglio, custodit et servat quasi praetiosum patrimonium. Intentio eius est unitas supernaturalis in amore universali, sentito et praticato; non uniformitas exclusiva externa, superficialis, et, ut talis, debilitans. Omnes normae et studia quae servant ad developmentem prudentem et ordinatam virtutum et inclinationum particularum, et quae radicem habent in profundissimis visceribus omnis stirpis, si non opponuntur obligationibus quae superveniunt humanitati ex unitate originis et communi destino; Ecclesia saluta cum gaudio et comitat cum matris placidis. Eam demonstravit saepe, in activitate missionaria sua, quod talis norma est stella polares: stella rectrix apostolatus universalis eius. Missionarii omnium temporum, cum innumerabilibus investigationibus et explorationibus, expensis, factis cum sacrificio, abnegatione et amore, proposuerunt ad facilitandam internam comprehensionem et respectum civilizationum diversissimarum, et ad faciendas fructiferas valores spirituales ad praedicationem vivam et vitalem Evangelii Christi. Omnia quae in usu et moribus indigenis non sunt indissolubiter ligata erroribus religiosis, semper inveniunt examen bene-.

[*Latin ed. p. 521*]

Acta Pii Pp. XII 521: con benevolencia, et, si fieri poterit, cum tutela et favore. Noster immediate Praedecessor, de sancta et veneranda memoria, has normas ad questionem de modo delicatam applicans, decisiones generosas tulit, quae monumentum erigunt intuitioni eius vastae et ardoris spiritus apostolici. Nec necesse est, Venerabiles Fratres, vobis annuntiare, nos quoque eodem itinere, sine dubitatione, progredi cupere. Omnes qui in Ecclesiam ingreduntur, qualescumque sint origo et lingua, scire debent se aequalem habere ius filiorum in domo Domini, ubi regnat lex et pax Christi. In conformitatem cum his normis aequalitatis, Ecclesia curas suas ad formandum clerum indigena cultum et ad augendam gradatim numeros episcoporum indigenarum applicat. Et ut intentionibus nostris expressionem palpabilem praebeamus, diem festum imminentem Christi Regis elegerimus, ut super sepulcro Principis Apostolorum, duodecim viros ex populis et stirpibus diversissimis ad dignitatem episcopalem promoveamus. Inter discordias graves quae familiam humanam dividunt, haec actus sollemnis omnibus filiis nostris, per orbem dispersis, praeclametur, ut spiritus, doctrina et activitas Ecclesiae numquam ab eo divergerent, quod Apostolus Gentium praedicaverat: "Indutete vestimentum novi hominis, qui per cognitionem fidei renovatur secundum imaginem ejus qui eum creavit; in ipso enim non est Graecus neque Iudaeus, circumcisus neque incircumcisus, barbarus neque Scytha,

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servus neque liber, sed Christus omnia et in omnibus" (Col. 3, 10-11). Non timendum est quod conscientia fraternitatis universalis, quae a doctrina Christiana fovitur, et affectus quem illa inspirit, se opponant amore traditionis et gloriae patriae ipsius, et impediant prosperitatem et res legitimas; nam eadem doctrina docet, quod in exercitio caritatis ordo stabilitus a Deo est, secundum quem plus intensius amari et preferenter auxiliari debent qui cum nobis vinculis specialibus coniuncti sunt. Ipse Dominus Divinus exemplum huius praetendens, terrae et patriae suae, super ruinas imminentes Civitatis Sanctae, lacrimavit. Sed amor legitimus et iustus patriae nostrae non debet oculos nostros obcludere, ut universalitatem caritatis Christianae cognoscamus, quae alios et prosperitatem eorum aequaliter considerat, in luce pacificante amoris. Haec est doctrina mirabilis amoris et pacis, quae tam nobiter ad progressum civilium et religionis humanitatis contulit. Et heraldos qui eam proclamarunt, animati caritate supernaturali, non solum terram ararunt et aegrotos curaverunt, sed, praesertim, vitam emendaverunt, sublimaverunt et ad altitudines divinas elevaverunt.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Commentarium Officiale

They ascended to the heights of sanctity, where all is seen in the clarity of God; they erected monuments and temples that demonstrate to what heights of genius the Christian ideal impels; but, above all, they made men, whether wise or ignorant, powerful or weak, living temples of God, and branches of the same vine, Christ; they transmitted to future generations the treasures of art and ancient wisdom; but, above all, they made them participants of that ineffable gift of eternal wisdom which unites and binds men with a bond of supernatural kinship. Venerable Brothers, if the disregard for the law of universal charity, the only law that can consolidate peace by extinguishing hatreds and mitigating resentments and disagreements, is a source of very grave evils for the peaceful coexistence of peoples; no less harmful to the well-being of nations and to the prosperity of the vast human society, which embraces within its confines all peoples, is the error contained in those conceptions that do not hesitate to separate civil authority from all dependence on the Supreme Being (the first cause and absolute Lord of both man and society) and from all bond of law that derives from God as its primary source, and which grant that same authority an unlimited power of action, abandoning it to the fickle whims of arbitrary will, or solely to the dictates of contingent historical exigencies and relative interests. By so rejecting the authority of God and the dominion of His law, civil power, as an inevitable consequence, tends to appropriate that absolute autonomy which belongs only to the Supreme Creator, to act as the Almighty, elevating the State or the collective to the ultimate end of life, to the ultimate criterion of moral and legal order, and consequently,

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prohibiting all appeal to the principles of natural reason and Christian conscience.

We do not ignore, it is true, that fortunately, these erroneous principles do not always exert their absolute influence, especially when the age-old Christian traditions, from which the peoples have drawn sustenance, still persevere, albeit deeply rooted in the subconscious, in the hearts of men. Even so, one must not forget the essential insufficiency and fragility of any norm of social life that rests on a purely human foundation, is inspired by merely earthly motives, and makes its strength consist in the sanction of external authority alone.

[*Latin ed. p. 523*]

From the Acts of Pope Pius XII, 523, where dependence on human law over divine law is rejected, where appeal is made only to an uncertain idea of merely earthly authority, and where autonomy is claimed based solely on utilitarian morality, there, human law itself justly loses, in its most difficult applications, the moral force which is the essential condition for being recognized and for demanding even sacrifices. It is true that power supported on such weak and wavering foundations may, at times, through the contingency of circumstances, achieve material results that amaze less discerning observers; but the moment arrives when the inexorable law triumphs, shaking all that has been built upon a veiled or manifest disproportion between the magnitude of the material and external event and the fragility of the internal motive and its moral foundation. This disproportion persists whenever public authority ignores or denies the dominion of the supreme Legislator, who, if He has given power to rulers, has also indicated and determined its limits. In fact, civil sovereignty has been established by the Creator (as our great Predecessor Leo XIII wisely teaches in the Encyclical *Immortale Dei*) so that it may regulate social life according to the prescriptions of the immutable order in its universal principles, making it easier for human beings, in the temporal order, to attain physical, intellectual, and moral perfection, and to help them achieve the supernatural end. Therefore, it is a noble prerogative and mission of the State to inspect, assist, and regulate the private and individual activities of national life, in order to bring them harmoniously together for the common good; which cannot be determined by arbitrary conceptions, nor can it receive its norm, in the first place, from the material prosperity of society; but rather, from the harmonious development and natural perfection of man, for which the Creator has destined society as a means. To consider the State as an end to which everything must be subordinated and directed could only have harmful consequences for the true and stable prosperity of nations. And this, whether this unlimited dominion is attributed to the State as the representative of the nation, of the people, or of only one social class; whether it is claimed by the State as an absolute lord, independently of

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any mandate. For if the State appropriates and directs private initiatives, once these are governed by internal norms, delicate and complex, which guarantee and ensure the achievement of their own purpose, they may be harmed, to the detriment of the public good, if they are...

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Commentarium Officiale. It originates from its natural environment, that is, from responsible private activity. There would also arise the danger of considering the primary and essential cell of society, the family, and its well-being and growth, exclusively under the narrow angle of national power, and of forgetting that the individual and the family are, by nature, prior to the State, and that the Creator gave to both forces and rights, and assigned to them a mission corresponding to clear natural demands. The education of new generations would not aim at a balanced and harmonious development of physical forces and all intellectual and moral qualities, but at a one-sided formation of those civic virtues considered necessary for the achievement of political goals; and, conversely, those virtues that give society the fragrance of nobility, of humanity, and of respect would be instilled less, as if they diminished the courage of the citizen. Before our eyes stand with painful clarity the dangers that we fear may befall the present and future generations, from the ignorance, the diminution, and the progressive abolition of the rights proper to the family. Therefore, We rise up as firm defenders of such rights, with the full conviction of the duty that Our apostolic ministry imposes upon Us. The anxieties of our times, both external and internal, both material and spiritual; the multiple errors with their innumerable repercussions, none taste more bitterly than the reduced and noble family cell. Often, true courage and heroism, worthy of admiration and respect, are necessary to endure the harshness of life, the daily burden of miseries, the growing indigences, and the narrow circumstances in a measure never before experienced, of which frequently neither the reason nor the real necessity is seen. He who cares for souls, who can probe hearts, knows the hidden tears of mothers, the resigned pain of many fathers, the innumerable bitternesses of which no statistics speak, nor can speak; he sees with a concerned gaze the accumulation of such sufferings growing ever greater, and he knows how the powers of confusion and destruction are lurking to use them in their dark designs. No one of good will and with open eyes, can deny, in the extraordinary conditions in which the world finds itself, to the State a corresponding and exceptional right to attend to the needs of the people. But the moral order established by God demands, even in such contingencies, that there be investigated with even greater seriousness and care.

[*Latin ed. p. 525*]

525 The acts of Pope Pius XII address the legitimacy of such measures,

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and their real necessity, according to the norms of the common good. Nevertheless, the more burdensome the material sacrifices demanded by the State from individuals and families, the more sacred and inviolable the rights of conscience must be. The State may demand goods and even blood, but never the soul, which has been redeemed by God. The mission entrusted by God to parents, to provide for the material and spiritual well-being of their children, and to provide them with a harmonious education, imbued with true religious spirit, cannot be taken away from them without seriously violating their rights. Certainly, this education must also aim to prepare young people to fulfill, with intelligence, conscience, and valor, those duties of noble patriotism that give to the earthly homeland the proper measure of love, self-sacrifice, and collaboration. But, on the other hand, an education that neglects, or worse, deliberately fails to direct the gaze and heart of young people towards the supernatural homeland, would commit an injustice against the young, an injustice against the inalienable duties and rights of the Christian family; it would be a deviation that must be energetically corrected, even for the sake of the good of the people and the State. Such an education may, perhaps, seem to responsible rulers to be a source of increased strength and vigor; in reality, it would be quite the opposite, and the sad consequences would demonstrate this. The crime of *lesae maiestatis* against the King of kings and Lord of those who rule (1 Timothy 6:15; Revelation 19:16), committed by an education indifferent or contrary to the Christian spirit, the reversal of "Let the little children come to me" (Matthew 19:14; Mark 10:14), would produce most bitter fruits. On the contrary, the State that removes the anxieties from the hearts of Christian parents and mothers, restoring their rights, does nothing but foster their inner peace and lay the foundation for the blessed future of the homeland. The souls of the children, which God has entrusted to their parents, consecrated in baptism with the royal seal of Christ, are a sacred deposit over which the zealous love of God watches. The same Christ who said, "Let the little children come to me," also threatened, despite his mercy and goodness, with terrible punishments to those who scandalize the beloved of his heart. And what more harmful and lasting scandal to the generations than an education of the young, misdirected towards a goal that leads away from Christ, the way, the truth, and the life, and leads to a manifest or hidden apostasy from Christ? This Christ, from whom the new generations, present and future, are sought to be alienated, is the same one who has received from his eternal Father all power in heaven, Acts, vol. V I, n. 13. — 28-10-939. 36

[*Latin ed. p. 526*]

1) Acta Apostolicae Sedis - Commentarium Officiale, both in heaven and on earth. He holds in His omnipotent hand the destiny of states, of peoples, and of nations. In His hand lies the power to shorten or prolong life, to

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foster growth, prosperity, and greatness. Of all that exists on earth, only the soul is immortal. A system of education that did not respect the sacred confines of the Christian family, protected by the holy law of God, would undermine its foundations, close the path to Christ for the young, to the sources of life and joy of the Savior (Isaias 12:3), and would consider apostasy from Christ and the Church as a symbol of fidelity to the people or to a particular class, thereby pronouncing its own sentence of condemnation and, in its time, experiencing the inexorable truth of the prophet's words: "They that depart from Thee shall be written in the earth" (Jeremias 17:13).

Furthermore, the conception that attributes to the State unlimited authority is not only a pernicious error for the internal life of nations, for their prosperity, and for the growing and orderly increase of their well-being; but it also causes harm to relations between peoples, because it breaks the unity of the supernatural society, it removes its foundation and value from the law of nations, it leads to the violation of the rights of others, and it makes understanding and peaceful coexistence difficult. Indeed, although the human race, by the disposition of the natural order established by God, is divided into social groups, nations, or states, independent of each other with regard to the manner of organizing and directing their internal life; it is still bound by mutual moral and legal ties in a great community that seeks the good of all peoples and is regulated by special laws that protect its unity and promote its prosperity. Now, it is clear to all that this supposed absolute autonomy of the State is in open contradiction with this inherent and natural law, and indeed, it denies it completely, leaving the stability of international relations at the mercy of the will of the rulers, and removing the possibility of true union and fruitful collaboration in order to serve the common good. For, Venerable Brothers, it is indispensable for the existence of harmonious and lasting contacts, and of fruitful relationships, that the peoples recognize and observe those principles of international natural law that regulate their development and functioning.

[*Latin ed. p. 527*]

Acta Pii Pp. XII 527 mal. Tales principes requirunt observantiam iurium quae pertinent ad libertatem, vitam, et possibilitatem progressus in via civilizationis; praeterea, requirunt fidem ad pacta stipulata et sancita secundum normas iuris gentium. Non est dubium quod praesuppositum indispensabile omnis pacifica convivencia inter populos et anima relationum iuridicarum quae inter eos valent, est mutua fiducia, praevisio, et persuasio fidei reciproca ad verba promissa, certitudo quod, ex una et altera parte, exsistit conventio quod melius est sapientia quam arma bellica (Ecles., 9, 18), et dispositio ad disputandum et non recurrendum ad vim aut minitiam vim, si emergunt mora, impedimenta, mutationes, et contentiones, quae omnia possunt provenire non proprie ex mala voluntate, sed ex mutatione circumstantiarum et ex oppositis interest reaelibus. Sed, ex altera parte,

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separare ius gentium ab ancora iuris divini, ad sustinendum in voluntate autonoma civitatum, est deponere ipsum ius et privare illud titulis nobilissimis et efficacissimis, relinquens illud infausto dynamismo interest privati et egoismo collectivum, solum curans ad confirmandas propria iura, ignorans aliena. Est tamen verum, quod cum transitu temporis et mutatione substantiali circumstantiarum, quae non praeviderantur, et quae fortasse nec praevideri poterant tempore stipulationis; pactum aut aliquae eius clausulae proutiantur iniusta, aut inapplicabilia, aut nimis onera per unam partem; et patet, coram tali re, oportet adhibere lealiter disputationem ad emendandum aut substituendum pactum. Sed considerare ea effimera, ex principio, et tacititer tribuere facultatem rescindendi ea unilateraliter, quia non iam sunt nobis convenientes, deliberaret omnem fidem reciprocam inter civitates. Et ita perturbaretur ordo naturalis, et aperirentur voragines separationis, impossibiles ad implendas, inter diversos populos et nationes. Hodie, Venerabiles Fratres, omnes terrentur ab abysso ad quem ducti sunt errores ab Nos stigmatizati et consequentiis practicis eorum. Cadas sunt illusiones superbiae in progressum indefinitum; et si adhuc quisquam non esset adhortatus, actualitas tragica excutit eum verbis prophetici: Surdi, audite, et caeci, videte (Isai., 42, 18). Quod externum videbatur ordinem, erat solum perturbatio invasiva; perturbatio in normis vitae moralis, quae separatae sunt a maiestate legis divinae, et quae contaminarunt omnia.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Commentarium Officiale concerning the fields of human activity. But let us leave the past behind and turn our eyes towards that future which, according to the promises of the powerful of this world, once the bloody conflicts of today cease, will consist of a new organization founded on justice and prosperity. Will that future truly be different, and above all, will it be better? When this fierce war ends, will the peace treaties, the new international order, be animated by justice and equity towards all, by that spirit which liberates and pacifies, or will they, on the contrary, be a lamentable repetition of old and recent errors? To found the hope of a decisive change solely on the battlefield and its final outcome is futile, and experience demonstrates this to us. The hour of victory is an hour of external triumph for those fortunate enough to achieve it; but it is also an hour of temptation, in which the angel of justice struggles with the demon of violence; the heart of the victor hardens too easily; and moderation and compassionate prudence seem to him to be weakness; the fervor of popular passions, fueled by the sacrifices and sufferings endured, often clouds the vision even of those in charge, and leads them to neglect the admonishing voice of humanity and of equity, vanquished or extinguished by the inhuman: woe to the vanquished! Resolutions and decisions made under such conditions would run the risk of being nothing but injustice disguised as justice. No, Venerable Broth-

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ers, the salvation of peoples does not come from external means, from the sword, which can impose conditions of peace, but does not create peace. The energies that must renew the face of the earth must come from within, from the spirit. The new order of the world, of national and international life, once the bitterness and cruel struggles of the present cease, must no longer be based on the uncertain arena of mutable and ephemeral norms, abandoned to the arbitrariness of collective and individual egoism. Rather, they must be raised on the unshakable foundation, on the immovable rock of natural law and divine revelation. It is there that the human legislator must find the spirit of balance, the effective sense of moral responsibility, without which the limits between the legitimate use and the abuse of power are easily transgressed. Only in this way will their decisions have internal consistency, noble dignity, and religious sanction, and will not waver at the mercy of egoism and passion. For, if it is true that the evils that afflict humanity today stem, in part, from economic imbalance and the struggle of interests for a more just distribution of the goods that God has granted to men, as means of...

[*Latin ed. p. 529*]

The advancement and progress of society are sustained; it is no less true that its root is deeper and more internal, for it touches upon religious beliefs and moral convictions, which are perverted by the progressive separation of peoples from the unity of doctrine and faith, of customs and morals, once fostered by the tireless and benevolent work of the Church. The re-education of humanity, if it is to be effective, must above all be spiritual and religious; therefore, it must begin with Christ as its indispensable foundation, have justice as its executor, and charity as its crowning glory. To carry out this work of regeneration, adapting its means to the new conditions of the times and the new needs of humankind, is the essential and maternal duty of the Church. The preaching of the Gospel, which its divine Founder entrusted to it, in which men are taught truth, justice, and charity, and the effort to firmly establish its precepts in hearts and minds, is the noblest and most fruitful work for the sake of peace. This mission, by its grandeur, should, it would seem, discourage the hearts of those who form the Church militant. But the endeavor to spread the Kingdom of God, which the Church has accomplished in every age, in various ways, with diverse means, amidst numerous and arduous struggles, is a command to which all are bound who, by the grace of the Lord, have been rescued from the slavery of Satan, being called in baptism to be citizens of that Kingdom. And if belonging to it, living according to its spirit, working for its spread, and making its benefits accessible even to that part of humanity that is still outside of it, means in our day having to contend with vast, profound, and meticulously organized oppositions and obstacles, as never before in previous times; this does not excuse a frank and courageous profession

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of faith, but rather encourages perseverance in the struggle, even at the cost of the greatest sacrifices. He who lives by the spirit of Christ is not discouraged by the difficulties that oppose him, but rather is spurred on to work with all his strength, trusting fully in God; he does not shy away from the pressures and needs of the present hour, but faces its harshness, ready to help, with that love which does not shun sacrifice, is stronger than death, and is not extinguished by the impetuous waters of tribulation. We feel a profound encouragement, a heavenly joy (for which we daily offer to God our humble and heartfelt gratitude), when we observe in all regions of the Catholic world evident signs of a spirit that bravely confronts the gigantic obligations of the present age, that with generosity and determination strives to unite in faith.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Commentarium Officiale. In perfecta harmonia cum primario et essentiali debere propriae sanctificationis, activitas apostolica ad auctendum regnum Dei. Ex movimento Congregationum Eucaristicarum, promotarum a Nostris Praedecessoribus cum amore, et ex collaboratione laicorum formatorum ab Actione Catholica in profundo sensu missionis suae nobilis, manant fontes gratiae et thesauri virtutis, quae in temporibus sicut praesentibus, in quibus creverunt minae, et maiores sunt necessitates, et ardet certamen inter Christianismum et Antichristianismum, vix possunt aestimari in valore suo. Cum Nos ad videamus cum tristi animo disproportionem inter numerum et officia sacerdotum, cum videmus adhuc hodie adimpleri verba Salvatoris: "Misericordia est messe magna, et operarii pauci" (Matth. 9, 37; Luc. 10, 2), collaboratio laicorum ad apostolatum hierarchicum, numerosa, animata ardentissimo zelo et toto animo dedicata ad opus, se manifestat ut potens auxilium operis sacerdotum, et ostendit facultates progressus quae iustificant optimas spes. Supplicatio Ecclesiae ad Dominum agri ut mittat operarios in vineam suam (Matth. 9, 38; Luc. 10, 2) audita est in modo qui convenit necessitatibus huius temporis, feliciter supplendo et completando energias, saepe impeditas et insufficientes, apostolatus sacerdotis. Vigorosa legio virorum et feminarum, iuventutis utriusque sexus, oboediens voci Summi Pastoris, mandatis Episcoporum suorum, se consecrant toto ardore animi ad opera apostolatus, ut Christum reducunt ad turmas populi quae ab Eo discesserunt. Ad eos, in hoc momento tam importante pro Ecclesia, dirigeatur Noster salut paternus, Noster sentiens gratias, Nostra confidens spes. Illi, in veritate, posuerunt vitam suam et operum suarum bandum sub Christo Rege; et possunt repetere cum Psalmistae: "Consacravi opera mea Regi" (Psalm 44, 1). "Adveniat regnum tuum" non solum est flamma ardentis preces eorum, sed etiam lex directiva actionum eorum. In omnibus classibus, in omnibus categoriis, in omnibus coetibus, haec collaboratio laicorum cum sacerdotio

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continet preciosas energias ad quae committitur missio, quam corda nobilia et fideles non desiderare possunt altiorem et consolantissimam. Hoc opus apostolicum, peractum secundum spiritum Ecclesiae, pene consecrat laicum ministerium Christi, sicut Sanctus Augustinus explicat sic: "Quando auditis, fratres, Dominum dicere: 'Ubi ego sum, ibi etiam minister meus erit,' non cogitate solum de episcopis et clericis bonis. Vos etiam, ad modum vuestro, Christum servitis, vivendo..."

[*Latin ed. p. 531*]

"Acta Pii Pp. XII 531: Bene, faciendo eleemosinas, praedicantes ad omnes quos poteritis nomen eius et doctrinam, ut omnes, etiam pater familias, in hoc nomine agnoscant illud quod amore paterno ad familiam suam debent; pro Christo et pro vita aeterna, monestote omnes vestros, doce mini, exhortate, corrigite, cum eis bene agite, exercitationem disciplinae exerce mini; sic in domo vestra officium ecclesiasticum et, quodam modo, episcopale exerce mini, Christo servientes, ut aeternum cum Eo vivatis" (In Ev. Joan., tract. 51,12 s.). In opere promovendi hanc collaborationem laicorum in apostolatu, quae in temporibus nostris tam magna est, familia praestat missionem specialem; quia spiritus familiae essentialiter influit in spiritum generationum novarum. Dum in domo domestica flamma sacra fidei in Christo lucet, et parentes vitam filiorum suorum secundum hanc fidem formare et dirigere curant; iuventus semper parata erit praerogativas reales Redemptoris agnoscere, et opponere quicumque vult eum ex societate expellere, et sacrilegè jura eius profanare. Cum ecclesiae clauduntur, cum imago Crucis ab aedibus tollitur; familia manet refugium providentiale, et, quodammodo, inexpugnabilis vitae christianae. Infinitae gratias Deo tribuo, cum numerosa familia hanc missionem suam cum fide adimplere conspicimus, quae nec ab iniuriis nec ab sacrificiis deterretur. Potens turma iuvenum, utriusque sexus, etiam in illis regionibus ubi fides in Christo dolorem et persecutionem significat, firma manet prope thronum Redemptoris, cum illa tranquillitate et decisione firma quae Nos ad tempora gloriosissima pugnarum Ecclesiae rememorant. Quanta flumina bonorum mundum imple rent, quanta lux, quanta ordo, quanta pax sequerentur vitam socialem, quantas energias insustituibiles et pretiosas ad promovendum bonum humanitatis conferre possent, si in omnibus locis Ecclesiae, magistrae iustitiae et amoris, illa potestas actionis concederetur, quae sacra et incontrovertibilia iure obvia est ex mandato divino! Quanta incommoda vitarentur, quanta felicitas et tranquillitas crearentur, si conatus sociales et internationales ad pacem constituendam, penetrarentur ab impulsis profundis Evangelii amoris in pugna contra egoismum individualem et collectivum! Inter leges quae vitam fidelium Christianorum regulant et postulatos verae humanitatis, non contrastus, sed consonantia et mutua subveniunt. Pro interesse humanitatis dolentes et spiritualiter et materialiter profundè commota, desiderium nostrum

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ardentissimum hoc est: ut angustiae praesentes oculos multi aperiant, ut Jesum Christum Dominum nostrum et missionem Ecclesiae eius in terra in vera luce considerent.

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Commentarium Officiale, and that all those who exercise power may be resolved to clear the way for the Church to work in the formation of generations, according to the principles of justice and peace. This work of peace demands that no obstacles be placed in the way of the exercise of the mission entrusted by God to the Church, that the scope of its activity not be limited, and that the masses, and especially the young, not be withdrawn from its beneficial influence. Therefore, We, as the representative on earth of He who was called by the prophet "Prince of Peace" (Is., 9, 6), appeal to rulers, and to those who in some way have influence in public affairs, that the Church may always enjoy full freedom in the fulfillment of its educational work, proclaiming truth to minds, instilling justice, and warming hearts with the divine charity of Christ. If, on the one hand, the Church cannot renounce the exercise of this mission, whose ultimate goal is to carry out here on earth the divine plan of restoring all things in Christ, both those in the heavens and those on earth (Eph., 1, 10); on the other hand, its work appears more necessary today than at any time, for sad experience teaches that external means alone, and human precautions, and political expedients, produce no effective remedy for the evils that afflict humanity. Taught precisely by the painful failure of human schemes to ward off the storms that threaten to overwhelm civilization in their whirlwind, many turn their gaze with renewed hope to the Church, the rock of truth and love, to this Chair of Peter, which they know can restore to the human race that unity of religious doctrine and of moral code which in other times gave consistency to peaceful relations between peoples. Unity to which so many men responsible for the fate of nations look with eyes of nostalgic longing, who daily experience how vain are the means in which they once placed their trust; unity which countless numbers of our children yearn for, who daily invoke the God of peace and love (cf. 2 Cor., 13, 11); unity which so many noble spirits, far from Us, desire, who, in their hunger and thirst for justice and peace, turn their eyes to the See of Peter, seeking guidance and counsel. All of them recognize in the Catholic Church the twofold millennial solidity of the norms of faith and of life, the unwavering firmness of the ecclesiastical hierarchy, which, united with the Successor of Peter, generously strives to illuminate minds with the doctrine of the Gospel, to guide and sanctify men, a hierarchy which is generously and maternally disposed.

[*Latin ed. p. 533*]

Acta Pii Pp. XII 533, agreeing with all, but also firm when, even at the

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cost of torments or martyrdom, it must pronounce: "Non licet!" Nevertheless, Venerable Brothers, the doctrine of Christ is the only one that can provide man with a solid foundation of faith, capable of broadening his understanding, expanding his heart divinely, and providing him with an effective remedy in the most serious present difficulties; this doctrine, and the Church's zeal for teaching it, spreading it, and shaping minds according to its precepts, has been the object of suspicion, as if it were shaking the foundations of civil authority, or usurping its rights. Against such suspicions, We declare with sincere apostolic fervor (maintaining in force everything that Our Predecessor, Pope Pius XI of blessed memory, taught in his Encyclical *Quas primas* of December 11, 1925, concerning the power of Christ-King and of the Church) that such endeavors are entirely foreign to the Church, which, turning to the world, opens its maternal arms not to dominate, but to serve. The Church does not intend to supplant legitimate authorities in the field that belongs to them, but offers them its help, as an example and with the spirit of its divine Founder, who "went about doing good" (Acts 10:38). The Church preaches, and instills obedience and respect for earthly authority, which receives its noble origin from God, and adheres to the teaching of the divine Master who says: "Render unto Caesar the things that are Caesar's" (Matthew 22:21); it has no usurpatory intentions, and sings in its Liturgy: "It does not seize mortal kingdoms, but gives celestial ones" (Hymn for the feast of the Epiphany). It does not depress human energies, but elevates them to whatever is noble and generous, and forms characters that do not always follow the voice of conscience in everything. Neither has the Church, which has given culture to the peoples, ever hindered the progress of humanity, but rather, with maternal pride, rejoices in it and delights in it. The purpose of its activity was admirably summarized by the Angels above the cradle of the Incarnate Word, when they sang glory to God and announced peace to men of good will: "Glory to God in the highest: and on earth peace to men of good will" (Luke 2:14). This peace, which the world cannot give, and which was bequeathed by the divine Redeemer Himself to His disciples: "I leave you peace, My peace I give to you" (John 14:27), has been attained by millions of souls, is attained, and will be attained by following the sublime doctrine of Christ, summarized by Him Himself in the double precept of love of God and neighbor. The history of nearly two thousand years, the history wisely called by the great Roman orator, "the teacher of life," demonstrates the truth of the saying of Scripture, that there will be no peace for those who resist.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Commentarium Officiale Dios (cf. Job, 3, 4). Nam solus Christus est lapis angularis (Eph., 2, 20), super quem stabilitas et salus hominis et societatis fundari possunt. Super hoc lapidem

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angularem fundatur Ecclesia, et propterea, numquam potentiae adversae contra illam praevalebunt: portae inferi non praevalebunt (Mat., 16, 18), numquam poterunt debilitare, sed potius, pugnae internae et externae ad auctendum vim eius et ad auctendum coronas gloriosarum eius victoriam conferunt. Contra, quilibet aedificium quod non habeat doctrinam Christi pro fundamento suo, super arenam mobilis fundatur, et destinatum est ad miserabilem ruinam (Mat., 7, 26). Venerabiles Fratres, Tempus in quo haec Nostra prima Encyclica ad vos pervenit, sub multis aspectibus, vera hora tenebrarum est (cf. Luc., 22, 53), in qua spiritus violentiae et discordiae super humanitatem calicem sanguinis dolorum innominatorum effundit. Num necessarium est vobis assecurare, quod Cor Nostrum paternale amoris compassionis ad omnes filios eius, et praesertim ad eos qui tribulati sunt, opprimi, et persequuti, prope est? Populi qui in tragico vertice belli trahuntur, fortasse adhuc in principio dolorum suorum sunt (Mat., 24, 8); et iam in millibus familiam mors et desolatio, lamentum et miseria regnant. Sanguis innumerabilium hominum, qui non pugnant, lugubrem et lacerantem lamentationem super amatam nationem, Poloniam, erumpit, quae propter fidem suam ad Ecclesiam, propter merita sua in defensione civitatis christianae, scripta litteris indelibilibus in annalibus historiae, ius habet ad sympathiam humanam et fraternam mundi, et exspectat confidens in potentissima intercessione Mariae Auxilium Christianorum, horam resurrectionis secundum principia iustitiae et verae pacis. Quod nuper accidit et adhuc accidit, in Nostra mente apparuit quasi visio, cum, non exstincto ultimo radio spei, nihil omissum habuimus, ut, in modo qui Nostrum ministerium apostolicum suggerit et media quae habemus, impediremus usum armorum, et aperirem viam ad intelligentiam honorabilem pro partibus duabus. Persuasi quod ad usum vis per unam partem, responderetur ad usum armorum per alteram partem, consideravimus esse debitum imprescindibile Nostri ministerii apostolici et amoris christiani, ut omnia quae possumus, adhibeamus, ut

[*Latin ed. p. 535*]

Acta Pii Pp. XII 535: "The entire human race and Christendom are threatened by the horrors of a worldwide conflagration, even with the risk that Our intentions and Our aims might be misinterpreted. If Our admonitions were given respectful hearing, they were not put into effect. And while Our pastoral heart looks on with sorrow and concern, the image of the Good Shepherd presents itself to Our gaze, and We feel it Our duty to repeat to the world, in His name, the lament: 'If thou hadst known... the things that would lead to thy peace, but now they are hidden from thy eyes!' (Luke 19:42). In the midst of this world, so strangely contrasted with the peace of Christ in the kingdom of Christ, the Church and her faithful are enduring times and years of trial, such as she has rarely known in her history of struggles and sufferings. But precisely in such times, he who remains firm

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in the faith and has a strong heart, knows that Christ-King, in the hour of trial, which is the hour of fidelity, is more than ever near to us. With a heart broken by the sufferings and tribulations of so many of her children, but with the courage and firmness that come from the promises of the Lord, the Bride of Christ advances towards the threatening storms. And she knows that the Truth which she proclaims, the love which she teaches and puts into practice, will be the irreplaceable counselors and collaborators of men of good will in the reconstruction of a new world, according to justice and love, once humanity, tired of running along the paths of error, has tasted the bitter fruits of hatred and violence. In the meantime, Venerable Brothers, the world and all those to whom the calamity of war has come, must know that the duty of Christian love, the cornerstone of the kingdom of Christ, is not an empty word, but a living reality. A vast field opens up for Christian charity in all its forms. We are fully confident that all Our children, especially those who are spared the scourge of war, imitating the divine Good Samaritan, will remember those who, as victims of war, are entitled to compassion and assistance. The Catholic Church, the city of God, whose King is Truth, whose law is Charity, whose measure is eternity (St. Augustine, Ep. CXXXVIII ad Marcellinum, c. 3), proclaiming the truth of Christ without error or diminution, working according to the love of Christ with maternal zeal, stands as a blessed vision of peace amidst the turmoil of errors and passions, and awaits the moment when the omnipotent hand of Christ-King will calm the storm, and banish the spirits of discord that provoked it. What is in Our power to hasten the day..."

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - Commentarium Officiale: Ut columba pacis inveniat locum super terram, immersam in diluvio discordiae, ubi poscat pedem suum; ita perseverabimus, confutantes in viros fortes qui, antequam bellum eruptum esset, nobiter laboraverunt ut a populis abstineretur tam terribilis flagellum; confutantes in milliones animarum ex omnibus terris et ex omnibus condicionibus, quae vehementer implorant non solum justitiam, sed etiam justitiam et misericordiam; sed, praesertim, confutantes in Deo omnipotente, ad quem quot die quotidie orationem dirigimus: "Sub umbra alarum tuarum exspectabo donec transi fuerit iniquitas" (Psalm 56, 2). Deus omnia potest: sicut felicitas et fortuna populorum in manibus ejus sunt, ita etiam consilia humana; et suaviter ea ad ea loca dirigit ubi ipse vult. Propter omnipotentiam suam, etiam obstacula sunt instrumenta quibus res et eventus formare, et mentibus et libero arbitrio ad altissima sua finem dirigere. Orate, igitur, Venerabiles Fratres, orate sine intermissione, orate praesertim cum divinum sacrificium amoris offeritis. Orate vos, qui fortissima professione fidei hodie onus, labores et, saepe, sacrificia heroica imponuntur; orate vos, membra patientia et dolentia Ecclesiae, quando Jesus venit ut consolaret et allevaret

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dolores vestros. Et, per verum spiritum mortificationis et dignas opera poenitentiae, ne oblivamini ut orationes vestras ad Illum, qui resuscitare cadentes et consolari tristulos (Psalm 144, 14) potest, magis acceptas faciatis, ut in misericordia sua dies probationis breves faciat, et ita adimplantur verba Psalmi: "Clamaverunt Domino in tribulationibus suis, et liberavit eos de necessitatibus suis" (Psalm 106, 13). Et vos, candidae legiones puerorum, tam amati et dilecti a Jesu, cum Pane Vitae communicatis, elevetis preces vestras simplices et innocentes, et iungite eas cum precebus totius Ecclesiae. Innoceentia supplicans non resistitur Cordi Jesu, qui vos amat: orate omnes, orate sine intermissione: "sine intermissione orate" (1 Thess. 5, 17). Sic, sublimem praeceptum divini Magistri, testamentum sacratissimum Cordis ejus, "ut omnes unum sint" (S. Ioann. 17, 21), adimplebitis: ut omnes in illa unitate fidei et amoris vivant, per quam mundus potentiam et efficaciam missionis Christi et operis Ecclesiae ejus cognoscat. Ecclesia primitiva hoc divinum praeceptum comprehendit et exegit, et in pulchra oratione expressit; iungimini etiam vos eodem sentimento, quod tam bene responsat necessitatibus huius temporis: "Recordare, Domine, plebem tuam, ut liberaris eam ab omnibus..."

[*Latin ed. p. 537*]

Acta Pii PP. XII 537: Perficiantur in caritate vestra virtutes; et colligantur ex quattuor partibus mundi sancti in regnum tuum, quod pro eis parasti; quia tua est virtus et gloria in saecula saeculorum (Doctrina Apostolica, cap. 10, vers. 12). Cum fiducia, quod Deus, auctor et amator pacis, audiatur preces Ecclesiae, et in signum abundantiae divinae gratiae, et cum plenitudine animi nostri paternalis, Apostolicae Benedictionis donum vobis tribui. Datum est in Castelgandolfo, prope Romam, die 20 mensis Octobris, anno millesimo nono centesimo nonagesimo tertio, primo anno Pontificatus nostri. PIUS PAPA XII.

[*Latin ed. p. 565*]

Acta Pii PP. XII 565 (from the Latin text, German version). CIRCULAR LETTER TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER SHEPHERDS WHO LIVE IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE. POPE PIUS XII. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BLESSING! The secret counsel of the Lord has granted Us, without Our merit, the dignity and burden of the highest office of shepherd in the year in which the consecration of mankind to the Most Holy Heart of the Redeemer, accomplished by the immortal Pope Leo XIII. at the turn of the century and at the threshold of a Holy Year, can celebrate its fortieth anniversary. With what joy, emotion, and innermost assent did We then – a young Levite who had just been permitted to say "Introibo ad altare

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Dei" (Psalm 42, 4) – welcome the circular letter "Annus Sanctus" as if it were a voice from heaven! With what fervor did We open Our heart to the sentiments and intentions of this truly providentially ordained act of a Pope who, comprehending the heights and depths, the open and hidden sorrows of his time, surveyed them with a discerning gaze! How then should We not today be filled with fervent gratitude to God, who has allowed the first year of Our High Priesthood to coincide with that significant and precious memory from the first year of Our priesthood? How should We not gladly seize the opportunity to make the homage to "the King of Kings and the Lord of Lords" (1 Timothy 6, 15; Revelation 19, 16) virtually the prayer of Our pontificate, in the spirit of Our unforgettable predecessor, and in faithful realization of his aims? Yes, in it We see the beginning and the end of Our pastoral will and hope, Our teaching and action, Our patience and suffering, in order to dedicate everything to the spread of the Kingdom of Christ. When We survey the external events and spiritual changes of these forty years in the light of eternity, weighing their value and worth, then more and more is revealed to Our spiritual eyes.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Official Commentary: The religious significance of this world's homage to Christ the King. It sought, in its symbolic power, to be a reminder that would purify and elevate souls, strengthen and fortify them inwardly, and thereby serve, with prophetic wisdom, the healing, the dignity, and the true well-being of every human community. It revealed itself ever more clearly as one of the great admonitions and calls of grace from God to His Church, and beyond that, to a world that was in dire need of awakening and guidance; to a world that had fallen into the worship of this world, losing itself ever more unrestrainedly in it, and absorbed in cold utilitarian pursuits; to a humanity in which ever-growing numbers had become detached from faith in Christ, and even more so from the recognition and practice of His law; to a worldview in which the doctrine of love and self-denial of the Sermon on the Mount, and the divine act of love of the Cross, were considered an annoyance and a folly. Just as the forerunner of the Lord once called out to the questioners and seekers of his day: "Behold the Lamb of God!" (John 1:29), in order to tell them that the Expected of the Nations (Genesis 2:8) was unrecognized in their midst, so here the Vicar of Christ addressed the deniers, the doubters, the wavering, and the half-hearted, those who refused to follow the glorified Redeemer, who continues to live and work in His Church, or who did not take this following with the utmost seriousness, with his majestic and compelling "Behold your King!" (John 19:14). From the spread and deepening of devotion to the Divine Redeemer, which reached its uplifting culmination at the turn of the century with the consecration of mankind, and subsequently with the introduction of the Feast of Christ the King by Our immediate

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predecessor, untold blessings have flowed to countless souls – a powerful stream of life that fills the City of God with joy (Psalm 45:5). Which age needs this blessing more urgently than the present one? Which age suffers so much, amidst all the technical and purely civilizational progress, from spiritual emptiness, from an abyss of inner poverty? Can we not also apply to this our age the revealing word of the Secret Revelation: "You say, 'I am rich, and I have need of nothing'; but you do not know that you are wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17)? Venerable Brothers! Can there be anything greater, more urgent, than to "proclaim the unsearchable riches of Christ" (Ephesians 3:8) in such a time? Can there be anything more noble than, before that which has led and continues to lead so many astray, to unfurl the banner of Christ's kingship, so that the victorious standard of the Cross may gain followers?

[*Latin ed. p. 567*]

Acts of Pope Pius XII, 567, also to win back the erring? Whose heart should not burn with compassionate concern in the face of all those brothers and sisters who, through error and passion, through slander and prejudice, have been alienated from the faith in the true God, and from the message of joy and salvation of Jesus Christ? Which soldier of Christ – be he priest or layperson – will not feel called to increased vigilance, to resolute defense, when he sees the ranks of Christ's enemies growing and growing? For he must witness how the leaders of these movements fundamentally reject or even suppress the truths and values of our Christian faith, how they break the tablets of the divine commandments with sacrilegious hands, in order to replace them with new tablets from which the moral content of the Sinaitic revelation, the spirit of the Sermon on the Mount and the Cross, are banished. Who should not grieve to see how such perversion bears such a sad harvest among those who, in days of peaceful security, counted themselves among the followers of Christ, but who – alas, more in name than in deed – in the hour of trial, of tribulation, of suffering, of disguised or open persecution, become prey to timidity, weakness, doubt, and indecision, and, seized by fear of the sacrifices they should make for the sake of the Christian faith, are unable to steel themselves to drink the chalice of suffering of Christ's faithful? In such an environment and state of mind, venerable brothers, may the approaching Feast of Christ the King, to which we hope this circular letter will be delivered to you all, be a day of profound renewal and awakening in the spirit of Christ's dominion! A day on which the consecration of the world to the Divine Heart should be performed in a particularly solemn manner; a day on which the faithful of all nations and peoples, adoring and making amends, should gather around the throne of the Eternal King, in order to renew before Him and His law, which is a law of truth and love, the oath of allegiance for time and eternity. May it be a day of grace for the faithful, in which the fire that the Lord brought

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to this earth may ignite more and more into a bright, pure flame in their hearts; a day of grace for the lukewarm, the weary, and the disheartened, in which their humbled hearts may be renewed and strengthened in spirit; a day of grace also for those who have not yet recognized Christ or have lost Him again. From millions of faithful hearts, let prayer rise to heaven: "Let the light that enlightens every man who comes into the world" (John 1:9) shine.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Commentarium Officiale, may it illuminate the path to salvation, may its grace awaken in the hearts of the erring, which find no rest, a longing for eternal goods; from this longing may come a return to Him who, from the throne of His Cross, thirsts for their souls and bears no greater desire than to be their way, their truth, and their life (Io., 14, 6). When We place this, Our first encyclical of Our pontificate, with confidence and hope under the sign of Christ the King, We are fully certain of the unanimous and joyful assent of the entire flock of the Lord. The experiences, concerns, and trials of the present day, as rarely before, awaken, intensify, and purify the sense of Catholic community. They have created in all who still believe in God and Christ an awareness of being jointly threatened by a common danger. This spirit of Catholic unity, powerfully strengthened in the present difficult situation, signifies at the same time unity and self-preservation, determination and a will to victory. It was this spirit that We felt, consolingly and memorably, precisely in those days when We, with hesitant steps but full of trust in God, ascended the throne that was left vacant by the death of Our great predecessor. We remember vividly the countless proofs of childlike fidelity to the Church and to the Vicar of Christ that were given to Us on the occasion of Our election and coronation, and which were expressed with extraordinary sensitivity, warmth of heart, and spontaneity. Therefore, We gladly seize this opportune moment to thank you, venerable brothers, and all who belong to the flock of the Lord, from the bottom of Our heart for this demonstration. It was like a great plebiscite of a peaceful community, which declared to the Papacy its reverence, love, and unwavering fidelity, and paid tribute to the divinely ordained mission of the High Priest and Supreme Shepherd. For all those demonstrations, ultimately, did not concern Our poor person, but only the highest office to which the Lord has raised Us. From the beginning, We have felt the full weight of the grave responsibility that was imposed upon Us by the divine Providence; but We felt strengthened when We could see in what magnificent and almost tangible form the unbreakable unity of the Catholic Church manifests itself, which clings all the more closely to the unshakeable rock of Peter, its walls and ramparts rising ever

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higher, the more the arrogance of the enemies of Christ increases.

[*Latin ed. p. 569*]

The Acts of Pope Pius XII, 569. The worldwide manifestation of Catholic unity and the supernatural, brotherly bond of the peoples around the common Father appeared to us all the more hopeful, the more disturbing the external circumstances and the spiritual state were at that time. Therefore, the memory of those hours also comforted us, when, even in the first months of Our pontificate, We had to experience the labors, anxieties, and trials with which the Bride of Christ sees her path strewn throughout the world. We also wish to make it known that a strong echo of heartfelt gratitude was awakened in Our heart by the greetings of those who, although they do not belong to the visible body of the Catholic Church, did not wish to forget those feelings that connect them to Us in love for the Person of Christ or in faith in God. To all of them, We express Our gratitude. We commend them all, and each one of them, to the protection and guidance of the Lord, and We solemnly assure that only one thought guides Our heart: to imitate the example of the good Shepherd, in order to lead all to true blessedness, "that they may have life, and have it in abundance" (John 10:10). Above all, however, We are eager to express Our deeply felt gratitude for the honorable tributes that have been offered to Us by rulers, heads of state, and public authorities of those nations with which the Holy See maintains friendly relations. It is particularly pleasing to Our heart that, in this Our first Encyclical to the world Church, We can include beloved Italy among those states, in which, as in a fertile garden, the Princes of the Apostles planted the faith. Thanks to the Lateran Treaty, a work of Providence, it now holds a place of honor in the list of countries officially represented at the Apostolic See. Just as the dawn of peaceful and brotherly concord shone forth in the sacred and civil life from these Treaties, so too was *Pax Christi Italiae reddita* restored. This is Our prayer to the Lord, that this peace may permeate the spirit of the Italian people, enlivening, expanding, and powerfully strengthening it: this people, so close to Us, among whom We breathe the same breath of life. With confident hope, We implore God that this nation, so dear to Our predecessors and to Us, faithful to its glorious Catholic past, may, under the powerful protection of the Great God, ever more embrace the truth of the words of the Psalm.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis – Commentarium Officiale: "Beatus populus, cui Dominus Deus est" (Ps. 43, 15). Illa nova et prospera conditio legalis et religiosa, quae illud opus pro Italia et toto orbe catholico creavit et sancit – et quae in historia vestigia sua ineffabilia relinquet – numquam nobis tam magna et unificans visa est, quam in illo momento, quando, ex alta Loggia Basilicae Vaticanae, primum brachia nostra extendimus et manum bene-

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dictionis nostrae super Romam, sedem Papatus et urbem natalem nostram amantissimam, super Italiam cum Ecclesia reconciliatam et super gentes totius mundi levamus. -X- -X- -X- Sumus vicarii eius, qui in hora cruciali, coram praesente viro qui tunc summam potestatem terram repraesentabat, verba magna dixit: "Natus sum et veni in mundum, ut testimonium perhibeam veritati. Omnis qui est ex veritate, audit meam vocem" (Io. 18, 37). Ut talis, etiam in nostris diebus, putamus esse munus speciale nostri officii, cum audacia apostolica, testimonium perhibere veritati. Hoc officium necessario comprehendit expositionem et refutationem errorum et prajudiciorum humanorum, quae cognoscere oportet, si tractari et sanari debent: "Cognoscetis veritatem, et veritas vos liberabit" (Io. 8, 32). In implevendo hoc nostro munere, a considerationibus terrenis non affabimur; nec suspicio et oppositio, nec recusatio et inintelligentia, nec timor de errore aut mala interpretatione, nos ab eo deterrere possunt. Sed semper agemus, animo inflato illa paternali charitate, quae ipsa cum doloribus filiorum dolendo, illis remedium praebet, et semper studemus exemplum divinum omnium pastorum imitari, bonum Pastorem Jesum, qui est lux et amor: "Veritatem in caritate facientes" (Eph. 4, 15). Ad initium viae quae ad spirituales et morales dolores temporis nostris ducit, stat temptatio mortifera, qua multi Christum de throno depellere conantur, et recusatio legis veritatis quae ab ipso proclamata est, legis amoris, quae est spiritus vivificans regni eius. Regalia Christi iterum agnoscere, ad legem veritatis et amoris eius reditum facere, haec est unica via salutis pro individuo et pro communitate.

[*Latin ed. p. 571*]

Acta Pii Pp. XII 571, In hoc momento, venerabiles fratres, cum haec verba scribimus, ad nos pervenit horribilis nuntius, quod ille horribilis tempestatis bellica, quam omni nostro studio vana tentatione fuisse cupivimus, iam erupta est. Penna nostra gravatur, cum cogitamus dolorem profundissimum innumerabilium hominum, quorum domibus, herede, sol lucis modici felicitatis haec mane fulgebat. Cor nostrum paternum angor et tristitia impletur, cum praesagimus quae omnia ex seminibus violentiae et odii exoriantur, quae hodie gladius sanguineis sulcis arat. Sed, inter hanc praevisionem apocalyptica, de malis praesentibus et futuris, censuerimus officium nostrum esse, oculos et corda omnium, in quibus scintilla bonae voluntatis adhuc fluit, cum crescente impetu dirigere ad Unicum, ex quo mundo salus venit; ad Unicum, cuius potentissima et benigna manus etiam huius tempestati finem imponere potest; ad Unicum, ex cuius veritate et amore hae humanae gentes, in errore et egoismo, in contentionibus et odio implicatae, lucem cognoscendi et affectus accendi possunt, quae ad renovationem mundi in spiritu Regni Christi necessaria sunt. Fortasse – Deus Dominus concedat – haec hora extrema etiam hora mutationis intellectus et affectus est pro multis, qui usque ad hunc diem, in caeco confido, vias multitudinum errorum temporum percurrerunt,

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nesciens quam vacua et fragila fundamenta sub pedibus suis essent. Fortasse multi, qui ad sapientiam praebis et sollicitudines Ecclesiae oculos non habebant, hodie, admonitiones Ecclesiae comprehendent, quas in securitate dierum praeteritorum non attenderunt. Necessitas praesentis est iustificatio Christianitatis, quae non potest vehementius cogitari. In culmine gigantico errorum et motuum antichristianorum, fructus insidiosi ex eis maturati sunt, et haec iudicium damnationis pronuntiant, cuius vis omnem contradictionem theoriam superat. Horarum talium, dolorosae conscientiae et frustrationis, saepe horarum sunt gratiae – transitus Domini (cf. Exod., 12, 11), ubi ad verba Redemptoris: «Ecce, ego ad ostium pulso» (Apoc., 3, 20), ostia aperiuntur, quae aliter ei clausa essent. Deus scit, cum amore perspicuo, cum sancta pastorali gaudium, cor nostrum ad illos tendit, quibus ex tali conscientia dolorosa desiderium salutis et salutis adhibetur.

[*Latin ed. p. 572*]

Acts of the Apostolic See - Official Commentary: Truth, according to the justice and peace of Christ, flourishes. And even for those to whom such a moment of enlightenment has not yet come, Our heart knows nothing but love, and Our mouth speaks only of prayer to the Father of Lights, that He may shine a light of Damascus upon their estrangement from, or even hostility towards, Christ, just as He once transformed Saul into Paul, and so often, even in the darkest days of the Church, has manifested His mysterious power. A comprehensive doctrinal statement regarding the errors of the present time may be reserved for a later moment, less troubled by the anxieties of external events; for now, We limit Ourselves to a few fundamental observations. The present time, venerable brothers, has added new errors to the false teachings of the past, to such a degree that they must lead to a calamitous end. Above all, the true root of the evils to be lamented in modern society lies in the denial and rejection of a universally valid moral law for the life of the individual, and also for the relationships between states: today, there prevails a misunderstanding, or even a forgetting, of a natural moral order of society. This natural law is based on God as its foundation. He is the almighty Creator and Father of all, their highest and independent Legislator, who all-seeing and justly judges human actions. Where God is denied, the foundation of morality is shaken; the voice of nature is weakened, if not stifled, that voice which even the uneducated and even the uncivilized teach what is good and what is evil, what is permitted and what is forbidden; that voice which proclaims accountability for one's actions before a highest Judge. If one asks how it has come to pass that the foundation of morality has been denied, the answer is: it began when one departed from the teaching of Christ, whose guardian and teacher is the Chair of Peter. In times past, this teaching gave Europe its spiritual unity, and Europe, educated and refined by the Cross, took on such a form that

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it could become the educator of other peoples and other parts of the world. But through their separation from the infallible teaching authority of the Church, some of Our brethren have gone so far as to...

[*Latin ed. p. 573*]

Acta Pii PP. XII 573: The fundamental dogmas of Christianity, namely the divinity of the Redeemer, having been denied, thus accelerating the process of general dissolution. When Jesus was crucified, "darkness came over the whole land," as the Holy Scripture recounts (Mt. 27, 45); a terrifying symbol of what happened, and what continues to happen spiritually, wherever unbelief, in blindness and arrogance, has actually excluded Christ from the life of the present, especially from public life, and with the denial of Christ, has also banished the belief in God. As a consequence, the moral values by which private and public actions were judged in former times, have, so to speak, fallen out of use; man, family, and state have been deprived of the salutary and renewing influence of the idea of God and of the teachings of the Church, by the ever more rapid, and highly praised, secularization of social life; and now, even in regions where the rays of Christian culture shone for many centuries, increasingly clear, increasingly evident, and increasingly alarming signs of a corrupted and corrupting paganism have reappeared: "Darkness came over the whole land when they crucified Jesus" (Roman Breviary, Good Friday, Fourth Responsory). Many, perhaps, were not fully aware at the time of their separation from the teachings of Christ, that they had been seduced by a flimsy illusion of glittering phrases, phrases that presented such a separation as a liberation from a servitude in which they had previously been held; nor did they foresee what bitter consequences it would have to effect the sad exchange of the truth that makes free, for the error that enslaves; nor did they consider that, he who renounces the infinitely wise and paternal law of God, and the unifying and ennobling doctrine of the love of Christ, surrenders himself to the whim of a wretched, changeable human wisdom: they spoke of progress, and they regressed; of advancement, and they declined; of ascent to maturity, and they were enslaved; they did not realize how futile all human efforts are to replace the law of Christ with anything equal to it: "They gave up worship of the incorruptible God, and their own thoughts led them to worship created things" (Rom. 1, 21). The belief in God and in Jesus Christ was weakened, the light of moral principles was dimmed in souls, and thus the only and irreplaceable foundation of that firmness and tranquility, that inner and outer, private and public order, was undermined. Acta, vol. VI, n. 13. — 28-10-1939.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis — Commentarium Officiale, which alone can bring about and preserve the well-being of states. Indeed, even when

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Europe was brotherly united by common ideals drawn from the Christian doctrine, disputes, disturbances, and wars did not cease to ravage it; but never has the cowardly helplessness that lies above the possibility of reconciliation been felt so acutely as today; for then, that very awareness of right and wrong, of what is permitted and what is forbidden, was alive, which facilitated agreements, while restraining the outbreak of passions and leaving open the path to understanding in honor. Conversely, today, disputes arise not only from the onslaught of inflamed passions, but from a profound crisis of the spirit, which has perverted the sound principles of private and public morality. Among the many errors that spring from the poisonous source of religious and moral agnosticism, We wish to bring to your attention, venerable brothers, two in particular, errors that make peaceful coexistence between peoples practically impossible, or at least exceedingly precarious and uncertain.

●X- *- # The first of these dangerous errors, which is widespread today, lies in the forgetting of the law of solidarity and love between men, that law which is prescribed and imposed both by the common origin and by the same rational nature of all men, regardless of their nation, and by the sacrifice of redemption, which Jesus Christ offered to his heavenly Father on the altar of the Cross for the sinful human race. Indeed, the first page of Scripture recounts with magnificent simplicity how God, as the crowning of his work of creation, made man in his own image and likeness (cf. Gen., 1, 26-27); and likewise, it reveals how He enriched him with supernatural gifts and privileges, thus preparing him for eternal and unspeakable happiness. It further shows how all other men descend from the first couple, and then, with unparalleled expressiveness of language, it describes their division into numerous groups and their dispersion throughout the various parts of the world. Even when they turned away from their Creator, God did not cease to regard them as sons, who would one day, according to his all-merciful plan,

[*Latin ed. p. 575*]

Acta Pii Pp. XII 575, und wieder in seiner Freundschaft vereint sein sollten (vgl. Gen., 12, 3). Der Völkerapostel verkündet diese Wahrheit, welche die Menschen in einer großen Familie brüderlich eint, wenn er der griechischen Welt verkündet, dass Gott « aus einem einzigen Stamm alle Geschlechter der Menschen hervorgebracht hat, damit sie die ganze Oberfläche der Erde bewohnten, und dass er die Zeit ihres Daseins und die Grenzen ihrer Wohnsitze bestimmt hat, auf dass sie den Herrn suchten » (Apg., 17, 26). Wundervolle Schau, die uns das Menschengeschlecht zeigt in der Einheit eines gemeinsamen Ursprungs in Gott: « Ein Gott und Vater aller, der da ist über allen, durch alles und in uns allen » (Eph., 4, 6); in der Einheit der Natur, bei allen gleich gefügt aus stofflichem Leib und geistiger, unsterblicher Seele; in der Einheit des unmittelbaren Ziels

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und seiner Aufgabe in der Welt; in der Einheit der Besiedlung auf dem Erdboden, dessen Güter zu nutzen alle Menschen naturrechtlich befugt sind, um so ihr Leben zu erhalten und zu entwickeln; in der Einheit des übernatürlichen Endziels, Gottes selbst, nach dem zu streben alle verpflichtet sind; in der Einheit der Mittel, um dieses Ziel zu erreichen. Der gleiche Apostel zeigt uns die Menschheit in der Einheit der Beziehungen zum Sohne Gottes, dem Ebenbild des unsichtbaren Gottes, in dem alle Dinge geschaffen sind: « In ihm ist alles erschaffen » (Kol., 1, 16); in der Einheit der für alle durch Christus gewirkten Erlösung, durch Christus, der die zerbrochene ursprüngliche Freundschaft mit Gott durch sein heiliges und bitterstes Leiden wiederherstellte, indem er sich zum Mittler zwischen Gott und den Menschen machte: « Denn es gibt nur einen Gott und einen Mittler zwischen Gott und den Menschen: den Menschen Christus Jesus » (1 Tim., 2, 5). Ebendieser göttliche Heils- und Friedensmittler wollte nun jene Freundschaft zwischen Gott und der Menschheit noch inniger gestalten: daher ließ er in der heiligen Stille des Abendmahlssaals, bevor er das Kreuzesopfer vollbrachte, von seinen göttlichen Lippen Worte kommen, die mit hellem Klang durch die Jahrhunderte widerhallten und so Heldentaten der Liebe inmitten einer lieblosen und hasszerrissenen Welt weckten: « Dies ist mein Gebot: Liebet einander, wie ich euch geliebt habe » (Joh., 15, 12). Es handelt sich hier um übernatürliche Wahrheiten, die tiefe Grundmauern und starke Bande der Einheit legen, einer Einheit, die vervollkommnet wird durch die Liebe zu Gott und zum göttlichen Erlöser, von...

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis - Commentarium Officiale, concerning all those who receive the grace "for the building up of the Body of Christ, until we all attain to the unity of the faith, and to the knowledge of the Son of God, to perfect manhood, to the measure of the stature of the fullness of Christ" (Ephesians 4:12, 13). In the light of this legal and actual unity of the whole of humanity, individuals do not adhere to each other without constraint, like grains of sand; rather, they are bound together in organic, harmonious, and reciprocal relationships (which can take on different forms according to the changing times), corresponding to their natural and supernatural purpose and drive. That nations develop and flourish, particularly according to the diversity of living and cultural conditions, is not directed towards the division of the unity of humankind; rather, nations should enrich and beautify this unity through the sharing of their particular gifts and through the mutual exchange of their values; but this can only happen and be effective in its entirety when mutual love and a lively affection unite all the children of the same Father and all those redeemed in the same divine blood. The Church faithfully preserves the educational wisdom of God. Therefore, she cannot, and does not, consider touching or diminishing the particular

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values that are proper to each people, which are cherished by each with sensitive attachment and with understandable pride, and are regarded as a precious inheritance from their fathers. The goal of the Church is unity in the supernatural and in comprehensive love, through intention and action, not uniformity, which is only external and superficial, and precisely for that reason renders one powerless. The Church joyfully welcomes and accompanies with maternal benevolence every attitude and effort for a wise and orderly development of such unique forces and aspirations, which are rooted in the innermost essence of each people; the only condition is that they must not contradict the obligations that are imposed upon humanity by its common origin and by the unity of its common tasks. This fundamental rule is the guiding star in the all-encompassing apostolate of the Church, as its activity in the mission field shows time and time again. Innumerable investigations and groundbreaking studies are the work of the messengers of the faith of all times, accomplished with sacrifice, dedication, and love, investigations and studies that aimed to facilitate the inner understanding and respect for the most diverse cultural heritage, and to bring its spiritual values to the benefit of a living and

[*Latin ed. p. 577*]

Acts of Pope Pius XII, 577, to promote a realistic proclamation of the Gospel of Christ. All customs and habits that are not inextricably linked to religious error are always examined with benevolence, and, whenever possible, protected and promoted. Our immediate predecessor, of blessed and venerable memory, applied such guidelines to a particularly delicate matter, and made generous decisions that stand as a monument to his foresight and his ardent apostolic zeal. It is not necessary, venerable brothers, to explain that We ourselves intend to follow the same path without hesitation. All those who join the Church, whatever their origin or language, should know that they possess equal rights as children in the house of the Lord, where the law and the peace of Christ reign. In accordance with these principles of equality, the Church employs all its efforts to form a distinguished native clergy and to gradually expand the ranks of native bishops. In order to give external expression to these Our intentions, We have chosen the upcoming Feast of Christ the King to ordain twelve representatives of the most diverse peoples and tribes to the dignity of the episcopate, at the tomb of the Prince of the Apostles. Amidst the divisions and contradictions that plague the human family, this solemn act proclaims to all Our children scattered throughout the world that the spirit, doctrine, and actions of the Church cannot deviate from the preaching of the Apostle of the Gentiles: "Put on the new man, renewed in knowledge after the image of his Creator. Wherefore, there is neither Greek nor Jew, neither circumcision nor uncircumcision, neither barbarian nor Scythian, neither slave nor freeman: but Christ is all, and in all" (Colossians 3:10-11). Let it

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not be feared that the awareness of the broad fraternal bond, as fostered by Christian teaching, and the corresponding disposition will be contrary to attachment to one's heritage and to the greatness of one's own homeland; nor should it be feared that this will hinder the promotion of the good and the legitimate interests of one's own country. Indeed, the same teaching shows that there is a divinely ordained order in the practice of love, and according to this order, one must embrace and consider with increased love and preference those who are most closely connected to oneself. The Divine Master Himself, through His example, showed that He was particularly devoted to His homeland and His country; He wept over the impending destruction of Jerusalem.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Commentarium Officiale Stadt. Sed amor patrius, qui fundatur et sit rectus, non debet caecare ad universalitatem amoris Christiani, qui etiam alios et suum bonum in lucem amoris docet. Mirabilis est haec doctrina de amore et pace. Multum contulit ad progressum civilium et religiosorum hominum. Nam nuntii huius doctrinae, qui anima naturali amore infusi sunt, non solum terram colere et morbos sanare curaverunt; sed praeterea terram vitae verae adiuverunt, formaverunt et elevaverunt ad divinas altitudines; ad summum ascensum sanctitatis perducunt, ubi omnia et singula in luce Dei videntur. Monumenta et sacra aedificia eriguntur, quae testificant ad quas mentis altitudines cogitatio Christiana ascendit. Praesertim vero, homines fecerunt, eruditos et indoctos, fortes et debiles, viva templa Dei et ramos in eodem vite, in Christo. Posteris tradiderunt thesaurus artis et scientiae antiquitatis; sed prae omnibus: participaverunt illud donum ineffabilem aeternae sapientiae, quod homines per vinculum supernaturalis communionis fratres facit.

-X- * -X- Venerabiles Fratres, omissio legis amoris universalis, qui solus pacem tutari, odium extinguere et spiritum mali discordiae moderari potest, debet esse fons gravissimorum damnorum in pacifica convivencia populorum. Non minus perniciosi sunt pro bono nationum et progressu magnae societatis humanae, quae in gremio suo omnes populos comprehendit, illi errores, secundum quos potestas civilis libera et independens ab summo Esse esse debet; et tamen Deus est prima causa et finis ultimus singuli et societatis. Potestas civilis non debet legem superioris cognoscere, quae ex Deo, ut prima fonte, emanat; sed magis, illi libertatem agendi illimitatam tribuitur, et ita traditur fluctuationibus voluntatis et exclusis petitionibus instabilium temporum et temporalis utilitatis. Hoc modo negatur dominium Dei et obligatio.

[*Latin ed. p. 579*]

The acts of Pope Pius XII, page 579, demonstrate the power of its law.

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With implacable rigor, the state power then attacks that unrestricted self-lordship, which belongs only to the Creator; it seeks to place itself in the place of the Almighty, elevates the state or the masses to the ultimate goal of life, to the supreme standard of moral and legal order, and thereby forbids any appeal to the principles of natural reason and Christian conscience. We will not deny that aberrant principles do not always fully manifest themselves, especially when centuries-old Christian traditions, by which the peoples have lived, are still deeply, even if only unconsciously, rooted in the hearts. Nevertheless, it must not be forgotten that every standard of social life is essentially insufficient and must fail if it rests only on purely human foundations, if it is guided only by earthly motives, and if it seeks to base its entire power on the coercive means of a purely external force. Where the dependence of human law on divine law is denied, where one turns only to the wavering idea of a purely earthly authority, and demands a self-legislation that is based solely on the standpoint of utilitarian morality, such a purely human law lacks precisely in its most demanding requirements the moral power—and not without reason—for the moral binding power is the essential prerequisite for a law to find recognition and to demand sacrifices. It is true that a power that rests on such weak and wavering foundations sometimes achieves external successes under given circumstances, which can amaze less discerning observers; but then comes the moment when the inevitable law triumphs, which affects every work that is built on the hidden or open disproportion between the magnitude of the material, external success and the weakness of its internal value and moral foundation. And this disproportion always exists when the state power ignores or denies the supremacy of the supreme legislator; He has given power to the heads of state, and He has set and drawn the limits of their power. The state's ruling power is willed by the Creator—this was explained with great wisdom by Our great predecessor Leo XIII in his encyclical *Immortale Dei*. It is to serve the common...

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Commentarium Officiale. Life, according to the guidelines of an order that remains unchanged in its general principles, should facilitate and promote the attainment of bodily, intellectual, and moral perfection for the human person within the natural order, and ultimately, should foster its pursuit of a supernatural goal. Therefore, it is the distinctive privilege and high mission of the State to oversee, promote, and regulate the private activities of individuals within the national life, in order to direct them harmoniously towards the common good. However, the latter cannot be determined arbitrarily, nor may its norm primarily derive from the material well-being of society; rather, it is derived from the harmonious development and natural perfection of the human being, to whom the community has been assigned by the Creator Himself as a means.

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To consider the State as an end in itself, to which everything should be simply subordinated and assigned, would ultimately harm the true and lasting welfare of the people. And this is the case in all circumstances, whether one grants the State such unlimited authority as the representative of the nation, the people, or even a single social class, or whether the State itself, independently of any mandate, claims such a right for itself as an unrestricted master. Indeed, private initiative has its own internal, delicate, and complex laws, which ensure the realization of its own specific goals. If the State were to seize this private initiative and attempt to regulate it on its own, it would suffer damage, violently separated from its mother soil, namely, from the responsible action of the individual, and this would be to the detriment of the public good. Furthermore, the first and fundamental cell of society, the family, its well-being and growth, would then run the risk of being considered solely from the perspective of national strength. But this would mean forgetting that both the human being and the family are prior to the State by nature, and that the Creator has granted both powers and rights, and has assigned them a task that corresponds to undeniable natural demands. The education of the coming generation would no longer aim at a balanced development of the body and all intellectual and moral faculties, but at the one-sided cultivation of those civic virtues that are considered necessary for the realization of political...

[*Latin ed. p. 581*]

Acts of Pope Pius XII, 581: "His successes are not to be esteemed; rather, those virtues which adorn social life with the splendor of nobility, humanity, and reverence are to be held in less regard, as if they diminished the pride of the citizen. With painful clarity, the dangers that must arise for the present and future generations from the neglect, diminution, and progressive extinction of the inherent rights of the family are brought before Our eyes. Therefore, We, fully aware of Our sacred office, rise up to be their zealous advocate. Nowhere are the external and internal, the material and spiritual needs of our time so keenly felt, nowhere are the manifold errors so bitterly endured in their thousandfold effects, as within the small and noble cell of the family. Often, a true courage, yes, a heroism, which in its simplicity is threefold worthy of respect, is necessary to bear the hardships of life, the daily burden of suffering, the growing deprivations, and the progressive constraints which reach an extent never before known, and whose inner meaning and objective necessity are often not perceived. Those who are engaged in the ministry, those who can look into the hearts of others, know of the secret tears of mothers, of the silent pain of countless fathers, and know of the bitterness of which no statistics speak, nor can speak. He sees with concern the flood of these bitternesses rising ever higher and higher, and observes how the forces of upheaval and destruction lie in wait to exploit such sentiments for their dark purposes. No one of good will

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and open eyes will wish to deny the authority of the state a wide range of emergency powers in such extraordinary times. But the moral order established by God also demands, even in such circumstances, a serious, and in a certain sense, even intensified examination, to determine whether such measures are morally permissible and objectively required for the true common good. In any case – the greater the material sacrifices demanded by the state from the individual and the family, all the more sacred and inviolable must be the rights of conscience to them. He can demand goods and property, but never the souls redeemed by God. The mandate that God gave to parents to provide for the material and spiritual well-being of their children, and to impart to them a balanced education in the spirit of true religion, cannot be taken from them by anyone without a grave violation of rights. This education should certainly also be an education 'towards the state,' that is, towards the conscious, conscientious, and joyful fulfillment of the duties of a noble citizen."

[*Latin ed. p. 582*]

Acts of the Apostolic See - An official commentary. Patriotism, which bestows upon the earthly homeland the due measure of love, devotion, and cooperation, is a virtue. However, an education that neglects or deliberately fails to direct the eyes and hearts of youth towards the eternal homeland would be an injustice to the youth, an injustice to the inalienable rights and duties of Christian parents in education – a transgression that calls for redress, even in the interest of the well-being of the people and the state. Although it may appear to those responsible as a source of increasing strength and power in the short term, in reality it would be the opposite, and its bitter consequences would prove it. The sacrilege against the "King of Kings, and Lord of Lords" (1 Timothy 6:15; Revelation 19:16), which occurs in an education alien to Christ or even hostile to Christ, would pervert the Lord's words: "Let the little children come to me" (Mark 10:14), and would bear bitter fruit. The state, which relieves the suffering, conscience-stricken hearts of Christian parents and restores their rights, thereby undermines its own inner peace and the foundation of a happy future for the homeland. The souls of the children, which God has given to the parents, and which are sealed with the royal seal of Christ in baptism, are a sacred trust, over which God's jealous love watches. The same Christ, who said, "Let the little children come to me," has, despite all his merciful goodness, uttered a sharp lament against those who cause distress to the beloved of his heart. And what distress is more destructive and lasting to entire generations than the misdirection of youth education in a direction that leads away from Christ, who is the Way, the Truth, and the Life, into open or hidden apostasy from him? This Christ, whom they seek to alienate from the present and future youth, is the same one who received all dominion from the hands of his heavenly Father, both in heaven and on earth. He

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holds in his almighty hand the destiny of states, peoples, and nations. It is with him to shorten or lengthen their life, growth, prosperity, and greatness. Of all that this earth bears, only the human soul is immortal. An educational system that disregards the sacred boundaries of the Christian family, that threatens its moral foundations, that denies youth the path to Christ, to the sources of life and joy of the Savior (cf. Isaiah 12:3), that even considers apostasy from Christ and his Church as a sign of loyalty to the people or a particular group, is...

[*Latin ed. p. 583*]

Acts of Pope Pius XII, 583. He who would aspire to a higher class would judge himself and, in due time, would experience the inescapable truth of the prophetic word: "All they that forsake thee shall be written in the earth" (Isaias, 17:13).

Venerable Brothers, the false notion of the limitless authority of the State is not only detrimental to the internal life of nations, to their well-being, and to their orderly progress, but also harms the relationships between peoples, because it destroys the supranational community, deprives international law of its foundation and its significance, leads to the violation of foreign rights, and makes understanding and peaceful coexistence difficult. Mankind, according to the natural order established by God, is divided into social groups, nations, and states, which are independent of each other in relation to the organization and governance of their own lives; at the same time, it is also united by mutual moral and legal bonds into a great community, the aim of which is the well-being of all peoples, and which protects its unity and progress through special laws. It is now clear that the alleged absolute autonomy of the State is in open contradiction to this naturally established legal order, and indeed denies it, by leaving the permanence of international relations to the discretion of rulers, thereby making secure unity and fruitful cooperation for the common good impossible. Therefore, Venerable Brothers, if there is to be a lasting peaceful coexistence and fruitful connections between countries, it is an indispensable condition that the peoples recognize and act according to the natural law that underlies international relations, through which alone those connections can exist and have effect. This natural law includes respect for the respective rights to independence, to existence, and to cultural development; it also includes the observance of treaties entered into according to the provisions of international law. Undoubtedly, an indispensable prerequisite for peaceful coexistence among peoples, and indeed the soul of all legal relationships between them, is mutual trust, the certainty that a given word will be kept by both sides, the assurance that all parties are convinced of how much

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"wisdom is better."

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Commentarium Officiale, concerning "the use of force," (Eccl., 9, 18); that one is prepared to negotiate and not to resort to force or threats of force, when there are delays, obstacles, alterations, or other inconsistencies; for such things do not necessarily arise from evil intent, but may have their basis in changed circumstances and actual conflicts of interest. However, if one were to separate international law from divine law, in order to build it upon the independent will of states, one would thereby dethrone it and deprive it of its most noble and strongest foundation, subjecting it to the unhappy dynamics of private interests and collective self-interest, which both seek only to assert their own rights at the expense of the rights of others. It may well happen that, over time and under essentially changed circumstances, which were not foreseen at the time of the treaty's conclusion and perhaps could not have been foreseen, a treaty or certain provisions thereof become truly or apparently unjust, unworkable, or excessively burdensome for one of the contracting parties. If such a case were to arise, the treaty must be amended or replaced by a new one through honest negotiation. But to consider treaties from the outset as something temporary and tacitly reserve the right to unilaterally dissolve them whenever it seems useful, would mean to destroy all mutual trust between states. This would be the end of the naturally ordained order, and only insurmountable divisions would remain between peoples and nations. Today, venerable brothers, the whole world looks with dread into the abyss to which humanity has been led by the errors that we have identified and the practical consequences that have sprung from them. The illusions of a proud belief in progress lie shattered on the ground. He who still does not want to awaken must be roused by the events of these days, with the words of the prophet: "O ye doves, be attentive; and ye blind, see!" (Is., 42, 18). What appeared to be order from the outside was nothing other than growing confusion. A confusion of the moral and legal principles of life, which had become detached from the majesty of divine law and had infected all areas of human activity. But let us leave the past behind. Let us look to the future, to that future which, after the bloody conflicts of today, is supposed to bring a new order of justice and well-being, as the powerful of this world promise us.

[*Latin ed. p. 585*]

Acta Pii PP. XII 585. Will this future be different? Will it follow better paths? The peace treaties, the reordering of international law at the end of this now unleashed war – will they truly be imbued with justice and fairness towards all? Will they liberate and pacify humanity, or will they lead to a sad repetition of old and new errors? To hope for a decisive im-

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provement solely from the armed conflict and its outcome is futile; experience proves this. The hour of victory is an hour of outward triumph for those whose banners it falls to. But it is also an hour of temptation, where the angel of justice struggles with the demon of violence. It is too easy for the heart of the victor to harden; moderation and foresight appear to him as weakness. The burning passion of the masses, kindled by sacrifice and suffering, often blinds even the eyes of those in authority, causing them to overlook the warning voice of humanity and fairness; it is drowned out or stifled by the merciless "Woe to the vanquished!" Resolutions and decisions born from such a state of mind would run the risk of being nothing more than injustice cloaked in the guise of justice. No, venerable brothers, salvation will not come to the nations from without. The sword can dictate terms of peace, but it cannot create true peace. From within, from the spirit, must grow the forces that will renew the face of the earth. After the bitternesses and struggles of the present, there must not again be a reordering of the world, of the state and of international community life, which rests on the shifting sands of constantly changing and fleeting laws, and which is left to individual or collective self-interest. Its ultimate and unshakeable foundation must once again be the divine law, which speaks of nature and revelation. From it alone can the human legislator receive the spirit of self-control, the bright sense of moral responsibility, without which the distance between the legitimate use and the abuse of power is often far too short. Only then will his decisions find inner consistency, noble dignity, and religious sanction, and not become the plaything of self-interest and passion. If it is true that the evils from which modern humanity suffers have, at least in part, economic causes, then in the struggle for a more just distribution of the goods that God has given to man for his sustenance and progress, it is not...

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Commentarium Officiale: Weniger richtig: Radices huius malorum adhuc multo profundiores sunt; in hoc enim consistunt, quod fides religiosa et persuasio moralis paulatim destruuntur, quanto plus populi a unitate doctrinae fidei et legis moralis se abstrahunt, quae olim, per indefessam et benedictam operum Ecclesiae, promovebantur. Si futura opera educationis in genere humano fructum ferant, prae omnis spiritualis et religiosa educatio perficienda est. Haec ab Christo, unico fundamento, oriri debet, in spiritu justitiae dirigenda est, et in spiritu amoris consummanda. Hanc renovationem efficiendi, ad tempora mutata et ad novas necessitates generis humani accommodatam, recte est officium Matris Ecclesiae. Illi enim tradita est praedicatio Evangelii a divino Fundatore suo. Ibi hominibus veritas, justitia et amor infunduntur. Ad hoc, ut hae leges quam firmissime in cordibus et consciis infixantur, operari est praecipuum, et etiam efficacissimum, ad pacem. Hoc munus

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tam grave est, ut Ecclesia litigante, humano sensu, paene desperaret. Sed ad propagandam Regni Dei Dei, in cuique saeculo aliter, novis instrumentis, sub novis et asperis contentionibus, operari, est praeceptum, sub cuius sancto imperio omnes sunt, qui a servitute Satanae gratia Domini eruerantur, et in baptismo regenerationis ad civitatem eius Regni transformantur. Membrum huius Regni esse, significat secundum eius spiritum vivere, ad eius incrementum operari, et bona eius etiam illis communicare, qui adhuc non sunt membra eius. Hoc autem in nostris diebus significat: contendere contra impedimenta et oppositiones, quae in systemate subtile et profundo, ut numquam antea, disposita sunt; propterea hodie plus quam umquam necessaria est professio fidei aperta et audax, perseverantia in pugna, et summa paratus ad sacrificia. Qui in spiritu Christi vivit, ab difficultatibus non deficiscitur, sed magis impellitur ad summam vim et totum confidium in Deo; non se abstinet a severis postulatis temporis, sed illis obstat et auxilium suum perfert cum illa charitate, quae nulli sacrificio repugnat, quae fortior est morte, quae non potest extingui fluminibus tribulationum.

Consolatio intima, gaudium beatum, quod Deo Domino quotidie, cum profunda humilitate, gratias agimus, est nobis, reverendi.

[*Latin ed. p. 587*]

Brothers, in all regions of the Catholic world, unmistakable signs are seen of a spirit that courageously confronts the immense tasks of the time, which, with admirable generosity and determined earnestness, seeks to unite the primary and essential concern for personal sanctification with the apostolic zeal for the increase of the Kingdom of God in fruitful harmony. The work of the Eucharistic Congresses, so lovingly fostered by Our predecessors, and the cooperation of the laity, who, in the Catholic Action, are educated to a deeper awareness of their high mission and dignity, offer to the Church, in a moment of increased threat and greater demands, sources of grace and reserves of strength that cannot be sufficiently valued in the struggle waged between Christianity and Antichrist. At a time when there exists a disproportion between the number of priests and the tasks assigned to them, a situation that gives a troubling meaning to the words of Christ concerning the great harvest and the few laborers (Matthew 9:37; Luke 10:2), the numerous, zealous, and devoted cooperation of the laity in the hierarchical apostolate represents a valuable aid to the priests and reveals possibilities of development that give rise to the most beautiful hopes. The Church's prayer to the Lord of the harvest, that He may send laborers into His vineyard (Matthew 9:38; Luke 10:2), is heard in such a way as to meet the demands of the present time and to provide a complement to the often-limited priestly ministry. A ready front of Catholic men and women, young men and young women, following the call of the Supreme Shepherd, and in subordination to the bishops, dedicate all the fervor of their hearts to

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this apostolate, striving to transform the mass apostasy from Christ into a mass return to Christ. To all of them, in this moment so significant for the Church and for humanity, we extend our paternal greeting, our heartfelt thanks, and our confident hope. They have truly placed their lives and their endeavors under the banner of Christ the King. They can speak with the Psalmist: "My works belong to the King" (Psalm 44:1). The call: "Thy Kingdom come!" – is not only the object of their prayer, but also the guiding star of their actions. In all classes, professions, and groups, this cooperation between priests and lay people releases valuable energies and assigns them tasks that no noble and faithful heart could hope for more worthy and more blessed. This apostolic work, carried out in the spirit of the Church, in a certain sense consecrates the laity as "servants of Christ," as it were.

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Commentarium Officiale III. Sanctus Augustinus haec dicit: "Fratres mei, cum Dominum auditis dicentem: 'Ubi ego sum, ibi etiam servus meus erit,' non solum de bonis episcopis et sacerdotibus cogitate. Etiam vos, per modum vuestro, Christum servitis, cum sancte vivitis, eleemosynam date, et nomen et doctrinam Christi tamquam possitis proclamatis. Quilibet pater familias, propter ipsum nomen, conscius sit se familiam suam paternali caritate amplectendum esse. Pro Christi et vitae aeternae causa, omnes qui sunt sui hortetur, docet, consolatur et corrigit; cor bonum ostendat, sed etiam de serietate curat; sic pater familias in domo sua officium ecclesiasticum, immo quasi episcopale, implet, Christum serviens, ut et in aeternum cum Christo sit." (In Ev. Io., tract. 51, n. 13). In promotione huius apostolatus laicorum, hodie tam magni momenti, familia munus speciale habet. Spiritus familiae ad spiritum iuventutis magni momenti est. Dummodo in foco domestico flamma fidei Christi ardet, dummodo pater et mater vitam filiorum suorum secundum hanc fidem formant et dirigunt, semper erit iuventus quae parata est regnum Salvatoris agnoscere et omni oppositioni resistere, quae Salvatorem ab orbe terrarum expellere aut jura eius profligari conatur. Ubi ecclesiae clausae sunt, ubi imago Christi crucifixi ab muris scholarum remota est, familia manet refugium providentiale, quasi inviolabile, dispositionis christianae. Et – Deo gratias! – innumerabiles familiae hoc officium suum cum fide immutabili implent, quae omnibus temptacionibus et sacrificiis obstat. Iuventus, virorum et mulierum, in grande numero – etiam in illis regionibus ubi confessio Christi dolorem et persecutionem affert – perseverat in trono Regis Redemptoris, cum illa tranquillitate et certitudine, quae ad praeclara tempora Ecclesiae militantis reminet. Quanta flumina benedictionum in orbem terrarum effundi possent, quam multa lumen, ordo et pax in diversos ambitus vitae communis intrassent, quam multa pretiosa, immo insubstitubilia, officia ad magna officia et fines humanitatis adhiberi possent, si Ecclesiae,

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magistrae professionis iustitiae et amoris, via libera daretur, ad quae, per mandatum divinum, ius sanctum et inexpugnabile habet! Quanta mala preveni possent, quam multa felicitas et contentio creata esset, si opera pacis socialis et supranationalis a...

[*Latin ed. p. 589*]

589 The Acts of Pope Pius XII, guided by the powerful impetus of the Gospel of Love in the struggle against individual and collective self-interest! The laws that govern the lives of faithful Christians, and the postulates of true humanity, do not contradict each other, but support each other. In the interest of suffering humanity, deeply shaken in its material and spiritual fabric, We have no greater desire than this: that the needs of the present time may open the eyes of many, so that they may see Christ the Lord and the mission of His Church in the world in true light, and that all those in power may resolve to clear the way for the Church's world-shaping tasks, in the spirit of justice and peace. A prerequisite for this work of peace is that no obstacles be placed in the Church's path as it carries out the mission entrusted to it by God; that its sphere of activity not be restricted, and that the masses, especially the young, not be deprived of its beneficial influence. As Vicar of Him who was called by the prophet "Prince of Peace" (Isaias, 9:6), We therefore address ourselves to the leaders of nations and to all who have influence on public life, so that the Church may devote itself fully and freely to its educational task, proclaiming the truth, promoting justice, and renewing hearts with the divine love of Christ. The Church can never renounce the exercise of this mission, which aims here on earth to realize the divine plan, "to renew all things in Christ, both in the heavens and on earth" (Ephesians, 1:10); especially not today, when its work appears more necessary than ever, since sad experience teaches that external means, human prudence, and political measures alone are unable to bring effective relief to the afflicted. Precisely because human means have unfortunately proven unable to avert the storms that buffet our culture, many are once again turning with hope to the Church, the haven of truth and love, to the Chair of Peter, from which, as they believe, the unity of faith and of the moral law can be restored to humanity, a unity that at other times gave duration and stability to the peaceful relations between nations. A unity for which many statesmen responsible for the fate of nations yearn with painful longing: they must experience day after day how much the means on which they once placed their hope fail. A unity for which the vast numbers of Our own children long, as evidenced by the ACTA, vol. VI, n. 13. — 2 8 - 1 0 - 9 3 9 . 40

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis — Commentarium Officiale. Daily, let us

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invoke the God of peace and love (cf. 2 Corinthians 13:11). A unity – the aspiration of so many noble souls, who, though not belonging to us, nevertheless, in their hunger and thirst for justice and peace, direct their gaze towards the Chair of Peter, from which they hope for guidance and counsel. What they admire in the Catholic Church is the firm stability with which the Church has preserved the Christian rule of faith and life for two millennia. What they admire is the unwavering solidarity of the Church's hierarchy, united in selfless devotion to the successor of Peter, in order to spread the light of the Gospel to humanity, to guide and sanctify it; which, with maternal understanding, is generous to all, but remains unyielding when it must declare: "Non licet," it is not permitted! And yet, venerable brothers, the doctrine of Christ, which alone can offer mankind a secure foundation of faith, from which the gaze can turn to blessed horizons and the heart can open itself to divine things, the doctrine of Christ, which provides powerful help in times of great need – this, and the tireless effort of the Church to proclaim, spread, and form people according to that doctrine, are not infrequently the object of suspicious distrust, as if they undermined the foundations of state authority and usurped its rights. In the face of such suspicion, We declare, with apostolic openness: While adhering to all that Our Predecessor, Pius XI, with reverent memory, taught in his Encyclical "Quas primas" of December 11, 1925, concerning the power of Christ the King and His Church, the Church is entirely foreign to such ambitions; it extends its maternal arms to the world – not to rule, but to serve. It does not claim to take the place of other legitimate authorities within their own sphere; rather, it offers them its help, following the example and in the spirit of its divine Founder, who "went about doing good" (Acts 10:38). The Church earnestly preaches obedience and reverence for secular authority, which derives its high origin from God, and it adheres to the teaching of its divine Master, who said: "Render unto Caesar the things that are Caesar's" (Matthew 22:21); it does not seek to usurp power, but allows it to be sung in its liturgy: "For he who can forgive heavenly things, never steals an earthly kingdom."

[*Latin ed. p. 591*]

Acts of Pope Pius XII, 591 (Hymn for the Feast of the Epiphany). It does not humble human strength, but elevates it to all that is noble and virtuous; it forms characters that steadfastly adhere to their conscience. The Church, which brought civilization to the nations, has never opposed the cultural progress of humanity; on the contrary, its maternal pride looks upon it with joy and approval. What its purpose is, the angels wonderfully proclaimed at the crib of the Incarnate God, when they sang praises to the Most High and brought the message of peace to men of good will: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). It is the peace that the world cannot give; it is the peace that the

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divine Redeemer bequeathed to His disciples: "Peace I leave with you, My peace I give to you" (John 14:27); and according to this sublime teaching of Christ, which He Himself summarized in the twofold commandment of love of God and neighbor, millions of souls have found peace, find it today, and will always find it. The history of nearly two thousand years – and a great Roman orator aptly called history the "teacher of life" (Cic., Orat., 1, 2, 9) – provides proof of the truth of the Scriptural word that those who resist God do not find peace (Job 9:4). For Christ alone is the "cornerstone" (Eph. 2:20) upon which the salvation of the individual and of society is firmly grounded. The Church is built upon this cornerstone, and therefore, no hostile powers can prevail against it: "The gates of hell shall not prevail against it" (Matthew 16:18). Not even can they weaken the Church, for all internal and external struggles only increase its strength and weave ever new glorious wreaths around its head. Every other structure, however, that is not firmly based on the teaching of Christ, is built on shifting sand and must, sooner or later, collapse (cf. Matthew 7:26-27). Venerable Brothers, the hour in which this Our first Encyclical is sent to you is, in more than one respect, truly an hour of darkness (cf. Luke 22:53), in which the spirits of violence and discord are pouring out a bloody torrent of suffering upon humanity. Do we need to assure you that Our paternal heart is compassionately close to all its children, especially the afflicted, the oppressed, and the persecuted? Already, nations are being drawn into the murderous vortex of war, and perhaps they are only at the "beginning of sorrows" (Matthew 24:8); and

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Commentarium Officiale: Already, in thousands of families, death and orphanhood, sorrow and misery have become bitter guests. The blood of countless people, even of those who fight, raises a horrifying lament, especially concerning a nation so beloved as the Polish one, whose ecclesiastical fidelity and merits in the preservation of Christian culture are indelibly inscribed in the book of history, and which has a right to the human and fraternal compassion of the world. Trusting in the powerful intercession of Mary, and in the aid of the Christians, it yearns for the hour of a resurrection according to the principles of justice and of true peace. What has happened today, and continues to happen, stood before Our eyes as a vision, when, in a time when not all hope was lost, We spared no effort, in accordance with the forms of Our sacred office and with the means at Our disposal, to prevent the outbreak of hostilities and to keep open the paths to an honorable agreement for both sides. Convinced that the application of force on one side would be followed by the armed response of the other, We considered it – even at the risk of misunderstandings regarding Our intentions and goals – an unavoidable duty of Our office and a command of Christian love, to do everything possible to spare

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humanity and Christendom the horrors of a new world war. Our warnings, though not unheard, have nevertheless gone unheeded. And while Our heart is filled with pastoral sorrow and concern, the image of the Good Shepherd arises before Us; it is as if We must, in His name, cry out to the world of today: "Would that you had known, in that day, what things are for your peace! But now your eyes are closed!" (Luke 19:42). In the midst of this world, which today presents the horrifying opposite of the peace of Christ in the Kingdom of Christ, the Church and her faithful stand before times, and perhaps years, of trial, such as have rarely been recorded in their tumultuous history of struggle and suffering. But precisely in such times, he who possesses a firm faith and a steadfast heart knows that Christ, the King of His own, is never so close to them as in the hour of visitation, which always represents a trial of Christian fortitude. With a heart bleeding for the sufferings and dangers of so many of her children, but also with the courage and steadfastness that the promises of the Lord bestow upon her, the Bride of Christ faces the coming storms. And she knows: the truth that she proclaims,

[*Latin ed. p. 593*]

Acta Pii PP. XII 593: The love which she teaches and practices will one day help in the building of a new world in justice and love, serving as an indispensable counselor and support to all who are of good will, when humanity, having grown weary on the path of error, has tasted to the full the bitter draught of hatred and violence. In the meantime, venerable brothers, let the world, and all those afflicted by war, know that the fundamental law of the Kingdom of Christ, Catholic charity, is not an empty word, but a living reality. An immense field of work opens up to Christian charity in all its forms. We trust that Our sons and daughters, especially in those countries whose soil has not yet been ravaged by war, will remember those who, as victims of war, have a right to compassion and help, in the spirit of the Divine Good Samaritan. The Catholic Church stands as the City of God, "whose King is Truth, whose law is Love, whose life is Eternity" (St. Augustine, Ep., 38 ad Marcellinum, 3, 17); she proclaims the truth, unadulterated and undiminished, she works with maternal devotion from Christ's love, and she rises as "the manifestation of blessed peace" above the turmoil of error and passion. Thus, she awaits the moment when the almighty hand of Christ the King will command the storm to cease and will banish the spirits that have incited discord. We will continue to do all that is in Our power to hasten the coming of the day when the dove of peace will find rest on this earth, flooded as it is by a deluge of strife; We place our trust in those outstanding statesmen who, before the outbreak of war, acted with nobility to protect nations from such devastation; We place our trust in millions of souls of all countries and classes who, as much as they cry out for justice, also cry out for love and mercy; but above all, We place our trust

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in the almighty God, to whom We daily pray: "In the shadow of Thy wings I hope, until the affliction passes" (Psalm 56, 2). God can do all things; in His hand He holds the happiness and fate of nations, as well as the plans of men; He can turn them to gentleness, as He wills. Even obstacles become, in His almighty hand, instruments for shaping things and events, and for directing the free will of hearts towards His goals. Therefore, venerable brothers, pray without ceasing, and especially when you offer the divine sacrifice of love. Pray,

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Commentarium Officiale: Quae audax professio fidei saepissime exigit sacrificia dura, gravia, et saepe heroica; orate pro membris ipsius Ecclesiae, qui patiuntur et opprimuntur, ut, cum Jesus ad vos venerit, dolorem eorum caritate consolante leniat. Nolite etiam obliviscere, per verum spiritum poenitentiae et opera poenitentialia digna, orationem vestram Deo gratiorem facere, « qui est propugnator omnium qui labuntur, et qui rectos facit omnes qui declinant » (Ps. 144, 14), ut in misericordia sua dies temptationis breves faciat, et ita adimpleatur verbum psalmistae: « Clamaverunt ad Dominum in angustia sua, et ille eos liberavit de doloribus eorum » (Ps. 106, 13). Et vos, carissimi filii, amati Jesu, cum Sacramenta caelestis vitae accipitis, elevetis orationem vestram immaculatam et innocentem, et coniungite eam cum petitione totius Ecclesiae. Cor Jesu non potest resistere petitioni innocentium; nam vos amat. Oretis omnes, orate semper (1 Thess. 5, 17). Sic, in actum convertetis quod magister divinus, ut praeceptum sublimem, ut testamentum sanctissimum cordis sui, reliquit: « ut omnes unum sint » (Io. 17, 20): ut omnes in illa unitate fidei et amoris vivant, per quam mundus cognoscere debeat quam potentem et efficacem sit missio Christi et operatio Ecclesiae eius. Ecclesia antiqua hoc mandatum Dei intellexit, perfecit, et in oratione sublimi expressit; id vos faciatis vestro, cum affectibus quae necessitatem temporis requirunt: « Memento, Domine, populum tuum, et libera eum ab omnibus malis, et fac eum perfectum in amore tuo. Conduce, Sancte, eos qui sanctificati sunt, ab omni parte terrae in regnum tuum, quod eis praeparasti; quia tua est potentia et gloria in saecula saeculorum » (Didache, cap. 10). Confidentes quod Deus, qui est Augur Pacis et Amicus, orationem Ecclesiae suae exaudiat, damus vobis, ut signum abundantissimae divinae gratiae, ex plenitudine cordis nostri paternalis, Benedictionem Apostolicam. Datum est in Castro Gandulfo, apud Romam, die 20 Octobris, anno primo Pontificatus nostri. PIUS PP. XII.

[*Latin ed. p. 595*]

Ann. and Vol. XXXI, November 10, 1939 (Series II, Vol. TI) - No. 14, ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII, HOMILY GIVEN BY THE MOST HOLY FATHER POPE PIUS XII, ON

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THE TWENTINTH DAY OF THE MONTH OF OCTOBER IN THE YEAR OF OUR LORD NINETEEN HUNDRED AND THIRTY-NINE, IN THE BASILICA OF THE VATICAN, DURING THE SACRED CELEBRATIONS, IN WHICH ELEVEN BISHOPS WERE CONSECRATED FOR THE PURPOSE OF CARRYING OUT MISSIONS.

"You have heard, Venerable Brothers and beloved sons, the Gospel reading. When Pilate, the Roman governor, questioned the most benign Redeemer as to whether He truly was a king, the Truth did not hesitate to assert the majesty and power of the King. Not without a most wondrous counsel of wisdom, the Savior of the human race, to whom the times are subject through docile obedience, declared openly what He had previously kept silent, when, as it were, He stood as a prisoner in the praetorium, when He suffered, when He was despised. For the Son of God, the brightness of the Father's glory and the image of His substance, the true God from true God, light from light, was a king before the ages began, born of His divine nature, because He Himself created all things, and governs them by His will and power. And He, as the Son of Man, endowed with the same legitimate ornament of honor, is designated by the royal name. What He possessed by natural right, He proclaimed and claimed as His own at that time, when, freeing us from the servitude of the demons, He acquired it also by acquired right, through that divine work of human Redemption.

11 Cf. Encyclical *Quas primas*, A. A. S., 1925, p. 599. ACTA, Vol. VI, No. 14. - 10-11-1939. 41

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary. Therefore, Christ reigns, adorned with the splendor of His elect; and the shameful cross, which they had delivered to Him through mockery, has been transformed into an iron rod, by which, as if Vaasa were a clay vessel, rebellious empires are shattered; His head, which the thorns had wounded, now shines with the highest principality, which He exercises over all of nature, both visible and invisible; like the sun, His sacred wounds shine, pledges of our salvation; His heart, pierced by the terrible spear, reveals the sanctuary of divine mercy; the Cross is erected everywhere on earth, a venerated sign, the cause of all graces, the origin of all blessings. And it can never happen that Christ does not reign. He reigns, if He is present, with the generosity of benefits; He reigns, if divine grace is lost by men, with the inexorable severity of judgment. Blessed is the man who obeys the law of Christ, and who, according to His grace and will, arranges all his thoughts and actions with the utmost care. His mind, humble in prosperity, secure in adversity, radiates with the pure light of faith, and rejoices with serene joy; and his will, inflamed by charity towards God and his neighbor, strives for excellent works; and even the members of his own body obey with a moderate spirit, becoming instruments of justice. Blessed are the families

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in which the just scepter of Christ the King flourishes! Indeed, they are united by mutual love, they stand in proper order, they enjoy peace, they flourish in prosperity, and they grow generously, the safest hope of the homeland, in which the examples of ancestral virtues are revived through diligent imitation. Thrice blessed are the cities in which laws are enacted under the auspices of the Gospel, and in which public obedience is offered to the majesty of Christ the King. For there, the affairs and institutions of the citizens are arranged according to the form of high honor and justice; there, cruel domination is unknown, and neither is there a lack of true modesty in those who govern, nor is there a lack of freedom that is in harmony with human dignity; there, finally, with the increasing power of concord, great undertakings are accomplished, and all that is best is promoted for ever-increasing growth. Therefore, if we recognize the royal dignity of Jesus Christ, and embrace and willingly follow His precepts, even in private—

[*Latin ed. p. 597*]

It is most necessary, Venerable Brothers and beloved sons, that all those who are called by the name of Christ, contribute with all their strength to the advancement of so important a cause, for it brings such great benefits, both to individuals and to domestic and civil society. And especially in our time, when many people, excessively absorbed in worldly affairs, are distracted from acquiring heavenly goods, and therefore either negligently neglect, or utterly and miserably despise, "the kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace." But if we, with a paternal heart, exhort all of you who are present, and especially you, whom we today raise to the episcopal dignity in this majestic temple of Peter, near the tomb of the Prince of the Apostles, to strive for this most holy purpose, then let us also send you, twelve sowers of the divine word, not relying on your own or others' strength, but only trusting in the merciful grace of God, to many nations, indeed distant ones, but dear to us, so that you may impart the evangelical precepts and the Christian worship to them, sparing no effort.

A great spectacle arises before our mind's eye from the event of this day's blessedness, and greatly encourages and fills our heart with hope for abundant future fruits. For while, with the passing of the years, and with the alternating vicissitudes of things, countless events arise, flourish, decline, and either emerge again, changed and renewed, or are completely consumed and destroyed, the Catholic Church is not shaken by the waves of time, is not overcome by difficulties, and is not finally changed by the assaults of adversity, but proceeds with a secure and full step; and what

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worked twenty centuries ago, works today, by divine inspiration.

[*Latin ed. p. 598*]

Acting with divine grace and fulfilling its purpose, it also contributes to the progress of the human race. And while the desires of external things, and internal hatreds and conflicts, often divide and separate the minds of mortals, the Church of God, the most loving mother of all peoples, embraces the entire human family, regardless of nation or rank, with the greatest charity, and seeks the salvation and true happiness of all through prayer and action. We trust that in the present time, we will happily witness the fulfillment of this, through your diligent and active efforts, most reverend bishops. The people, who rejoice today at the increase of your dignity, await you with the greatest desire. You are about to undertake a most important and serious task: for countless people, misled by errors, but anxious for divine light and thirsting for the truth, are in need of your sacred ministry, so that they may draw salvation and peace from Jesus Christ. The most difficult trials await you, but Christian charity is never defeated, and the divine promises are never broken. Therefore, may you be endowed with that apostolic zeal, which gently draws hearts to embrace the law of God; may you have strength, which with unwavering power will break and overcome all obstacles; and may you finally have heavenly assistance, so that the Lord's field, entrusted to your care, may flourish daily with the evangelical harvest. The entire Church follows you with prayers and vows offered to God; and we are confident that, through the generosity and charity of the faithful, you will not lack the necessary resources to more easily carry out this most sacred work. And We, above all, follow you with a paternal heart, praying that all things may go well for you, and we implore the Supreme Shepherd to bestow his heavenly grace upon your apostolic endeavors, and that one day, through your work as well, the divine King may "And he shall rule from sea to sea, and from the river unto the ends of the earth." Amen. 3 3 Ps. lxxi, 8.

[*Latin ed. p. 599*]

Acta Pii PP. XII 599 APOSTOLIC CONSTITUTIONS CONCERNING THE HOLY FAITH IN ARGENTINA: A portion is separated from the Archiepiscopal See of the Holy Faith in Argentina, from which a new diocese is erected under the name "Resistencia."

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the Churches, whose care has been divinely entrusted to the Roman Pontiffs, it is also required that, if any diocese is abundant in territory and population, it be divided into parts, and new dioceses be established therefrom.

Therefore, since the Archiepiscopal See of the Holy Faith in Argentina is very extensive, and for that reason it has been requested by the Apostolic

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See that, in order to achieve greater benefit for the Christian faithful and to make their governance easier, a portion be separated from it, from which a new diocese can be erected, We, with the favorable vote of the venerable Brother Joseph Fietta, titular Archbishop of Sardica, Apostolic Nuncio in the Republic of Argentina, having carefully considered the matter, and after offering prayers, have decided to grant it.

Therefore, with the fullness of our Apostolic authority, we separate from the Archiepiscopal See of the Holy Faith in Argentina the civil territories which bear the names Chaco and Formosa, and from these we erect and establish a new diocese, which we wish to be called Resistencia, and so We decree.

The boundaries of this diocese shall be as follows: to the north, the territory of Chaco Caraguayan and the State of Paraguay; to the east, the same State of Paraguay and the Diocese of Corrientes; to the south, the Archiepiscopal See of the Holy Faith; to the west, the Archiepiscopal See of Salta and the Diocese of Saint James of Estero.

We establish the episcopal seat of this new diocese in the city of Resistencia, from which, as We have already said, the diocese derives its name, and therefore We raise it to the rank of an episcopal city, granting it all the rights and privileges that other episcopal cities possess.

Furthermore, We establish the episcopal chair in the parish church dedicated to Saint Ferdinand, King, in that city, and therefore We raise it to the rank of a Cathedral Church.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis — We elevate the status of the [institution] and grant to it and to its Bishops for the time being all rights, privileges, honors, insignia, favors, and graces, by which other Cathedrals of the Church and their prelates lawfully enjoy and benefit, and we likewise subject them to the same burdens and obligations by which other Cathedrals and their prelates are bound. We constitute the Diocese of Resistencia as a suffragan of the Metropolitan Church of St. Faith in Strasbourg. And we subject the Bishops of that diocese for the time being to the metropolitan jurisdiction of the Archbishop of St. Faith in Strasbourg. Since, however, the circumstances of this time do not permit the immediate establishment of a Chapter of canons, we grant that, in the meantime, diocesan consultants be chosen to carry out the functions of canons. The Episcopal table of the new diocese consists of the revenues and offerings of the curia, which are customarily provided by the faithful, for whose benefit the diocese itself was established, in addition to those that have already been collected. We wish that from the expenses of this new diocese, two young men, or at least one, be sent, without interruption, to the Pontifical Seminary of Latin America in Rome, so that they may be formed under the eyes of the Roman Pontiff for the hope of the Church.

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Furthermore, with regard to the governance and administration of this new diocese, we strictly command that all things pertaining to the election of a Capitular Vicar or Apostolic Administrator, in the event of a vacancy, to the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed in accordance with what the sacred canons prescribe for this matter. Moreover, with regard to the clergy in particular, we decree that as soon as these letters concerning the erection of our own diocese are brought into effect, the clergy who legitimately reside within its territory shall be considered to be assigned to that diocese. We also wish that all documents and records pertaining to this new diocese and its clergy and faithful be, as soon as it is possible, delivered from the chancery of the Archdiocese of St. Faith to the Episcopal curia of the Diocese of Resistencia, so that they may be kept in its archives. For all of the things above, as they have been ordered and established, we appoint the Most Reverend Brother Joseph Fietta, whom we mentioned above, as Apostolic Nuncio in the Republic of Strasbourg, and for this reason, we grant him the necessary and appropriate powers for this purpose, including the power to delegate any person in ecclesiastical office to carry out the aforementioned purpose, and we impose upon him the obligation to transmit a certified copy of the executed acts to the Sacred Congregation of the Consistory as soon as possible. These letters and everything contained therein, even if any of those who are interested, or who presume to have an interest, even if they are worthy of specific and individual mention, have not been heard or have not agreed to the foregoing, shall never be considered to be subject to any claim of fraud, or deception, or...

[*Latin ed. p. 601*]

601 The acts of Pope Pius XII, whether due to some defect or flaw, or by any other, even substantial and unforeseen, deficiency, may be noted, impugned, or brought into controversy; but we declare and ordain that these acts, as having been made and issued with full knowledge and authority, shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they must be inviolably observed by all to whom they pertain; and if, by anyone, with or without knowledge, and by any authority, anything should happen to be attempted against these, we will and decree that it shall be entirely null and void: notwithstanding any rules in synodal, provincial, general, and universal councils, any general or special constitutions and ordinances Apostolic, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention, to all of which we derogate by these present enactments. Finally, we will that these letters, whether transcribed or printed, shall be given the same validity as if they were presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a man constituted in

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ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, delegation, derogation, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the third day of the month of June, in the first year of Our pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAËL C.

Card. ROSSI

Cancellarius S. R. E.

8. C. Consistorialis a Secretis

Ioseph Wilpert, Decanus Collegii Proton. Apost.

Ludovicus Kaas, Proton. Apost.

Loco & Plumbi Reg. in Cane. Ap., Vol. LXI, n. //.9. - Al. Trussardi.

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - Commentarium Officiale II TRIPOLITANIAE (MISURATENSIS) A PORTIONE TERRITORII VICARIATUS APOSTOLICI TRIPOLITANIAE SEPARATUR, ET NOVA PRAEFECTURA APOSTOLICA ERECTA EST SUB NOMINE «MISURATENSIS», ET CLERO SAECULARI COMMITTITUR. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM Ut intra fines Libye Occidentalis catholicae fidei latius proferendae melius consulatur possit, visum est novam ibi Praefecturam Apostolicam ereigere. Quamobrem, de venerabilium Fratrum Nostrorum S. R. E. Cardinalium S. Congregationi de Propaganda Fide praepositorum consilio, re mature perpensa, ac suppleto, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant, consensu, apostolicae Nostrae potestatis plenitudine, a Vicariatu Apostolico Tripolitaniae, Ordini Fratrum Minorum concredito, totam partem territorii quae civilem provinciam, cui nomen Misurata, complectitur, seiungimus, et eam in novam erigimus et constituimus Praefecturam Apostolicam, quam ab eiusdem nominis civili provincia Misuratensem nuncupari volumus, ac decernimus, atque cleri saecularis curis committimus. Huic igitur Misuratensi Praefecturae eiusque pro tempore Praefectis Apostolicis omnia tribuimus iura, privilegia, honores et potestates, quibus ceterae per orbem Praefecturae earumque Praesules iure communi fruuntur et gaudent, illosque pariter iisdem adstringimus

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oneribus et obligationibus quibus ceteri adstringuntur. Quae omnia, ut supra disposita et constituta, rata ac valida esse volumus et iubemus, contrariis quibuslibet minime obstantibus. Harum vero Litterarum transumptis aut excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eamdem prorsus volumus haberi fidem, quae hisce Litteris tribueretur si ipsaemet exhibitae vel ostensae forent. Nemini autem hanc paginam dismembrationis, erectionis, commissionis, concessionis, statuti et voluntatis Nostrae infringere vel ei contraire liceat. Si quis vero id, ausu temerario,

602 Acta Apostolicae Sedis - Official Commentary II TRIPOLITANIA (MISURATA) A PORTION IS SEPARATED FROM THE TERRITORY OF THE APOSTOLIC VICARIATE OF TRIPOLITANIA, AND A NEW APOSTOLIC PREFECTURE IS ESTABLISHED UNDER THE NAME "MISURATA," AND IS COMMITTED TO THE CARE OF THE SECULAR CLERGY. POPE PIUS, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE In order that the Catholic faith may be more widely spread within the boundaries of Western Libya, it seemed fitting to establish a new Apostolic Prefecture there. Therefore, with the advice of our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, after mature deliberation and with the consent of those who are concerned or who may presume to have an interest, by the fullness of our Apostolic authority, we separate from the Apostolic Vicariate of Tripolitania, entrusted to the Order of the Friars Minor, the entire portion of territory which comprises the civil province called Misurata, and we erect and establish it as a new Apostolic Prefecture, which we wish to be called the Misurata Apostolic Prefecture, and we decree and entrust it to the care of the secular clergy. To this Misurata Apostolic Prefecture and to its Prefects Apostolic for the time being, we grant all rights, privileges, honors, and powers, with which other Prefectures throughout the world and their Prefects commonly enjoy and possess, and we likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above stated and established, we wish and command to be valid and effective, notwithstanding anything to the contrary. Furthermore, with regard to copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, we wish them to have the same validity as if these documents themselves were exhibited or shown. To no one is it permitted to infringe upon or contradict this page of dismemberment, erection, commission, concession, statute, and our will.

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If anyone, with rash audacity,

[*Latin ed. p. 603*]

The Acts of Pope Pius XII, page 603, attest that anyone who should presume to attempt [this] will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the second and twentieth day of the month of June, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Secretary

8. R. E. 8. C. de Propaganda Fide, Prefect.

Alfonsus Carinci, Apostolic Protonotary

Ludovicus Kaas, Apostolic Protonotary

Loco £g Plumbi Reg. in Cane. Ap., Vol. LXI, n. 48 - Al. Trussardi.

III. OF CYRENAICA

B. VICARIATE APOSTOLIC OF CYRENAICA. The civil province to which the name "Derna" is assigned is separated and a new Apostolic Vicariate, "Dernensis," is established.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

In order that the propagation of the Gospel may more effectively serve the cause of truth among the infidel peoples of Eastern Libya, it has seemed opportune to establish a new Apostolic Vicariate there. Therefore, after mature deliberation, and with the advice of our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after ensuring that all necessary provisions are made, and after obtaining the consent of those whose interests are involved, by the fullness of Our apostolic power, We separate the civil province to which the name Derna is assigned from the Apostolic Vicariate of Cyrenaica, and We establish and constitute it as a new Apostolic Vicariate, called the Dernensis, which We entrust to the diligent care of the religious of the Society of St. Francis de Sales, always to Our satisfaction and to that of the Holy See.

To this Vicariate, and to its Apostolic Vicars for the time being, We grant all rights, privileges, honors, and powers, by which others are lawfully entitled and enjoy, and We likewise subject them to the same burdens and obligations to which others are subject.

All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis — Commentarium Officiale. Hamm,

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however, desires that documents, whether copied or extracted, even if printed, which are signed by a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, be considered entirely trustworthy, just as if those documents were presented or shown. No one is permitted to infringe upon or contradict this decree, edict, constitution, commission, statute, and mandate. If anyone, with reckless audacity, should presume to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twenty-second day of the month of June, in the first year of Our pontificate. Fr. TÏI. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Secretary of the Holy Roman Church. 8. C. de Propaganda Fide Praef. Alfonsus Carinci, Proton. Apost. Ludo vicus Kaas, Proton. Apost. Loco. *Reg. in Cane. Ap., Vol. LXI, n. J¡5 - Al. Trussárdi. IV DE LANGSON ET CAOBANG. THE APOSTOLIC PREFECTURE OF LANGSON AND CAOBANG, WITH THE SAME LIMITS AND NAME, IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. With a willing heart, We strive to elevate those Apostolic Prefectures, in which the work and study of evangelizers have greatly advanced the Christian cause, to a higher degree of dignity. Therefore, in the Apostolic Prefecture of Langson and Caobang in Indochina, which was established by Apostolic Letters on the thirty-first day of December in the year nineteen hundred and thirteen and entrusted to the Order of Preachers, the missionary work, although amidst not a few difficulties, has, with God's help, become so consolidated, and the evangelical workers, through their constant labors and ardent charity, have so endeared themselves to the natives, that there is great hope of perceiving ever greater progress from day to day.

[*Latin ed. p. 605*]

The Acts of Pope Pius XII, page 605, state that Martin Gillet, a beloved son, Master General of the Order of Preachers, presented humble petitions to the Holy See, requesting that that Prefecture be elevated to the rank and dignity of an Apostolic Vicariate. We, after carefully considering the favorable opinion of the Most Reverend Brother Antoninus Drapier, titular Archbishop of Neocaesarea in Ponto, Apostolic Delegate to Indochina, and after mature deliberation, with the advice of the Most Reverend Fathers, our Cardinals, Prefects of the Holy Congregation for the Propagation of the Faith, have decided to readily grant the requested petitions. Therefore, in order that what is necessary may be accomplished, and with the consent of those whose interests are involved, We, with Our supreme authority, elevate, erect, and establish the Apostolic Prefecture of Langson and Caobang, retaining the same name and boundaries, into an Apostolic Vicariate, fostering the firm hope that this will greatly contribute to the good

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of souls. We desire that the members of the Order of Preachers continue to care for this new Vicariate, as they did before, but in accordance with Our will and the will of the Holy See, and We grant to it and to its Vicars Apostolic, for the time being, all the rights, privileges, honors, and powers with which other Apostolic Vicariates and their prelates are commonly endowed and enjoy, and We likewise subject them to the same obligations and duties with which others are bound. We will and command that all of the above, as established and decreed, be considered valid and effective, notwithstanding any contrary provisions. Furthermore, We will that these Letters have the same full faith and credit as if they were presented and exhibited, provided that a copy or excerpt thereof is signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical dignity or office. To no one is it permitted to infringe or contradict this decree of elevation, erection, constitution, commission, concession, statute, and Our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the eleventh day of the month of July, in the first year of Our pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI

P. Card. FUMASONI BIONDI

Chancellor of the Holy Roman Church, Sacred Congregation for the Propagation of the Faith.

Pref.

Alfridus Vitali, Apostolic Protonotary.

Franciscan Hannibal Ferretti, Apostolic Protonotary.

Loco £g Plumbi Reg. in Cane. Ap., Vol. LXI, n. 59. - Al. Trussardi.

[*Latin ed. p. 606*]

606 APOSTOLIC LETTERS: A TEMPLE DEDICATED TO THE SACRED HEART OF JESUS IS ERECTED IN THE ARCHDIOCESE AND CITY OF BONAERENSIS, AND DESIGNATED A MINOR BASILICA. PIUS PP. X TT. For the perpetual memory of this event, within the Republic of Argentina, within its boundaries and within the very city of Bonaerensis, there exists a temple dedicated to the Most Sacred Heart of Jesus, which surpasses in size, structure, and in the artistic works with which it is adorned, the style of Rome. To this temple, devout Christians flock in large numbers and with great piety, venerating the Most Sacred Heart of Jesus, and within it, members of the Congregation of the Most Sacred Heart of Jesus of Bétharram diligently perform the sacred duties of religion, to their

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great spiritual benefit. Now, for the increase of Christian piety and for the enhancement of the splendor of this temple, the Provincial Delegate of the aforementioned Congregation of the Most Sacred Heart of Jesus of Bétharram, after fervent prayers, earnestly requests that We elevate this temple to the dignity of a Minor Basilica; and Our beloved son, the Cardinal Archbishop of Bonaerensis, with the fullest exercise of his office, adds to and strengthens these requests. Therefore, after consultations with the Sacred Congregation of Rites, and having favorably considered the aforementioned supplications, We, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these present Letters, perpetually declare and decree that the sacred edifice dedicated to the Most Sacred Heart of Jesus, located in the city and archdiocese of Bonaerensis, is adorned with the dignity and title of a Minor Basilica, with all the honors and privileges that belong to it by right. Notwithstanding any obstacles whatsoever, We decree that these present Letters shall forever remain firm, valid, and effective; shall have and obtain their full and complete effect; and shall fully apply to that temple to which they pertain, now and in the future; and that they shall be rightly judged and defined; and that if anything contrary to these things should happen, by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of May, in the year 1939, in the first year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 607*]

The Acts of Pope Pius XII, 607, concerning the conferring of honors upon the minor basilica: The temple in Bologna, dedicated to Saint Anthony of Padua, is declared a minor basilica. Pope Pius XII, for the perpetual remembrance of this event: To the Most Reverend Provincial of the Minorite Province of Bologna, we have learned that a monastery of the Order of Friars Minor in Bologna, dedicated to Saint Anthony of Padua, together with the adjoining convent, was constructed at the beginning of the twentieth century in what is said to be Gothic style, with the generous support of the faithful, not only from the aforementioned city but also from the entire archdiocese, due to the deep piety with which they venerate the aforementioned Saint. It is said that the same Saint resided in Bologna for several years, and that he was the first to be appointed as a Lecturer in Sacred Theology for the Franciscan friars there, illuminating both the friars of his Order and the entire city with his teaching. Therefore, from the thirteenth century to the present day, the memory and cult of this Saint have been preserved among the people of Bologna, although until now, the city has not had a proper temple dedicated to him. The newly constructed sacred building shines with worthy beauty and grandeur, and

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liturgical functions are diligently and carefully performed there by the Friars Minor, to the great edification of the Christian faithful. Therefore, since the aforementioned Provincial of the Minorite Province has presented us with earnest requests that we deem it fitting to elevate the aforementioned temple to the title and dignity of a minor basilica, and these requests have been supported by the highest commendations from both the Most Reverend Archbishop of Bologna, Cardinal of the Holy Roman Church, and the General Procurator of the aforementioned Order of Friars Minor, we willingly and gladly consent to this. And so, having also heard our beloved son, the Most Reverend Cardinal of the Holy Roman Church, Prefect of the Congregation for Sacred Rites, by our apostolic authority, and by the tenor of these present letters, for all time, we hereby declare the aforementioned temple in Bologna, dedicated to Saint Anthony of Padua, and the adjoining convent of the Order of Friars Minor, to be a minor basilica, and we bestow upon it the privileges and honors that rightfully belong to it. Notwithstanding any contrary provisions. We grant this, decreeing that these present letters shall forever remain valid and effective, and shall have their full and complete effect, and shall pertain to those to whom they pertain, or may pertain.

[*Latin ed. p. 608*]

608 Acta Apostolicae Sedis - We hereby and forever fully attest; and it is to be rightly judged and defined, and from this time forth to be declared void, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of the month of May, in the year 1939, the first of Our Pontificate. A. Card. MAGLIONE, Prefect of the Sacred Congregation of the Holy Office.

III. SANCTUARY OF THE BLESSED VIRGIN MARY OF THE PRISONERS, IN THE CITY OF PRATO, ENHANCED WITH THE DIGNITY AND TITLE OF A BASILICA MINOR.

PIUS PP. XII. For the perpetual memory of this matter.

— In the city of Prato, the Sanctuary of Saint Mary of the Prisoners stands out for its splendor, dedicated to the Blessed Mother of God in the year of Our Lord 1491. The Image of the Virgin Mary herself is venerated with great reverence in this sanctuary, as countless votive offerings testify, the frequent attendance of the faithful indicates, and the splendor and magnificence of the sacred rites, especially on Marian feasts, publicly demonstrate. This sacred edifice, which was designed by the architect Giuliano da Sangallo, is worthy of praise for its artistic works, and rightly and deservedly belongs among the most beautiful temples of Etruria.

Moved by these reasons, but especially so that the cult of the Blessed Virgin Mary may increase there day by day, the Most Reverend Joseph Debernardi, Bishop of Pistoia and Prato, humbly presented to Us, expressing

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the wishes of the Authority, the Chapter of the Cathedral Church, the entire clergy, and the devoted people of the city of Prato, prayers that We might deem it fitting to elevate the Church of the Holy Mary of the Prisoners, existing in that city of Prato, to the title and dignity of a Basilica Minor.

To these requests, We were pleased to readily and willingly assent.

Wherefore, after consultation with Our beloved son Charles, Most Reverend Cardinal Salotti, Prefect of the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and with full awareness of the plenitude of Our Apostolic power, by the force of these present letters and forever, We adorn and enhance the Church or Sanctuary of the Blessed Virgin Mary of the Prisoners in the city of Prato with the title and dignity of a Basilica Minor, together with all the rights and liturgical privileges pertaining to this title and dignity.

Notwithstanding anything to the contrary.

These things We decree, We establish, We ordain, declaring these present letters to be firm and valid.

[*Latin ed. p. 609*]

The acts of Pope Pius XII, 609, clearly and permanently exist; and they produce and obtain their full and complete effects; and to those to whom they pertain, or may pertain, they fully contribute; and therefore, it must be rightly judged and defined, and whatever, in any way, contrary to these things, should be attempted by anyone, knowingly or unknowingly, must be declared invalid and void from now on. Given in Rome, at St. Peter's, under the Fisherman's ring, on the third day of July, in the year 1939, the first of Our pontificate. A. Card. MAGLIONE, Prefect of the Secretariate of State.

LETTER TO THE MOST REVEREND LORDS, JOHN DE JONG, Archbishop of Utrecht, and WILLIBRORD, Bishop of the Holy Land of Holland: CONCERNING THE SOLEMNITIES TO BE HELD FOR THE TWELFTH CENTENARY OF THE DEATH.

PIUS PP. XII, TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

We have gladly heard that solemn honors are being offered to the most blessed Clement Willibrord by you, pastors of the sacred Netherlands, and by your flocks, now that twelve hundred years have passed since he departed this life in the monastery of Epternac. Indeed, religious piety urges, and the observance of pleasing reverence demands, that you now, with new devotion and unusual joy, commemorate the Apostle in your region. For if the honor of children is the dignity of the father, you rightly and deservedly glorify the most holy man, born in generous Britain, who, inspired by God, crossed the sea with a company of eleven disciples and brought the light of the Gospel, and the praise of humanity and civilization,

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to the Frisians, whom he greatly loved. Who could recount the labors that he endured, the hardships that he suffered, the struggles that he sustained, in order to subject his people to the Gospel of Christ? Dear to God and to men, whose memory is a blessing (cf. Eccles. 45:1), he appeared in this land as a father, a teacher, and a lawgiver, in order to offer examples of outstanding virtues. To the Batavi, he bequeathed a precious inheritance of sound and fervent faith, which burns with charity, is strengthened by rigorous discipline, and which compels them to be an example in missionary endeavors, so that the victorious signs of the Cross may be carried into regions of the infidels, and the light of the truth, born of heaven, may be spread far and wide. May those also who here dissent from the dogma, and those also, be with you.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - Official Commentary. Willibrord is honored as a father and leader, and this Apostolic See, "the root and mother of the Catholic Church" (St. Cyprian, Epistle 75 to Cornelius), with which he was so closely united, is not a mistress whom they should fear from the very beginning. Moved by the study of religion, all those who are here under the Catholic name, with your encouragement and guidance, will dedicate themselves diligently, so that through gentle persuasion, they may lead those whom the Church, through the wickedness of this unfortunate age, has unjustly separated, to the one fold of Christ, to the fullness of the immaculate faith, and to the most blessed restoration of the fraternal name. While we are held by this hope, we urge the faithful with paternal exhortations, so that from the solemn observances in memory of St. Willibrord, they may gain new insights into the virtues and receive the same powerful incentives. Let nothing in their lives be discordant, nothing cause dissension: let them, accompanied by simplicity, which reveals a pure affection, demonstrate externally the morals that faith teaches internally. Against the snares of spiritual wickedness and the temptations of the world, in which many careless people are caught, let them strive in the good fight of faith, looking forward to the blessed hope of eternal happiness. Emulating St. Willibrord, you rightly believe in his patronage, whose effectiveness you have experienced through many trials. "For the breadth of heaven expands hearts, it does not constrict them; it exhilarates minds, it does not alienate them; it does not diminish affections, but extends them. In the light of God, memory is illuminated, not obscured" (St. Bernard, On the Nativity of John the Baptist, Homily II). May heavenly prayers and intercessions be offered to God, so that the beloved Netherlands may shine more and more with Christian wisdom, so that the citizens, with excellent concord, may strive for the most noble endeavors, and may arrange social affairs according to the highest principles of justice and honesty, and may keep the borders safe from hostile incursions. We, indeed, speaking from the heart,

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so that the sacred celebrations may be more fruitful and pleasant, freely grant the faithful of the Netherlands a plenary indulgence, according to the manner of a jubilee, and, as circumstances permit, we will take care to send Letters in brief form regarding this. It remains for Us to bestow upon you, Venerable Brothers, the sacred pastors of the Netherlands, and upon the multitude of the faithful, in whose well-being your care and thoughts are vigilant, the Apostolic Blessing, a witness and messenger of Our supreme charity, abundantly in the Lord. Given from the Palace of Gandulf near Rome, on the ninth day of the month of September, in the year 1939, in the first year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 611*]

611 Acts of Pope Pius XII. ADDRESS. The Supreme Pontiff, on the 18th of October, in the year 1939, with most gracious words, to which the Most Reverend Monsignor Stanislaus Girdvainis, as Envoy of Lithuania, presented his credentials *extra ordinem* with public letters bearing mandates, responded as follows: "Monsieur le Ministre, We are pleased on this day, which sees, after a period of interruption, an Extraordinary Envoy and Plenipotentiary Minister of the Republic of Lithuania present his credentials here. We have no doubt that the Catholics of your country will greet this event with sincere joy and with a heartfelt devotion. While dramatic changes are taking place in the political structure of Europe and in the sentiments of nations towards one another, the Lithuanian people come to the center of Christendom to affirm their resolute attachment to the duties and aims assigned to them by their national will to live and by their religious tradition. This Catholic people, always so present in Our paternal love and pastoral solicitude, sees in the act that is accomplished today a happy guarantee of the future: the sign that the relations of the Lithuanian Government with the Holy See are entering a new phase, during which the questions still pending regarding the relations between the Church and the State may soon find, in a spirit of wisdom and equity, a harmonious solution, favorable to the free development of religious life in the nation. Please, Monsieur le Ministre, convey to His Excellency, the President of the Republic, the profound satisfaction with which We have received the thoughts and intentions expressed in his name, and assure him that We shall be most pleased to reach, on all matters and in all subjects concerning the respective situation of the Church and the State, those just arrangements which arise from loyal trust and which allow each of the two powers, on both sides, the normal and peaceful exercise of its action. 'Northern outpost of Catholicism': thus you have designated, Monsieur le Ministre, the country of which you are a son and, in so high a position, a servant. These words, which have sprung from your lips, come from the very heart of your people, traditionally devoted to the Holy See; they are for Lithuania a title of honor. In them vibrates the accent of a will determined always to

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remain intimately and to show itself externally..."

[*Latin ed. p. 612*]

61Q Acta Apostolicae Sedis - Commentarium Officiale. Truly, through his works, he is worthy of this title and of the role which it expresses, – even if sacrifice should become the necessary ransom for the affirmation and realization of such an ideal. Conscious of the duties proper to Our supreme pastoral office, We shall not, unless required, allow Our actions, which are always directed towards the salvation of souls, to become involved in purely temporal controversies and territorial competitions between states. But the very duty of this office does not permit Us to turn a blind eye when, precisely for the salvation of souls, new and immeasurable dangers arise; when, across the face of Europe, Christian in all its fundamental aspects, the sinister shadow of the thought and work of the enemies of God grows ever more threatening and closer. In such circumstances, more than at any other period in its history, the preservation, cultivation, and, if necessary, the defense of the Christian heritage acquires, for the future destiny of Europe and the prosperity of each of its peoples, great or small, a decisive importance. The state which, with a noble breadth of vision, recognizes the proper freedom for the expansion and practice of the doctrine of Christ, thus prepares for itself reserves of spiritual strength, upon which it can rely with complete assurance, when troubled and difficult times arrive. Everywhere where full freedom is granted to the evangelical doctrine, the Christian sentiment will permeate not only the souls of the citizens, but also the many and diverse activities of public life. And the more Christian justice, Christian fraternity, and Christian charity animate and guide individuals and communities, the more also an atmosphere of the spiritual is established within nations and between them, making the solution of many problems possible, which today appear, or are truly, insoluble. If, amidst the present events, the Christian nations have a particular claim to Our solicitude and pastoral vigilance, Our sons and daughters of Lithuania can understand how close We are to them. We are united to them also by Our unwavering assurance of their fidelity and by the trust in God, whose almighty help can open up to a peaceful Europe, restored to a sense of justice, fraternity, and its Christian vocation, new paths to progress and prosperity. Animated by this hope, We address to the Lithuanian Nation, – rulers and ruled, – Our heartfelt greeting; and upon all its children, especially upon Your Excellency, We implore from the depths of Our heart the most abundant divine favors.

[*Latin ed. p. 613*]

Sacred Congregation for the Eastern Church 613 ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR THE EASTERN CHURCH. OF Miskolc and Munkács. DECREE CONCERNING THE

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ALTERATION OF THE BOUNDARIES OF DIOCESES. Since, due to the new demarcation of the civil boundaries of the Kingdom of Hungary, the diocese of Munkács, pertaining to the Ruthenians, must again be located within the boundaries of that same Kingdom, Our Most Holy Lord Pope Pius, of blessed memory, XII, in an audience on the 3rd day of June, in the year 1939, having heard the undersigned Assistant of the Sacred Congregation for the Eastern Church, and with the favorable opinion of His Excellency, the Apostolic Nuncio in the Kingdom of Hungary, Most Reverend Father Angelo Rotta, deigned to decree that the parishes of the Byzantine rite of Rudabanya and Beregdaróc, and their respective filial churches, which hitherto belonged to the Apostolic Administration of Miskolc, be again attached to the aforementioned diocese of Munkács of the Ruthenians, so that they may validly and lawfully be under the jurisdiction of the Bishop of Munkács of the Ruthenians. Furthermore, priests who have obtained an inalienable benefice in the aforementioned parishes and filial churches shall have a legitimate incardination in the diocese of Munkács of the Ruthenians; but priests who held no benefice, or only an alienable benefice, in those same parishes and filial churches shall remain assigned to the Apostolic Administration of Miskolc, or, according to what the Ordinaries may agree among themselves, to the diocese of Munkács of the Ruthenians, with the understanding that, in cases of dispute, recourse may be had to the Apostolic Nuncio in the Kingdom of Hungary. All contrary decrees are hereby set aside. Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 3rd day of July, in the year 1939. E. Card. TISSERANT, Secretary. L. S. I. Cesarmi, Assistant.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Official Commentary II MUNKACSIENSI. - HAJDUDOROGHENSI. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. Since, through the new delimitation of the civil boundaries of the Kingdom of Hungary, the parishes of the Byzantine rite of Bodrogmezo, Bodrogszerdaiiely, Kisdobra, and Zemplen, along with their respective churches, which, by the Bull *Ad ecclesiastici regiminis* of September 2, 1937, had been assigned to the Diocese of Munkacsiensi of the Ruthenians, located within the Republic of Czechoslovakia, are now again within the Kingdom of Hungary, His Holiness Pope Pius, of blessed memory, twelfth of that name, in an audience on June 3, 1939, upon the recommendation of the undersigned Assistant of the Sacred Congregation for the Eastern Churches, and after receiving the favorable opinions of His Excellency the Most Reverend Archbishop Angelo Rotta, Apostolic Nuncio in the Kingdom of Hungary, and of the Most Reverend Alexander Stoyka, Bishop of Munkacsiensi of the Ruthenians, and of the Most Reverend Nicholas Dudas, Bishop of

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Hajdudoroghensis, deigned to decree that the aforementioned parishes of the Byzantine rite and their respective churches be again assigned to the Diocese of Hajdudoroghensis, so that the Bishop of Hajdudoroghensis, as the legitimate pastor, may validly and lawfully govern them. Regarding, however, the priests assigned to the aforementioned parishes and churches, it is decreed that those who have acquired some immovable benefice pertaining to the aforementioned parishes or churches shall pass from the Diocese of Munkacsiensi of the Ruthenians to the Diocese of Hajdudoroghensis; and concerning those who had no benefice, or only a removable benefice, in those parishes and churches, the Bishops of the Dioceses of Munkacsiensi of the Ruthenians and of Hajdudoroghensis shall confer with each other, referring disputed cases, if necessary, to the Apostolic Nuncio in the Kingdom of Hungary. In contradiction to anything to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation for the Eastern Churches, on July 3, 1939. E. Card. TISSERANT, Secretary. L.S. I. Cesarmi, Assistant.

[*Latin ed. p. 615*]

The Sacred Congregation for the Propagation of the Faith, concerning the alteration of the boundaries of the Vicariates.

To better promote the Catholic Faith within "Cameroon," the Ordinary of the Apostolic Vicariate of "Foumban," assisted by Fathers from the Congregation of the Most Sacred Heart of Jesus, and the Ordinary of the Apostolic Vicariate of "Yaounde," entrusted to the care of Fathers from the Congregation of the Holy Spirit, presented petitions to this Sacred Congregation, requesting that a portion of the territory belonging to the Apostolic Vicariate of Foumban, specifically the civil administrative subdivision of "Bafia," be added to the Apostolic Vicariate of Yaounde, in which also the city named "Bafia" is located.

Therefore, the Most Reverend Fathers, entrusted with propagating the Christian Name before this Sacred Congregation, in plenary sessions held on the 10th day of July of this year, judged that the aforementioned portion of territory should be separated from the Apostolic Vicariate of Foumban and annexed to the Apostolic Vicariate of Yaounde, so that henceforth the entire territory of the civil administrative subdivision of Bafia would remain subject to a single Apostolic Vicariate of Yaounde, and that the boundaries between the Vicariates of Foumban and Yaounde in this region would be the same as those established for the aforementioned civil administrative subdivision of Bafia.

This opinion of the Most Reverend Fathers, having been reported to the Most Reverend Secretary of this Sacred Congregation on the 11th day of the same month and year by His Excellency, and received with benevolence by the Supreme Pontiff, Our Holy Father Pius XII, was deemed worthy of approval and confirmation, and the present Decree was ordered to be

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drawn up for this purpose.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th day of July, in the year of Our Lord 1939.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. I. Chiavoni, Subsecretary.

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis - Official Proceedings II OF THE OSAKA AND KYOTO DECREE CONCERNING A CHANGE OF BOUNDARIES.

Since the Most Reverend Father John Baptist Castanier, Bishop of the Diocese of Osaka in Japan, and the Reverend Father Patrick James Byrne, Apostolic Prefect of Kyoto, had petitioned this Holy Congregation to annex the civil prefectures of Nara and Mie, which belong to the Diocese of Osaka, to the Apostolic Prefecture of Kyoto, because the number of priests was insufficient to meet the needs of the aforementioned and populous diocese, the Eminent Fathers presiding over this Sacred Congregation, in a solemn session held on the 10th day of the month of July, having considered the request of the then Most Reverend Father Paul Marella, Archbishop of Doclea, Apostolic Delegate in Japan; the then Most Reverend Father James Edward Walsh, Bishop of Sata, Superior General of the Society of Maryknoll for Missions to Foreign Lands, to which Society the Apostolic Prefecture of Kyoto is entrusted; and finally, the Reverend Father Leo Robert, Superior General of the Parisian Society for Missions to Foreign Lands, which has care of the Diocese of Osaka, decided to grant the petition. This decision of the Eminent Fathers was ratified and confirmed by Our Holy Father Pius XII, of blessed memory, in an audience granted to the Secretary of this Holy Congregation on this 11th day of the month of July. Therefore, the civil prefectures of Nara and Mie were separated from the Diocese of Osaka and annexed to the Apostolic Prefecture of Kyoto. A document attesting to this matter was ordered to be drawn up and issued. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th day of the month of July, in the year 1939.

P. Card. EUMASONI BIONDI, Prefect.

L. S. I. Chiavoni, Under-Secretary.

[*Latin ed. p. 617*]

Sacred Congregation of Rites, [number] 617. SAGRA CONGREGATIO RITUM, [number] IANUEN. Concerning the Beatification and Canonization of the Servant of God, Joseph Frassinetti, a secular priest and member of the curia at S. Sabina in GENUAE, founder of the Congregation of the Daughters of St. Mary Immaculate. Regarding the question of whether a Commission for the Introduction of the Cause should be appointed in this case, and to what effect. "By their fruits you shall know them," says the Lord (cf. Matthew 7:17, 20, 18).

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Now, since the Priest Joseph Frassinetti, a jewel and ornament of the clergy of GENUAE, has not only produced good, but also the best and most abundant fruits, he is rightly comparable to a good tree; hence, it is the desire of all that the way be prepared for the honors to be conferred upon him by the Apostolic See. And that this desire is not without a solid foundation is clearly demonstrated, scarcely even when his life is considered in the briefest terms.

Furthermore, in the month of December, on the 15th day of the year 1804, Joseph was born to John Baptist and Angela Viale in GENUAE, and the following day he received the sacrament of Baptism, being thus regenerated. Moreover, it is also evident how much piety and religion the family possessed, for of the five children they bore, as many dedicated themselves to divine service, as the mother had desired: Joseph, John, and Raphael were enrolled in the secular clergy; Francis was a regular canon of the Lateran Palace; and Paula, the founder of the Congregation of Sisters of St. Dorothy, was enrolled among the Blessed nine years ago, and the cause for her canonization was resumed in the year 1935.

Joseph, the firstborn, responded most readily to the education of his parents, and, with their encouragement, he cultivated the first seeds of his ecclesiastical vocation within the domestic walls, and made progress in Christian perfection, abhorring every, even the smallest, venial sin, and showing the most tender devotion to the Blessed Virgin and to the most holy Sacrament of the Eucharist. Ordained a priest in the year 1827, he faithfully fulfilled his pastoral duties, first in the place called "Quinto," and then at S. Sabina in the city of GENUAE.

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Commentarium Officiale. Burning with zeal for souls, he not only diligently instructed the people entrusted to him through example and word, but also through numerous written works, especially on asceticism and morality, with which he sought to protect the Christian clergy and people from the Jansenist poison and to bring them back to the true evangelical sense with great benefit. Therefore, he aroused the envy, rage, and enmity of his enemies, and he suffered much for Christ; these attacks he bore with a steadfast spirit. Desiring to provide for the deficiencies of the clergy, he founded the Institute of the Sons of St. Mary Immaculate, which has brought forth abundant and fruitful results for the Church. Full of merits, on January 2nd of the year of Our Lord 1868, he was taken by a brief illness, strengthened with the sacraments of the dying, and peacefully passed away, to the lamentation of the Genoese clergy and people. With due authority, and without ever exhibiting the reputation of holiness, the writings, and the cult that were not in accordance with the norms of the decrees of Urban VIII, legitimate inquiries were carried out from the year 1916 to 1920 in Genoa, and also in Rome

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through petitionary letters. In the meantime, numerous petitionary letters were presented to the Apostolic See, among which were letters from Cardinal Minoretti, the Archbishop of Genoa, and from nine other Cardinals of the Holy Roman Church, from the Patriarch of Constantinople, from fifty Archbishops, from one hundred and thirty Bishops, from two Abbots General, from the Superior General of the Society of Jesus, from the Master General of the Order of Preachers, from the Ministers General of the Order of Friars Minor, of the Conventuals, and of the Capuchins, from numerous other Orders or Congregations, from the College of Parish Priests of Genoa, from the Collegiate Church of St. Mary of the Vineyards in Genoa, from the Seminary of the same Archdiocese, from the Pontifical Gregorian University, from the Superior General of the Institute of the Sisters of St. Dorothy founded by St. Paula Frassineti, and from men of outstanding military rank. Therefore, observing the proper order, on June 18th of the year 1930, a decree concerning the writings of the Servant of God was issued, with the urgent involvement of the Most Reverend James Bruzzone, the Superior General of the Congregation of the Sons of St. Mary Immaculate, and the Postulator of the Cause, and with the Most Reverend and Right Reverend Cardinal Alexander Verde, the Promoter of the Cause or Relator, who, in the ordinary meetings of this Sacred Congregation, held on the 9th of this month in the Vatican buildings, raised the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. And the Most Reverend and Right Reverend Fathers, after the report of the Promoter, having heard the votes of the Official Prelates, especially that of the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and also having carefully considered the petitionary letters, decided to respond: Affirmatively, that a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [See]. The aforementioned report, signed on the day in question, by the undersigned Cardinal:

[*Latin ed. p. 619*]

619. The Congregation of Rites, under Our Lord Jesus Christ, Pope Pius XII, having approved the decree of the Holy Congregation, deigned to sign with his own hand the Commission for the Introduction of the Cause of the Servant of God, Joseph Frassinetti. Given in Rome, on the 19th day of May in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. A. Carinci, Secretary.

II. MARIANOPOLITANA, SEU ALBANEN. IN AMERICA.

Concerning the Beatification and Canonization of the Servant of God, Catherine Tekakwitha, Virgin of the Iroquois Nation.

ON THE QUESTION of whether the Commission for the Introduction

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of the Cause should be signed in this case and to what effect.

"O the depth of the riches of the wisdom and prudence of God! How inscrutable are his judgments, and how unsearchable are his ways!" (Romans, XI, 33), exclaims the Apostle, marveling at the mysterious outpouring of God's mercy in the calling of the Gentiles. For this calling to faith and justification is a free gift of God, as the same Apostle teaches: "Being justified freely by his grace through the redemption that is in Christ Jesus" (ibid., 3, 24); "For with God there is no partiality" (ibid., 2, 11); and "There is neither Jew nor Greek" (ibid., 10, 12), for Christ died for all (2 Corinthians, 5, 15); and "He wills that all men should be saved and come to the knowledge of the truth" (1 Timothy, 2, 4); offering to all the means necessary for salvation, so that he who does not embrace the truth will be inexcusable; but every one, even the poor, the needy, and those despised by men, who believes in him, will not be ashamed (Romans, 9, 33), but rather, God raises him up from the earth and exalts him, so that he may place him among the princes of his people.

To this glory, the Lord seems to have raised up Catherine Tekakwitha, a Virgin of the Iroquois Nation of North America, of the tribe called Agniers by the French, and Mohawks by the English. Indeed, this flower of sanctity was drawn forth by divine Wisdom from those very regions which not long ago had been soaked in the blood of the Saints Isaac Jogues and his martyr companions of the Society of Jesus, and among those very Iroquois tribes, this immaculate lily was preserved and cherished, even by those who had been the executioners of those same holy martyrs.

In the village of Ossernenon, near Auriesville, in the present diocese of Albano Laziale.

[*Latin ed. p. 620*]

620 Acta Apostolicae Sedis - Gomment-arium Officiale in America, born around the year 1656, had a pagan father and a Christian mother from the Algonquin nation. At the age of four, orphaned by the death of both parents and her only brother, she was taken into the home of her uncle, a zealous defender of the Christian religion, where she was raised according to the customs of the Indians. When faced with attempts to arrange a marriage, and compelled by a deep, albeit almost unconscious, love for virginity, she bravely resisted, and therefore suffered much. In the year 1667, three missionaries from the Society of Jesus stayed with Catherine's uncle for three days, and Catherine was entrusted with their care. Three years later, a permanent mission was established there, and subsequently, in the year 1675, our young woman was enrolled among the catechumens by Father James de Lamberville, S.J. The following year, on the solemn feast of Easter, due to her extraordinary virtues and her more than adequate preparation, she received the sacrament of baptism from the same Father de Lamberville. To escape the persecutions and dangers that threatened her faith, she secretly

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fled from her uncle's house and traveled a long distance to the mission of Saint Francis Xavier de Sault, now known as Caughnawaga, located in the territory of Canada, where a village had been established, consisting only of Christians and catechumens; this village was governed by the missionary Father, both spiritually and temporally, in the manner of a celebrated reduction. In this mission, Catherine made remarkable progress in Christian perfection, dedicating herself entirely to prayer and mortification of the flesh, in which she would certainly have excelled, had she not been restrained by the director of her spiritual life. Considering these dispositions of her soul, the missionary Fathers, deviating from the usual practice they had prudently established, admitted Catherine to the Holy Eucharist sooner than the others, and later, to the pious Society of the Holy Family, which admitted only the most fervent Christians. Furthermore, they granted the handmaid of God's request to privately pronounce the vow of perpetual virginity on March 25, 1679, which, as far as is known, she was the first among the Indians of that region to do. The fragrance of Christ, which she exuded, also attracted other young people to the missionary village, where they lived a Christian life with fervent piety. Afflicted by many infirmities, which she bore with great patience, on April 17, in the year of Our Lord 1680, after receiving the Sacred Viaticum, being carried in solemn procession, and anointed with Holy Oil, she pronounced the sweetest words, "Jesus, I love you," and ascended to her heavenly Spouse, whom she had loved, whom she had sought, and whom she had always desired. The reputation for holiness, which the Servant of God constantly enjoyed, was evident in her...

[*Latin ed. p. 621*]

The Sacred Congregation of Rites, considering the matter concerning the village of Caughnawaga, of the Iroquois Mission, located in the present diocese of St. John in Quebec, diligently maintained by the Fathers of the Society of Jesus, has made this a destination for pilgrimages, which continue even now after almost three centuries. Outstanding testimonies of this renown are, above all, the vote offered to the Supreme Pontiff by the Plenary Council of Baltimore, held in 1884, and subsequently, the Postulatory Letters from all the Cardinals, Archbishops, and Bishops of the United States and the Canadian dominion, as well as numerous letters from Indians with their leaders, recently presented, which demonstrate the fervent desire of the American people. In order to give due consideration to this desire, the Bishop of Albany, with ordinary authority, initiated an investigation into the cause of beatification during the years 1931-1932, and subsequently brought the matter to the City [Rome]. Since this cause was to be initiated with vigor by the Motu Proprio issued by Pope Pius XI, of blessed memory, on February 6, 1930, it was the duty of the Historical Section, attached to this Sacred Congregation, to examine the historical

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documents presented, to seek out others, to sift through everything according to critical standards, and to determine what could be gathered and judged. This task was admirably accomplished by that Section. Therefore, when it was fully proven that these documents are authentic and deserve complete trust, the reputation for holiness of the Servant of God is thereby fully confirmed. Wherefore, at the request of the Reverend Father Charles Miccinelli, S.J., duly appointed Postulator of this cause, at the Ordinary Sessions of the Sacred Congregation of Rites held on the 9th of this month, the undersigned Cardinal, Prefect of the Sacred Congregation and Promoter of this cause, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, in this case and for the purpose in question. And the Eminent Fathers, after hearing the report of the same Cardinal, after hearing the votes of the Official Prelates, and after hearing the voice and written opinion of the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, after carefully considering all matters, decided to respond: Affirmative, that is to say, to appoint a Commission for the Introduction of the Cause, if it pleases His Holiness. The act, signed on the aforementioned day, was then made by the same Cardinal Prefect, a report to His Holiness, Pope Pius XII. His Holiness, having approved the decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Catherine Tekakwitha with his own hand. Given at Rome, on the 19th of May, 1939. C. Card. SALOTTI, Prefect. A. Carinci, Secretary.

[*Latin ed. p. 622*]

Acta Apostolicae Sedis – Official Commentary

ACTA OF THE TRIBUNALS

• SACRED ROMAN ROTA

• OF PROCURATORS AND ADVOCATES

REVENUE FROM CASES HEARD BEFORE THE SACRED ROMAN ROTA

1. Minimum Maximum

2. For preliminary study of the case and for examination: 1,000 200

3. For the introduction of the petition: 1,500 1,000

4. For incidental questions, together: 200 100

5. For defense, including the summary, pleadings, and oral argument: 100 800; 500 3,500

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NOTES:

I. – Congresses, access to the Tribunal, letters: matters pertaining to which shall be referred to.

II. – For the translation of a Procurator or Advocate to a place outside the City, provided that the translation has been requested or approved by the client and the Prefect has agreed: 100 livres, by way of indemnity, for each day; in addition to expenses to be agreed upon between the client and the Procurator or Advocate, with the approval of the Prefect.

III. – The Prefect has the power, if the circumstances of a case so warrant, to reduce the amounts listed above or to increase them. However, no increase shall be made to the amount payable by the Procurator or Advocate to support the fund, commonly known as "Cassa sovvenzione per il patrocinio gratuito"; and it is forbidden to collect this amount from the client.

1. For cases heard before other Tribunals, these regulations shall be observed, in accordance with canon 1909, § 1.

[*Latin ed. p. 623*]

Sacra Romana Rota 623, RULES TO BE OBSERVED, 3, CONCERNING THE PAYMENT OF FEES TO PROCURATORS AND ADVOCATES IN CASES BEFORE THE SACRA ROMANA ROTA. Article I. 1. The client shall deliver to the procurator or advocate, whom he has legitimately appointed, the sum due as a deposit, as shall be determined below, to cover the court fees, judicial expenses, and compensation for the services rendered by the procurator or advocate. - The client, if he prefers, may himself deposit the sum due for court fees and judicial expenses in the treasury of the Tribunal. 2. The sum which the client delivers to the procurator or advocate shall not exceed 6,000 Italian lire, of which half shall be paid when the petition is filed; the other half before the summary of the proceedings is printed. 3. During the course of the proceedings, if the deposited sum appears insufficient, the procurator or advocate shall request from the client a further sum of money, proportionate to the amount, which shall be approved by the presiding judge. 4. The procurator or advocate is obligated to account to the client for the sum received as a deposit, until a final settlement is approved by the presiding judge. However, the money deposited does not produce interest for the client. Article II. 1. When the procurator or advocate presents the mandate or commission to the Tribunal, or the client himself, shall deposit in the monetary treasury of the same Tribunal the sum of 200 Italian lire, which may be increased by the presiding judge if, before the main controversy is contested, preliminary questions requiring resolution arise. 2. The sum which is established in the decree of conciliation of doubts to be deposited in the monetary treasury of the Tribunal shall regularly not be less than 2,000 Italian lire; half of this sum shall be paid immediately, either by the client himself, or by the

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procurator or advocate from the money deposited by the client. The other half shall be paid before the presiding judge grants permission to print the summary of the legal and factual arguments. 3. During the course of the proceedings, if the money deposited in the treasury of the Tribunal appears insufficient, the presiding judge shall order a proportionate sum to be deposited, either by the client or by the procurator or advocate. 4. If the money, which is to be deposited in the monetary treasury of the Tribunal, is not delivered within the established terms, the case shall, by that very fact, not proceed further, and the client shall be warned by the Registry of the Tribunal, and it shall not be permissible for him to present petitions or documents to pursue the case.

[*Latin ed. p. 624*]

Acts of the Apostolic See – Official Commentary, Article III: If a client assigns distinct commissions to two or more Advocates, the total amount of remuneration shall not be increased for two Advocates by more than one-half; for more than two Advocates, by more than double.

Article IV:

1. Within fifteen days after the definition of the cause, the Chancellor shall present to the presiding Judge a statement of the expenses of the Tribunal, and the Advocate or Procurator shall present a statement of expenses and revenues, along with the relevant documents. If the deadline is unprofitably passed, the Advocate or Procurator shall be subject to a fine.

2. The presiding Judge, having taken into account appropriate information, shall issue a decree in which he shall assess the judgment, approve the expenses, and regulate the revenues within the limits of the sums listed in the aforementioned table. If he deems it necessary to reduce or increase these sums, he shall provide a reasoned justification.

3. The Chancellor shall notify the Advocate or Procurator, along with the final judgment, of the decree of the presiding Judge.

4. An appeal may be made against the decree of the presiding Judge to the Court which rendered the judgment. No appeal is allowed from the decree of the Court.

5. The Advocate or Procurator shall pay the fees of the Tribunal and the expenses of the Chancery before the tenth day after notification, even if he intends to appeal from the judgment, saving the right to recover the amount paid in a subsequent instance.

6. If the matter involves an incidental question concerning the condemnation of costs or concerning compensation for expenses, articles 164 et seq. of the Norms of the Sacred Roman Rota Tribunal shall be observed.

7. The Advocate or Procurator, when rendering an account to the client regarding the money entrusted to him as a deposit, is obliged to send a certified copy of the decree of the presiding Judge or of the Court, so that

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the client may know what remains to be paid or received by him.

Note: Free legal aid or a reduction of judicial expenses before the Sacred Roman Rota Tribunal is granted if the applicant is, in whole or in part, unable to bear the judicial expenses and if he brings a case that is neither frivolous nor reckless (canon 1914-1916; articles 176 et seq. of the Norms). Having obtained the grant of free legal aid or a reduction of expenses, the party may not choose his own Advocate, but shall designate the Most Reverend Dean of the Sacred Roman Rota. The Advocate thus appointed shall receive nothing from the party, nor shall it be permissible for the party to request anything from him. According to the rule in force at the Sacred Roman Rota, the Most Reverend Dean pays a certain sum to the Advocates who provide free legal aid for each case.

[*Latin ed. p. 625*]

625 The Sacred Roman Rota, through its officials, is bound to ensure that the appellant and, where applicable, the respondent, are personally notified, in their own language, of the summons to appear before the Sacred Roman Rota, according to the Table and Regulations mentioned above. At the order of the Reverend Official, the Chancellor of the Tribunal shall record in the document sent to the Sacred Roman Rota (canon 1884, § 1), the names of those who were notified, the date, and the manner in which the notification was carried out. For the notifications to be made, there are available in the Chancery of the Tribunal various forms written in different languages (Anglica, Gallica, Germanica, Hispanica, Italica, Polonica) of the Sacred Roman Rota. The number of copies of these forms that will be sent to the Curias will be the number requested by the local Ordinaries or Officials, specifying the desired language, to the Chancellor of the Sacred Roman Rota. If the case is to be heard before the Sacred Roman Rota for the first time, or if the notification mentioned above has not been carried out, the Reverend Prefect shall ensure that it is done as quickly as possible. FROM THE AUDIENCE OF THE MOST HOLY [POPE] On May 26, 1939, We, having heard the report below, approved the honoraria established above for the lawyers in the case, and the attached regulations, confirmed them, and decreed that they be observed for three years. IULIUS GRAZIOLI, Secretary. II. SUMMONS BY EDICT CONCERNING THE NULLITY OF THE MARRIAGE OF LULLTA AND KATANGA (IPOTA - MUSHIRI) Since the actual place of residence of Mr. Boniface Mushiri is unknown, in this case, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via delia Dataria, 94) on December 22, 1939, at 11 o'clock, to resolve the disputed matter, or to sign the following document, and to...

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Official Commentary, designating the day

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for holding the Turnus Rotalis for the definition of the cause: Whether there exists a nullity in the marriage in this case. The Ordinary pastors of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Boniface Mushiri, must take care to ensure that he is informed of this edictal citation. * Ioannes Teodori, President. From the Chancery of the Tribunal of the Holy Roman Rota, on October 20, 1939. Aegidius Del Corpo, Notary. * The current place of residence of Mr. Boniface Mushiri, the defendant in this cause, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, via della Dataria, 94) on December 22, 1939, at 11 o'clock, to agree upon or subscribe to the doubt mentioned above, and to set the day for the decision of the cause before the Rota. Does it exist of the nullity of the marriage in the case? The Ordinary pastors of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Boniface Mushiri must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 627*]

Diarium Romanae Curiae 627

DIARIUM ROMANAE CURIAE

Friday, November 10, 1939. The Holy Father received in a solemn Audience His Excellency, Mr. Doctor ABEL NICOLAS LÉGEK, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Haiti, for the presentation of his Credentials.

SACRED CONGREGATION OF THE COUNCIL

NOTICE

It is hereby made known that applications for the admission of Clergy to the study of the Sacred Congregation of the Council, for the purpose of legal, administrative, and catechetical practice, will be received in the Secretariat of the same Sacred Congregation until November 30th next.

Rome, October 31, 1939.

G. Bruno, Secretary.

SACRED CONGREGATION

OF RITES

Tuesday, October 31, 1939, before the Most Reverend Cardinal Carlo Salotti, Prefect of the Sacred Congregation of Rites and Promoter of

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the Cause of Beatification of the Venerable Servant of God, Giovanna Delanoue, foundress of the Congregation of St. Anne of Providence, the Sacred Congregation of Rites, in its preparatory session, was held in the Apostolic Palace of St. Callistus, with the participation of the Reverend Prelates, Officials, and Theological Consultors, to discuss three miracles which are asserted to have been wrought through the intercession of the aforementioned Venerable Servant of God, and which are proposed for her beatification.

Tuesday, November 7, 1939, in the Apostolic Palace of the Vatican, the Sacred Congregation of Rites, in its preparatory session, was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, Officials, and Theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the Venerable Maria Guglielma Emilia de Rodat, foundress of the Congregation of the Sisters of the Holy Family, and which are proposed for her beatification.

APOSTOLIC CHANCERY

By Bulls of the Apostolic Chancery dated October 11, 1939, the Holy Father, Pius XII, happily reigning, deigned to appoint the Most Reverend Cardinal Alessandro Verde as Archpriest of the Patriarchal Basilica Liberian of St. Mary Major.

ACTA, vol. VI, n. 14. — 10-11-1939.

[*Latin ed. p. 628*]

Acts of the Apostolic See - Official Commentary 628

SECRETARY OF STATE

By Apostolic Briefs, the Holy Father Pius XI, of blessed memory, deigned to appoint:

September 6, 1938.

His Excellency, Reverend Monsignor Adolfo Szelazek, Bishop of Luceoria, Assistant to the Holy See.

April 1st.

Monsignor Mariano Tokarzewski, of the same diocese.

Apostolic Protonotary "in the manner of those participating."

September 6th.

Monsignor Antonio Jaglowski, of the same diocese, Domestic Prelate of His Holiness.

By Apostolic Briefs, the Holy Father Pius XII, reigning happily, deigned to appoint:

March 30, 1939.

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The Most Reverend and Illustrious Cardinal Ermenegildo Pellegrinetti, Protector of the Sisters of the Schools (Skolske Sestre) of the Third Order of St. Francis (Maribor).

July 19th.

The Most Reverend and Illustrious Cardinal Pietro Fumasoni Biondi, Protector of the Congregation of the Sisters of Charity of the Immaculate Conception of the Blessed Virgin Mary, of New Brunswick (diocese of St. John in Canada).

July 31st.

The Reverend and Illustrious Monsignor Arturo Mazzoni, Apostolic Protonotary of the number of participants.

August 17th.

The Reverend and Illustrious Monsignor Giuseppe Graneris, Voting Prelate of the Supreme Tribunal of the Apostolic Signature.

August 21st.

The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Congregation of the Sisters of St. Joseph of Tarantasia.

August 24th.

The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Institute of the Sisters of St. Joseph (Suso).

September 13th.

The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Institute of the Daughters of the Presentation of the Most Holy Mary (Como).

September 21st.

The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Consolata for Foreign Missions (Turin).

[*Latin ed. p. 629*]

Diarium Romanae Curiae 629, 9 October 1939. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Institute of the Handmaids of Adoration of the Most Holy Sacrament and of Charity of Madrid. 11 " " The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Congregation of the Poor Religious Sisters of Our Lady (Kollotschau). 19 " " The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Institute of the Sisters of Mercy, of Séez. 20 " " The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Institute of the Discalced Carmelites of the Divine Heart of Jesus, of Sittard (Netherlands). 24 " " The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Institute of the Ursuline Sisters of the Sacred Heart of Jesus Agonizing (Rome). 26 " " The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the

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Institute of the Sisters of Providence and of the Immaculate Conception, of Champion (Namur). 4 November " The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Order of the Friars Minor. Assistants to the Papal See: 16 September 1939. His Excellency, the Most Reverend Monsignor Angelo Cambiaso, Bishop of Albenga. 28 " " His Excellency, the Most Reverend Monsignor Giuseppe Miralies y Sbert, Titular Archbishop of Beroe, Bishop of Majorca. Apostolic Protonotaries *ad instar participantium*: 7 July 1939. Monsignor Eliseo Pérez Sánchez, of the archdiocese of Santo Domingo. " " " Monsignor Mariano Vassallo, of the diocese of San Juan de Puerto Rico. 20 " " Monsignor Angelo Rodríguez Zia, of the archdiocese of Santa Fé (Strasbourg). 23 " " Monsignor Leone Régent, of the diocese of Lille. " " " Monsignor Giuseppe Ippolito Convert, of the diocese of Belley. 12 August " Monsignor Gregorio Aguilar, of the diocese of Tehuantepec. 24 " " Monsignor Angelo Di Tommaso, of the diocese of Amelia. 19 September " Monsignor Michele Curran, of the archdiocese of Dublin. 14 October " Monsignor Paolo Volpe, of the diocese of Ascoli Satriano. 31 " " Monsignor Giacomo Roverio, of the diocese of Ventimiglia.

[*Latin ed. p. 630*]

Acta Apostolicae Sedis - Official Commentary 630, October 31, 1939. Monsignor Giuseppe Binazzi, of the archdiocese of Florence.

November 1: Monsignor Giuseppe P. O'Toole, of the diocese of Boise.

November 4: Monsignor Carlo Duchemin, of the diocese of Southwark.

Domestic Prelates of His Holiness:

March 14, 1939: Monsignor Giovanni Battista Castañeda, of the diocese of Pasto.

July 2: Monsignor Edoardo J. Maher, of the archdiocese of St. Francis.

July 2: Monsignor Patrizio G. Moriarty, of the same archdiocese.

July 3: Monsignor Teodoro Douvier, of the diocese of Strasbourg.

July 3: Monsignor Alfredo Boehm, of the same diocese.

July 3: Monsignor Emilio A. Mann, of the same diocese.

July 20: Monsignor Samuele Santa Cruz, of the archdiocese of Santa Fé (Argentina).

July 20: Monsignor Antonio Biagioni, of the same archdiocese.

July 23: Monsignor Antonio Alves Martins, of the prelatura of Mozambique.

July 23: Monsignor Giovanni Francesco Dos Santos, of the diocese of Oporto.

July 24: Monsignor Patrizio O. C. Culleton, of the diocese of Peoria.

August 12: Monsignor Salvatore Atonna, of the diocese of Sarno.

August 15: Monsignor Patrizio Boylan, of the archdiocese of Dublin.

August 15: Monsignor Hanna Ezzo, of the Patriarchate of Syria of Anti-

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och.

August 17: Monsignor Luigi Dughera, of the diocese of Vigevano.

August 18: Monsignor Felice Chemi, of the diocese of Gubbio.

August 22: Monsignor Giovanni Moraghi, of the archdiocese of Milan.

August 22: Monsignor Enrico Nava, of the same archdiocese.

August 22: Monsignor Gualtiero Giuseppe Tobin, of the diocese of Mobile.

August 22: Monsignor Tommaso Michele Cullen, of the same diocese.

August 24: Monsignor Fidenzio Melimi, of the archdiocese of Bologna.

August 24: Monsignor Ernesto Pasini, of the diocese of Brzesc.

August 24: Monsignor Pietro M. Oviedo, of the diocese of Catamarca.

August 29: Monsignor Carlo Sassi, of the diocese of Alessandria.

August 30: Monsignor Ugo Aiuti, of the archdiocese of Urbino.

August 30: Monsignor Vincenzo Valentini, of the same archdiocese.

September 2: Monsignor Domenico Brizi, of the diocese of Tuscania.

September 2: Monsignor Giuseppe Moylan, of the diocese of Savannah-Atlanta.

September 2: Monsignor T. Giacomo McNamara, of the same diocese.

September 2: Monsignor Amaro Rodríguez Sanroman, of the diocese of Camaguey.

September 13: Monsignor Cesare Giannini, of the diocese of Lodi.

[*Latin ed. p. 631*]

Diarium Bomanae Curiae, 631, 15 September 1939. Monsignor Emmanuele Pereira Villar, of the archdiocese of Braga. 21. Monsignor Angelo Subrizi (Rome). 28. Monsignor Mario Rondini, of the diocese of Forlì.

HONORS: With Apostolic Briefs, the Holy Father Pius XI, of blessed memory, deigned to bestow:

The Order of St. Gregory the Great, civil class, with commendatorship: 2 March 1938. Upon Mr. Francesco Vargas, of the archdiocese of Bogota.

The Order of St. Sylvester, with commendatorship and insignia: 11 July 1938. Upon Mr. Giovanni Rudowski, of the diocese of Płock.

25 October. Upon Mr. Professor Enrico Scassi, of the archdiocese of Athens.

The Order of St. Sylvester, with knighthood: 10 July 1937. Upon Mr. Raffaele Salazar, of the archdiocese of Bogota.

Upon Mr. Enrico Tobar, of the same archdiocese.

1938. Upon Mr. Stanislao Zgliczynski, of the diocese of Płock.

With Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow:

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The Grand Cross of the Order of Pius: 15 July 1939. Upon His Royal Highness, Prince Don Eduardo, Duke of Braganza (Portugal).

7 November. Upon His Excellency, the Most Noble Count Bonifacio Pignatti Morano di Custoza, Extraordinary and Plenipotentiary Ambassador of Italy to the Holy See.

24 August.

The Order of St. Sylvester, with knighthood: 1939. Upon Mr. David van Dam (Netherlands).

Upon Mr. Kamel bey Hamie (Beirut).

The Order of St. Gregory the Great, civil class, with Grand Cross: 14 August 1939. Upon His Excellency, the Most Noble Count Commendatore Gaetano Enrico das Alcaçovas de Lancastre (Portugal).

Upon His Excellency, Mr. Gabriele Puaux, Ambassador of France, High Commissioner in Syria (Beirut).

Upon His Excellency, Mr. Emilio Hedde, President of the Lebanese Republic.

5 September. Upon His Excellency, Mr. Pham-Guynh, Minister of Cabinet of Her Imperial Majesty the Empress and Minister of National Education (Annam).

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Commentarium Officiale. The Commandery with Plaque of the Order of Saint Gregory the Great, civil class: 13, April 16, 1939. To the Most Noble Marquess Alessandro Pallavicino, of the diocese of Djakovo. August. To the Most Reverend Guglielmo Mengelberg, of the diocese of Haarlem. The Commandery of the Order of Saint Gregory the Great, civil class: 2(K), July 1939. To the Most Reverend Giovanni B. Depetris, of the archdiocese of Santa Fé (Strasbourg). To the Most Reverend Emmanuele del Sastre, of the same archdiocese. 24. To the Most Reverend Giuseppe F. Bartley, of the diocese of Peoria. To the Most Reverend Gualtiero Emanuele Turnbull, of the apostolic vicariate of San Pedro Sula. 12, August. To the Most Reverend Luigi Angelucci (Rome). 14. To the Most Reverend Alfredo Naccache (Beyrouth). 15. To the Most Reverend Professor Carlo Galassi Paluzzi (Rome). 24. To the Most Reverend Alfredo Eonsignore, of the diocese of Terracina. 29. To the Most Reverend Vittorio Zambra, of the archdiocese of Milan. 6, September. To the Most Reverend M. Nguyeu-tien-lang (Annam). 12. To the Most Reverend Arvid Paasonen, of the apostolic vicariate of Finnland. To the Most Reverend Carlo Adolfo Raffaele Hakkarainen (Finnland). 20. To the Most Reverend Doctor Francesco Antonio De Andreis, of the diocese of Ferentino. 27. To the Most Reverend Turenne Carrié (Haiti). 4, October. To the Most Reverend Francesco van Cauwelaert, of the archdiocese of Malines. The Knighthood of the Order of Saint Gregory the Great, civil class: 1939. To the Most Reverend Alberto

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Austin Gardiner, of the diocese of Saint John of Quebec. To the Most Reverend Gastone Denecker, of the diocese of Lille. To the Most Reverend Edoardo Mas-Descamps, of the same diocese. To the Most Reverend Maurizio Duhamel, of the same diocese. To the Most Reverend Pietro Thiriez-Wallaert, of the same diocese. To the Most Reverend Pietro Gomane, of the same diocese. To the Most Reverend Achille Glorieux-Toulemonde, of the same diocese. To the Most Reverend Emilio Lesaffre-Degroote, of the same diocese. To the Most Reverend Giulio Tellier, of the diocese of Namur. To the Most Reverend Giuseppe Somers, of the archdiocese of Malines.

[*Latin ed. p. 633*]

Diarium Romanae Curiae 12, 633, August, 1939.

To the Reverend Mr. Giovanni Guglielmo Snackers, of the diocese of Bois le-Duc.

14th [of the month]

To the Reverend Mr. Edmondo Deligny (Beyrouth).

To the Reverend Mr. Antonio Gebeily (Beyrouth).

To the Reverend Mr. Giorgio Sacy (Beyrouth).

15th

To the Reverend Dr. Ottorino Morra (Roma).

To the Reverend Mr. Vittore Huet, of the diocese of Saint-Brieuc.

To the Reverend Mr. Enrico Hostein, of the archdiocese of Bordeaux.

17th

To the Reverend Mr. Bartolomeo Gei, of the diocese of Vittorio Veneto.

To the Reverend Mr. Abilio Garcia de Carvalho, of the archdiocese of Braga.

21st

To the Reverend Mr. Giovanni Carroll, of the diocese of Mobile.

To the Reverend Mr. Giuseppe Merciai, of the diocese of Massa and Populonia.

September 2nd

To the Reverend Mr. Fernando Martínez Lamo, of the diocese of Camaguey.

19th

To the Reverend Mr. Ippolito Grospiron, of the diocese of Beauvais.

The Order of Saint Gregory the Great, with Plaque, military class:

August 14th, 1939.

To the Reverend Mr. Contrammiraglio Maria Felice Lorenzo Maurizio de Oarpentier (Beyrouth).

The Grand Cross of the Order of Saint Sylvester:

September 25th, 1939.

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To the Reverend Mr. Shaik Sir Hamad bin Isa (Arabia).

The Order of Saint Sylvester, with Plaque:

September 9th, 1939.

To the Reverend Mr. Cavaliere Vincenzo Leone, of the archdiocese of Monreale.

The Order of Saint Sylvester:

June 13th

July 22nd

13th, 14th, 21st, 24th, 26th, 1939.

To the Reverend Dr. Giuseppe Leclef, of the archdiocese of Malines.

To the Reverend Mr. Cavaliere Sante Testa, of the diocese of Foligno.

To the Reverend Professor M° Federico Caudana, of the diocese of Cremona.

August

To the Reverend Dr. Giovanni Mussa, of the archdiocese of Turin.

To the Reverend Mr. Omar bey Daouk (Beyrouth).

To the Reverend Mr. Pasquale Mario Zanaboni, of the diocese of Como.

To the Reverend Mr. Leandro Francese, of the archdiocese of Turin.

To the Reverend Mr. Ing. Arch. Giovanni Jacobucci, of the diocese of Ferentino.

To the Reverend Mr. Giovanni Motta (Roma).

[*Latin ed. p. 634*]

634 Acta Apostolicae Sedis - Official Commentary 11 Knighthood of the Order of St. Sylvester the Pope: June 17th through July 8th, 1939. To Mr. Giuseppe Doglioli, of the diocese of Alessandria. To Mr. Pietro Beltrami, of the same diocese. To Mr. Luigi Stanchi, of the same diocese. To Mr. Eugenio Mariscotti, of the same diocese. To Mr. Arnold Golden, of the diocese of St. John of Puerto Rico. 10 To Mr. Egidio Germani, of the Apostolic Vicariate of Mogadiscio. 15 To Mr. Pietro Lavra (Boma). 17 To Mr. Achille Trippanera (Boma). 18 To Mr. Gennaro Mastromarino, of the diocese of Bitonto. To Mr. Professor Antonio Amendolaggine, of the same diocese. To Mr. Giulio Ronga (Rome). 20 To Mr. Pietro Riveiro y Machado (Cuba). To Mr. Francesco Notaro, of the Archdiocese of Brindisi. To Mr. Angelo Sella, of the Archdiocese of Milan. 23 To Mr. Giuseppe Pistoia, of the diocese of Vigevano. August 4th To Mr. Pietro Duglio, of the diocese of Novara. 14 To Mr. Farid Trad (Beirut). To Mr. Gabriele Oharr (Beirut). 24 To Mr. Angelo Capponi, of the diocese of Terracina. To Mr. Luigi Mascetti, of the same diocese. 29 To Mr. Crescentino Sbragia, of the Archdiocese of Urbino. To Mr. Giuseppe Antonelli, of the same Archdiocese. September 13th To Mr. Giuseppe Rognoni, of the diocese of Pavia. 30 To Mr. Giacomo Navone, of the Archdiocese of Milan. NECROLOGY October 7th, 1939. Rev-

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erend Monsignor Giuseppe Giovanni B. Hallé, titular Bishop of Perre. 16 Reverend Monsignor Odilone Fages, titular Bishop of Mulia. 25 Reverend Monsignor Frediano Giannini, titular Archbishop of Serre. Reverend Monsignor Francesco Mostyn, Archbishop of Cardiff. 28 Reverend Monsignor Luigi Francesco Pierini, Archbishop of Sucre. November 1st Reverend Monsignor Renato Mignen, Archbishop of Rennes. 5 Reverend Monsignor Elia Durand, Bishop of Montauban.

[*Latin ed. p. 635*]

Year and Volume XXXI, November 25, 1939 (Series II, Volume VI) - No. 15

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

ENCYCLICAL LETTER TO OUR DEAR SONS,

WILLIAM, ROMAN PRESBYTER, CARDINAL O'CONNELL, ARCHBISHOP OF BOSTON;

DIONYSIUS, ROMAN PRESBYTER, CARDINAL DOUGHERTY, ARCHBISHOP OF PHILADELPHIA;

AND TO OTHER VENERABLE BROTHERS, ARCHBISHOPS AND BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES IN THE UNITED STATES OF AMERICA, WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE ESTABLISHMENT OF THE ECCLESIASTICAL HIERARCHY IN THE UNITED STATES OF AMERICA.

PIUS PP. XII

OUR DEAR SONS AND VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Desirous of increasing the joy of the holy season, we, with the widest of hearts, cross the seas and behold you, who, together with all your flocks, celebrate the one hundred and fiftieth anniversary of the establishment of the ecclesiastical hierarchy in the United States of America. We do this most willingly, because at the beginning of Our pontificate, this most solemn

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and pleasing occasion presents Itself to Us, affording Us the opportunity to openly attest to the esteem with which, and the zeal with which, the American people, endowed with such vigor, pursue the cause of the true faith.

By considering the memories of your annals and the causes of events, it is easily apparent that the triumph of the divine religion has contributed not a little to the glory and prosperity with which your nation rejoices; for, although it originates from Heaven, guiding men to eternal blessedness through its institutions and laws, it has also filled mortal life with so many benefits that it could not bestow greater, even if it were born to adorn earthly happiness, while here, men live but briefly.

(Reference: ACTA, Volume VI, No. 15.)

[*Latin ed. p. 636*]

636 The Acts of the Apostolic See – An Official Commentary to be remembered. When Pope Pius VI appointed John Carroll, an American citizen from Baltimore, as the first bishop of that region, the number of Catholics there was small, and the condition of the United States was so precarious that the unity and stability of the nation were threatened, because, after a long and devastating war, the treasury was burdened with enormous debts, industries were in decline, and citizens were divided into opposing factions. These afflicted and, indeed, failing circumstances were overcome by that most celebrated George Washington, distinguished by his steadfastness of character and his keen intellect. He, however, maintained a firm friendship with the sacred Baltimore prelate. Thus, the father of the nation and this first ecclesiastical pastor in this beloved land, united by bonds of benevolence, served as an example for posterity and as a testament of this era, as if offering each other their right hands, signifying to the American people that the faith in Christ is sacred and solemn, for it contains the elements of common salvation and liberty, which are the foundation of righteousness and honor. There were many reasons why the Catholic Church flourished so prosperously in this place; we will mention one worthy of remembrance. The priests, who had come to this place amidst great tribulations, offered their desired assistance to the revered pastor, and, by providing him with valuable support, they fostered the growth of virtue; indeed, some of them, later adorned with the dignity of the episcopate, merited greater renown for the advancement of the Catholic name. Therefore, as history testifies, when storms of persecution arise, the apostolic fire is not restrained, but rather spreads more widely, if it is nourished by genuine and sincere faith and kindled in generous hearts. When a hundred years had passed since the event that brought you so much joy, the blessed Pope Leo XIII, in a letter from across the ocean, recalled and reviewed the vast path that the Church had traversed in this place, adding admonitions and precepts filled with the wisdom of

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benevolence. Those things which were so excellently written by our august predecessor are worthy of perpetual consideration. In the last fifty years, the course of the Church in this place has not slowed down, but rather has expanded more widely and achieved greater growth. Here, life flourishes, nourished by the grace of the Holy Spirit; the faithful flock to the houses of God; the sacred table is frequented, where the Bread of Angels, the food of the strong, is received; Ignatian exercises, which are held in enclosed places, are celebrated with great devotion; many, following the divine call to higher things, embrace the priesthood or the religious life. Now there are nineteen ecclesiastical provinces here, and one hundred and fifteen dioceses.

[*Latin ed. p. 637*]

The Acts of Pope Pius XII, 637, mention that nearly two hundred sacred seminaries, numerous churches, schools for the education of children, houses for religious orders, colleges, hospitals, and shelters for the poor exist. It is rightly and deservedly a source of admiration for the order and beauty with which your schools of every kind are governed, supported by the generous contributions of the faithful, and watched over by the vigilant care of the prelates, and which demonstrate the large number of good and devoted citizens who esteem the Church and the nation as sources of strength, flourishing, and honor. Furthermore, the missionary associations, especially the Pontifical Mission for the Propagation of the Faith, are outstanding in their strength and activity, providing assistance to various types of evangelizers who carry the banner of the Cross to lands of the infidels. We cannot fail to acknowledge with open praise the missionary works of your nation, which are dedicated with diligent study to the advancement of the Catholic name. These organizations are known by the following names: "Catholic Church Extension Society," a society renowned for its glorious works of charity; "Catholic Near East Welfare Association," which provides necessary assistance to those in the Christian East who are in need; and "Indian and Negroes Mission," an undertaking established by the Third Council of Baltimore (cf. the Acts of that Council, chapter II), which We confirm and commend, because outstanding charity towards one's fellow citizens demands it. We acknowledge that We are moved by great charity towards your Black inhabitants, because We know that they are in need of special care and comfort with regard to religion and the cultivation of the soul, and that they deserve it. Therefore, We pray for abundant heavenly help and blessings for those who are diligently concerned about them. Moreover, in order that due thanks may be rendered to God for this ineffable gift of the true faith, We encourage you to send generous contributions to the missionary forces, who, with their perseverance in labor, their unwavering patience, and the strength of their excellent endeavors, merit rewards for promoting the Kingdom of Christ, which the

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earth admires and Heaven will repay with crowns. No less important are the works carried out within the bosom of the nation, which are of varied use to the children of the Church: diocesan offices for the practice of charity, appropriately organized and regulated, with the advice of councils, and with the assistance of religious families, offer acts of Christian charity to the poor, the needy, and the sick, alleviating their miseries; and in this noble ministry, Christ is seen with sharp and sweet eyes of faith, the most benevolent Redeemer is understood, of whom the poor and the afflicted are the mystical members. Furthermore, there are numerous associations of lay people, whose enumeration would be too lengthy, which have earned for themselves a lasting glory.

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis - Commentarium Officiale, concerning the Action catholica, Marian Congregations, the Sodality fruitful in Christian doctrine, and, with greater joy, anticipating future harvests, and also the Association commonly called the SSm. Name, which is the best promoter of the worship of religion and the cultivation of piety. To this multitude of Catholic people, diligently working in various provinces as the circumstances demand, the Council, which bears the name "National Catholic Welfare Conference," provides instruments dedicated to assisting the episcopal ministry. Among these, we recall with particular pleasure the month of October in the year 1936, when, having undertaken a journey across the sea, it was most pleasing to Us to meet you and to see your faces. The image of the things which We then beheld with Our eyes remains ever fresh and delightful in Our mind. For this reason, with due observance and obedience, We give thanks to God with you, and We sing praises: "Give glory to the God of heaven, for His mercy endures forever" (Ps. 135:26). He, whose goodness is not bounded by any limits, has, just as He has filled your land with the abundance of His benevolence, so He has given power to your churches to work, and He has filled their tireless labors with fruit. But having duly rendered the debt of thanksgiving to God, from whom all good things originate, We acknowledge that a great part of this fecundity, which We now admire with you, is due to the keen intellect and diligent labor of the pastors and of the flock, to whom the flock of Christ here coalesces; We acknowledge that it is due to your clergy, who, with a generous zeal, diligently carry out your commands; to the religious men of all Orders and Congregations, who cultivate the field of God with the ornaments of virtues; and also to the religious women, who, lilies of Christ and delight of the Saints, countless in number and often silent and unknown to men, filled with the fervor of divine charity, dedicate themselves to the cause of the Gospel as an example. May Our blessing be upon you. It is necessary that the consideration of these things should not lead to idleness or relaxation, nor should it engender a vain delight in glory,

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but rather should kindle new endeavors, so that evils may be avoided and that those things which are salutary, provident, and worthy of praise may grow stronger. The Christian, if he preserves the dignity of his name, is never not an apostle; he is never to withdraw from the battle as a soldier of Christ, for whose service death alone sets a limit. You know where your more experienced care must be aroused, and how the work of priests and the faithful must be encouraged, so that the religion of Christ, freed from obstacles, may occupy the minds, govern the morals, and, for the sake of salvation, penetrate the very depths of civil society. If, indeed, the progress of external goods and the body, bringing more suitable and abundant benefits to life, is not to be considered of little importance, nevertheless, it is by no means...

[*Latin ed. p. 639*]

Acta Pii Pp. XII 639: It suffices for a man to aspire to things more excellent and sublime. For he is created in the image and likeness of God, and he yearns for God with an irresistible impulse of the soul, always grieving and sorrowful if he places his delight where truth and the infinite good are absent. But to God, from whom to turn away is to perish, to whom to turn is to live, in whom to abide is to shine, one does not approach through the passage of bodily space, but through Christ as guide, through the fullness of sincere faith, through the untainted consciousness of a right will, through the sanctity of works, and through that freedom of the true name, the sacred norms of which the Gospel has proclaimed. But if divine precepts are despised, not only is eternal blessedness, which extends beyond the brief span of earthly life, lost, but the very foundation upon which true worship and humanity consist is undermined, and ruin is to be lamented and awaited: for those things which lead to eternity are the safe and firm foundation. How, indeed, can the public good and the splendor of civilization stand, if rights are trampled upon and virtues are abandoned and despised? Is not God the author and sustainer of rights, is He not the source and reward of virtues, to whom there is no equal among legislators (cf. Job 36:22)? This is – as all who are wise acknowledge – everywhere among the nations, the bitter and fruitful root of the ignorance of divine majesty, the neglect of heavenly precepts, or a certain lamentable inconsistency, in which one stumbles between what is right and what is wrong, between virtue and vice. From this spring forth blind and immoderate self-love, the lust for pleasures, the vice of drunkenness, extravagant and immodest attire, frequent acts of unchastity, even those not unfamiliar in early years, the insatiable desire for power, the neglect of the poor, the hunger for unjust riches, the abandonment of the land, deception in contracts, the repudiation of marriages, the dissolution of families, the chilling lack of mutual love between parents and children, the avoidance of the procreation of children, the weakening of the nation, in magistrates, a lack

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of proper reverence or servile obedience or stubborn willfulness, and negligence in duties to the homeland and to the human race. And it is with great sorrow that we lament that here, in schools, often with Christ despised or ignored, whatever pertains to the world and to the human race is explained and developed, guided only by nature and reason, and new methods and approaches are attempted to educate youth, from which it is impossible to avoid the sad fruits maturing for this nation in the formation of minds and morals. Similarly, domestic life, as it enjoys the true happiness of the name of Christ when Christ's commandments are observed, so it miserably perishes and is devastated when the Gospel is rejected: "He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein" (Sir 32:19). What is more pleasing, what is more joyful on earth than a Christian family? Raised before the altar of the Lord, where the bond of holy love is called...

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis - The official record, which will remain with you, is strengthened and grows with the same love that divine grace nourishes. There, "marriage is honorable in all things, and the bed undefiled" (Hebrews, XIII, 4); the walls of the home are not disturbed by quarrels, nor do they witness the shameful exposure of adulterous intrigues; unwavering trust repels the barbs of suspicion; mutual affection soothes sorrows and increases joys. There, children are considered not burdensome weights, but sweet pledges; neither the cold calculation of advantages nor sterile pleasure causes them to neglect their duty, nor to become accustomed to the sweet calls of life and of brothers and sisters. With such diligence do parents strive, so that their children may grow strong in body and mind, and, following the straight paths often taught by their elders, may shine with the purest faith and moral integrity. So many benefits received lead the children to believe that it is their greatest duty to honor their parents, to obey their wishes, to support their elderly years with faithful assistance, and to delight their old age with love, which, not broken by death, will be made more glorious and complete in the heavenly court. In adversity, they are not complaining; in prosperity, they are not ungrateful; the Christian inhabitants of the home trust in God at all times, to Whose authority they obey, in Whose will they find rest, and Whose help is never in vain. Therefore, those who, through the ministry of pastors and teachers, are constantly engaged in the churches, must frequently urge the faithful to establish and maintain families according to the norms of Evangelical wisdom, so that the people may obey the Lord perfectly. For this very reason, it must be ensured with the utmost care that the dogma, which affirms the indissoluble bond of marriage by divine law, is religiously retained and scrupulously guarded by those entering into marriage. Many, even those alien to our faith, acknowledge that this principle of Catholic doctrine is of

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the greatest importance for the stability of families, for the flourishing of civil society, for the health of the people, and for the true praise of humanity. Oh, that your country might learn from the experience of others, rather than from its own bitter experience, the accumulation of damages that the license of divorce brings! Let reverence for religion suggest, let piety towards the noble American people suggest, that this disease be diligently cured and eradicated, as Leo XIII so nervously and truly described its consequences: "The cause of divorce makes marital bonds mutable: benevolence is weakened: pernicious incentives are provided for infidelity: the protection and upbringing of children are harmed: opportunities are provided to disrupt domestic societies: the seeds of discord are sown among families; the dignity of women is diminished and depressed, who are in danger of being treated as abandoned, if they have served the lusts of men." And since nothing is more effective than the corruption of morals in destroying families and weakening the strength of kingdoms, it is easy to foresee the—

[*Latin ed. p. 641*]

The Acts of Pope Pius XII, 641, state that divorce is a great enemy to families and to society (Letter *Arcanum*). We have no doubt that, among you, in celebrating marriages where one of the parties disagrees with Catholic doctrine or has not received the sacrament of baptism, the prescriptions of the Code of Canon Law are diligently observed. Such marriages—as you yourselves have often experienced—are often not blessed with lasting happiness and can bring great detriment to the Catholic Church. To prevent such harm, it is especially important that the fullness of divine truth shine in the minds of individuals and that the path to salvation be clearly revealed to the people. For this reason, we earnestly urge priests to abound in knowledge of divine and human things; not to live with the knowledge acquired in youth, but to consider with attentive minds the law of the Lord, whose words are purer than silver; to constantly taste and relish the delights of the Holy Scriptures; and, as the years pass, to investigate more deeply the affairs of the Church, its doctrines, sacraments, laws, prescriptions, rites, and language, so that they may grow in virtue, in true adornment, and in instruction. They should also cultivate the study of literature and, especially, those secular disciplines that have a greater connection with religion, so that they may be able to clearly and eloquently convey salutary precepts and to subject even learned minds to the light yoke of Christ. Oh, how blessed is the Church, if it is "founded upon sapphires" (cf. Isaiah, 54:11). Furthermore, the demands of the times urge that lay people also, especially those who provide assistance to the ecclesiastical hierarchy, acquire not fasting and abstinence, but a rich and solid knowledge of sacred things, using books, discussions, and gatherings, so that they may benefit themselves, instruct the ignorant, refute the obstinate, and encourage good members. We are pleased to learn that writings published

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here diligently promote the Catholic cause, and that the printing press, an instrument of the Maronite order, by which a voice emitted is immediately heard throughout the world—a wonderful invention that embraces the entire human race in the image of apostolic faith—is often and usefully employed to spread the things that pertain to the Church as widely as possible. We praise these endeavors. But let those who perform such services be careful to adhere to the teachings of the ecclesiastical magisterium, even in explaining or promoting social matters; let them speak "For we are not as many, adulterating the word of God" (2 Corinthians 2:17), not out of a desire for personal gain or glory, nor joining factions. To see these arts and disciplines flourish even more, we gladly seize the opportunity to declare that the University of Washington is very dear to Us.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis — Official Commentary. It pleases Us now to recall that Pope Leo XIII, with fervent wishes, greeted this distinguished institution upon its founding, and imparted to it, once and again, the blessings and signs of singular affection of Our predecessor, the Roman Pontiff. He indeed believed that if this great Lyceum, already flourishing and growing in merit, should continue to prosper and shine, it would not only benefit the Church, but also contribute to the glory, prosperity, and civil advancement of you all. Sharing in the same hope, We have convened you through these letters, so that you may be instructed that, above all, no effort should be spared, so that, through your efforts, Tocco and Asperen may produce abundant and ever more fruitful results, fully fulfilling the excellent expectations placed upon them. Furthermore, We greatly approve of your intention to erect, in Rome, a pontifical college for young men from the United States, a more noble and suitable building for the purpose of sacred studies. For if young men of the most excellent intellect seek distant shores to draw from a more refined instruction, a long and lasting benefit to their lives will be demonstrated if they are educated here, near the See of Peter, where the purest source of faith is drawn, where so many monuments of Christian antiquity and the footprints of the saints inspire generous hearts to great deeds. We turn now to another matter of the greatest importance, namely, the social question, which has long been debated and has sown the seeds of envy and discord among citizens and in the order of society. How this stands here, what difficulties it presents, and what reflections it requires, it is not necessary for Us to elaborate upon. Its principal aspect demands that the goods which God created for all men should flow to all in a just manner, guided by justice and accompanied by charity. The poor and the rich have always existed, as history of all ages teaches, and the inflexible condition of human affairs dictates that they will always exist. The poor, who fear the Lord, are honorable, for they are the citizens of the Kingdom of Heaven, and those who readily receive spiritual graces; but the rich, if

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they are righteous and good, are the stewards and administrators of the earthly goods of God; they are the ministers of divine Providence, who pity the needy, through whose hands are often received the gifts that pertain to the soul, and through whose guidance they hope to attain eternal life. God, the best of those who provide for all things, has ordained that both the rich and the poor should be in the world, in order to exercise virtues and prove their merits; but He does not will that some should abound in excessive wealth, while others should be reduced to extreme poverty, so that they lack the necessities of life. True virtue is the parent of honest poverty, which provides for its sustenance through daily labor, according to the words: "Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessaries of life" (Proverbs, 30:8). Therefore, the wealthy and the affluent ought...

[*Latin ed. p. 643*]

The Acts of Pope Pius XII, moved by the plight of the poor, act with great mercy and should, even more, justly provide for them. Therefore, the wages of workers, as is fitting for such matters, should be such that they are sufficient to support themselves and their families. Grave words on this matter were spoken by our predecessor, Pope Pius XI: "Therefore, every effort must be made to ensure that fathers of families receive a wage that is sufficiently ample to adequately meet their common domestic needs. And if, in the present circumstances, this cannot always be achieved, social justice demands that such changes be introduced as soon as possible, by which a wage of this kind is guaranteed to every adult worker. It will not be amiss to commend those who, with wise and useful counsel, have explored and tried various ways by which the wages of labor may be adapted to the burdens of the family, so that, with these increased, a greater number may be provided for; indeed, if it is possible, that even extraordinary needs may be met" (Encyclical *Quadragesimo Anno*). Furthermore, it must be the case that everyone has an equal opportunity to work and earn a living to provide for themselves and their families. We deeply lament the fate and condition of those who, despite being many, strong, capable, and willing to work, are unable to find the work they seek. May the wisdom of civil authorities, the foresight of leaders, and the swift action of favorable times bring about that these just and desired things may be accomplished for the common good of all. Moreover, since men are by nature social beings, and it is right that, with united efforts, honest benefits be promoted, it cannot, either for workers or for farmers, be unjustly denied or diminished the free ability to form associations, through which they may defend their rights and, in a greater measure, acquire benefits that pertain to the good of soul and body, and also to the innocent pleasures of life. Such associations, which have brought immortal praise and wondrous splendor to the Christian commonwealth, cannot be subject to a single discipline and

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regulation in every place, for what is appropriate for the character of the people, and for the circumstances of times and things, may be different elsewhere; nevertheless, they must always draw their vital impetus from the principles of sound freedom, be formed according to the highest standards of justice and honesty, and act under their guidance and auspices, so that, in promoting the good of their class, they do not harm anyone, preserve the spirit of harmony, and respect the common good of civil society. We are pleased to know that the recent document of the pontifical magisterium, the Encyclical Letters *Rerum Novarum* of Pope Leo XIII, in which the social question is resolved according to the precepts of the Gospel and of perennial philosophy, has been long and carefully considered by some of the most learned, whom a generous will compels to restore charity and human society, and that some of these very individuals are heroes in themselves.

[*Latin ed. p. 644*]

"644 Acta Apostolicae Sedis - An Official Commentary, always striving to resolve disputes with mercenaries, mindful of the common good and the dignity of human persons. What praise will there be if the American spirit, which is naturally inclined towards magnificence and generosity, lays the foundation for a better age, illuminating and safely resolving the long-standing and complex social question through the paths of the Gospel. To ensure that this is achieved, resources must not be dissipated, but rather, they must be joined together and increased to the greatest extent possible. To this healthy unity of purpose and agreement, which is the source of great achievements, we also invite, compelled by charity, those whom the Mother Church laments as being alienated from her. Many of them, since our Predecessor has gone to the sleep of the saints, and we, after a brief interval following his departure, ascended to the Chair of Peter by the inscrutable counsel of divine providence – this we do not forget – have expressed, both in words and in deeds, sentiments full of obedience and outstanding nobility; therefore – and we openly declare this – we have placed our hope in them, a hope that time will not steal away, a hope that our mind anticipates, which is a comfort to us amidst difficulties and hardships. The magnitude of the work, which must be diligently undertaken for the glory of our most benevolent Redeemer and for the salvation of souls, should not frighten you, beloved ones, but rather, it should inspire you with divine assistance, for it is through arduous labors that virtues are strengthened and more brilliant merits are produced. The efforts with which the enemies of Christ strive to destroy the Kingdom of Christ should be an encouragement to us to build it with a united will, to strengthen it, and to prove its worth. Nothing could be more pleasing to individuals, families, and nations than to obey the Author of salvation, to follow His commandments, to embrace His kingdom, through which we are made

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free and enriched with good works: "the kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace" (Preface of Christ the King). We earnestly hope that you and your flock, whom you diligently serve as pastors, may progress daily towards better and more excellent things, and that from all your endeavors, you may reap a rich harvest of virtues. We impart to you, in the Lord, our Apostolic Blessing, a testament to our benevolence. Given in Rome, at St. Peter's, on the first day of the month of November, in the year 1939, in the first year of our pontificate. PIUS PP. XII"

[*Latin ed. p. 657*]

Acia PU Pp. XII 657 (and the Latin version thereof, *versio italica*)

ENCYCLICAL LETTER TO OUR DEAR SONS, WILLIAM O'CONNELL, CARDINAL OF THE HOLY ROMAN CHURCH, OF THE ORDER OF PRIESTS, ARCHBISHOP OF BOSTON; DIONISIO DOUGHERTY, CARDINAL OF THE HOLY ROMAN CHURCH, OF THE ORDER OF PRIESTS, ARCHBISHOP OF PHILADELPHIA; AND TO THE VENERABLE BROTHERS, ARCHBISHOPS, BISHOPS, AND ORDINARIES OF THE UNITED STATES OF AMERICA, IN COMMUNION WITH THE APOSTOLIC SEE:

ON THE 150TH ANNIVERSARY OF THE ESTABLISHMENT OF THE ECCLESIASTICAL HIERARCHY IN THE UNITED STATES.

PIO PP. XII

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Desirous of adding luster to a garland of holy joy, We, in spirit, traverse the vast expanse of the sea, and behold Ourselves in the midst of you, who, together with all your faithful, celebrate the auspicious completion of a century and a half since the establishment of the Ecclesial Hierarchy in the United States. And We do this most willingly, because the opportunity now presented to Us to demonstrate, through a public document, Our esteem and affection for the illustrious and vigorous people of America, is all the more pleasing to Us, as it is more solemn, and because it coincides with the beginnings of Our pontificate.

To those who open the annals of your history and investigate the profound causes of the events contained therein, it is evident that the triumphant development of the divine religion has contributed greatly to bringing your nation to the glory and prosperity that it currently enjoys. It is true that this religion, born of Heaven, with its teachings and its laws, is destined to lead men to eternal happiness; but it is also undeniable that

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it fills this earthly life with so many benefits that it could bestow no more, if the principal reason for its existence were to make men blessed during their brief earthly sojourn.

We wish to recall well-known facts. When Pius VI gave to your countrymen the first Bishop in the person of the American citizen John Carroll, appointing him to the See of Baltimore, the number of Catholics was small, and the conditions in the United States were such that their community and their very unity...

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - Commentarium Officiale: The political situation was threatened by a grave crisis; indeed, due to the long and exhausting war, the treasury was burdened by debts, industries were languishing, and the inhabitants, exasperated by calamities, had split into opposing factions. This painful, indeed ruinous, situation was remedied by the most celebrated George Washington, a man of firm character and penetrating intellect. He was united in a close friendship with the aforementioned Prelate of Baltimore. Thus, the father of the nation and the first sacred pastor of the Church in this land so dear to Us, bound together by bonds of benevolence, for the perpetual example of posterity and for the instruction of more distant future ages, as if joining hands, indicated that for the American people, respect for the Christian faith must be a sacred and solemn norm of life, which, by safeguarding and upholding the highest ethical principles, is the safeguard of the common good and contains the forces of true progress.

Many were the causes to which the flourishing of the Catholic Church in your region can be attributed. We wish to mention one worthy of attention. Bands of priests, forced to land here due to the fury of persecutions, brought to the aforementioned sacred pastor a most welcome aid, and with their active collaboration in the spiritual ministry, they scattered a precious seed, from which grew a beautiful harvest of virtues. Some of them later became bishops, and thus had the opportunity to merit even more the consoling progress of the Catholic cause. What happened, as history demonstrates, always happens: from the mists of persecution, the fire of the apostolate is not extinguished, but is cast upon a wider surface; that is, the fire that, fueled by faith free from human pretense and by sincere charity, ignites the hearts of the valiant.

When a hundred years had passed since that event, which now fills you with legitimate joy, Pope Leo XIII, of blessed memory, with his letter *Longinqua*, wished to measure the path traversed by the Church in this region from its beginning, and to his review he added exhortations and directives, in which his paternal benevolence rivaled his wisdom. The things so well written then by Our august Predecessor are worthy of perpetual consideration.

In these fifty years, the progress of the Church has not been halted, but

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has experienced wider expansions and more robust growth. Vigorous is the life that the grace of the Holy Spirit makes flourish in the sanctuary of the heart; consoling is the frequency of attendance at the churches; to the Table, where the Bread of Angels, the food of the strong, is received, numerous faithful approach; with great fervor, spiritual retreats are made; many, docile to the invitation of the divine voice that calls them to higher ideals of life, receive.

[*Latin ed. p. 659*]

The Acts of Pope Pius XII, page 659, mention the priesthood, embracing the religious state. Currently, there are nineteen ecclesiastical provinces, one hundred and fifteen dioceses, nearly two hundred seminaries, countless temples, elementary schools, secondary schools, colleges, hospitals, homes for the poor, and monasteries. It is rightly a source of admiration for foreigners the organizational system that governs the various categories of your schools, to whose existence the faithful generously contribute, and which are vigilantly overseen by the bishops, for it is from these institutions that emerge multitudes of virtuous and wise citizens, who, respectful of divine and human laws, are rightly considered the strength, the flowering, and the honor of the Church and the nation. Furthermore, the missionary works, especially the Pontifical Missionary Societies, are well-established and active, and with prayers, alms, and other forms of assistance, admirably support the heralds of the Gospel who are dedicated to spreading the banner of the Cross into the lands of the infidels, thereby redeeming and saving. In this circumstance, we feel the need to publicly express our praise for the particular missionary works of your nation, which, with zealous dedication, are concerned with the spread of Catholicism. They are distinguished by these names: "Catholic Church Extension Society," a society surrounded by a halo of glory for its pious beneficence; "Catholic Near East Welfare Association," which provides providentially for the interests of Christianity in the East, where the needs are so great; "Indian and Negroes Mission," a work sanctioned by the Third Council of Baltimore (Acts of that Council, Chapter II), which We confirm and uphold, because a most exquisite reason of charity demands it towards your fellow citizens. We confess that We are deeply moved by a particular paternal affection, which We are certain is inspired by Heaven, towards the Negroes residing among you, because, with regard to spiritual and religious assistance, We know that they are in need of special care and comfort; moreover, they are certainly deserving of such. Therefore, We invoke abundant divine blessings and wish success to those who, moved by generous virtue, are diligent in caring for the Negroes themselves. Moreover, your fellow citizens, wishing to appropriately give thanks to God for the inestimable gift of true and complete faith, and eager for holy endeavors, send strong contingents to the army formed by

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the missionaries; they gather merits through their endurance of hardship, their unwavering patience, and their energy devoted to noble initiatives for the Kingdom of Christ, merits that the earth admires and that Heaven will crown with fitting rewards. Nor are the works of lesser importance that are of benefit to the children of the Church within the borders of the homeland: the diocesan charitable organizations.

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - An Official Commentary, organized with wise practicality, through the parish priests and with the cooperation of religious families, brings the gifts of Christian mercy to the poor, the needy, and the sick, alleviating their miseries. In fulfilling this ministry of such great importance, with eyes of faith, both gentle and keen, one sees Christ present in the needy and the afflicted, who are the mystical, suffering members of the most benign Redeemer. Among the lay associations – to enumerate them all would be too lengthy – the Action Catholique, the Marian Congregations, and the Confraternity of Christian Doctrine have acquired laurels of non-perishable glory, rejoicing in their fruits and promising even more joyful harvests in the future, and likewise, the Association of the Holy Name, which is an excellent guide in promoting Christian worship and piety. To this manifold activity of the laity, which is carried out in various sectors according to the needs of the times, is entrusted the "National Catholic Welfare Conference," which provides ready and suitable means for your episcopal ministry. We had the joy of seeing you and the scope of your activity firsthand in October of 1936, when we undertook the journey across the ocean. The memory of what we then admired with our own eyes will always remain indelible and joyful in Our heart. Therefore, it is fitting that, with feelings of adoration, we give thanks to God with you for all of this, and that we raise to Him the song of gratitude: "Give glory to the God of heaven: for His mercy endureth for ever" (Psalm 135, 26). The Lord, whose goodness is not limited by boundaries, has filled your land with the generosity of His gifts, and has likewise granted an active zeal to your churches, and has brought their works to maturity. Having paid the tribute of gratitude to God, from whom all good things come, we acknowledge, most beloved, that this fruitful prosperity, which we admire with you today, is also due to the spirit of initiative and the constancy in endeavors of the sacred pastors and the faithful, who form this portion of Christ's flock; we acknowledge that it is also due to your clergy, who, inclined to decisive action, execute your mandates with zeal, to the members of all Orders and all Congregations, who, distinguished by virtue, strive to cultivate the field of souls, and to the countless religious women, who, often silent and unknown to men, spurred by an unquenchable flame of charity, dedicate themselves with exemplary devotion to the cause of the Gospel, true lilies of Christ's garden, a source of sweet delight to the Saints.

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Therefore, we want this Our praise to be salutary. We consider...

[*Latin ed. p. 661*]

The record of good works accomplished must not produce a relaxation that leads to negligence, nor must it generate the harmful sweetness of vain glory, but rather it must act as a stimulant, so that with renewed energy, evils may be prevented, and so that those initiatives that are useful, provident, and worthy of praise may grow with greater strength. The Christian, if he honors the name he bears, is always an apostle; it ill befits a soldier of Christ to withdraw from battle, for only death puts an end to his service. You know well where your vigilance must be most attentive, and what program of action is fitting for priests and the faithful, so that the religion of Christ, having overcome obstacles, may be a guiding light to minds, may uphold morals, and, as the sole cause of salvation, may penetrate the innermost depths and arteries of human society. The progress of external and material goods, although it is to be considered of no small importance for the many and appreciable benefits it brings to life, is nevertheless not sufficient for man, who is born for higher and more glorious destinies. For he, created in the image and likeness of God, seeks God with an irresistible longing, and he grieves and sheds a secret lament, if, in the choice of his love, he excludes the Supreme Truth and infinite Good. But to God, from whom he who turns away dies, to whom he who turns converts lives, in whom he who perseveres is enlightened, one does not accede by traversing physical spaces, but, led by Christ, with the fullness of sincere faith, with an unblemished conscience of a righteous will, with the sanctity of works, with the acquisition and use of that genuine freedom, the sacred norms of which are proclaimed in the Gospel. If, instead, the divine commandments are scorned, not only is happiness unattainable, which lies beyond the brief span of time allotted to earthly existence, but the very foundation of true civilization wavers in its essence, and nothing but ruin can be expected, upon which late tears will be shed: in reality, whatever leads to the attainment of eternal goods offers steadfast strength and sure protection to temporal goods. For how can the public good and the glory of civil life have any guarantee of stability, when rights are overturned and virtues are scorned and ridiculed? But as God is the source of right, so He is the inspirer and the reward of virtues: there is no one like Him among legislators (cf. Job 36:22). This—according to the confession of all who possess good judgment—is everywhere the bitter and fertile root of evils: the denial of divine Majesty, the neglect of the moral laws of supernatural origin, or a detestable fickleness, which wavers between what is licit and illicit, between justice and injustice. From this arises excessive and blind selfishness, the thirst for pleasures, alcoholism, immodest and extravagant

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fashion, and crime.

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Commentarium Officiale: Iniquities, even among the young, the lust for power, neglect towards the poor, the greed for unjust riches, desertion of the countryside, levity in contracting marriage, divorces, the disintegration of families, the cooling of mutual affection between parents and children, the decline in births, the weakening of the lineage, the waning of respect for authority, servility, rebellion, the abandonment of duties towards the homeland and humankind. We also raise our paternal lament, because here, in so many schools, Christ is often scorned or ignored, the explanation of the universe and humankind is confined to the circle of naturalism and rationalism, and new educational systems are sought, which in the intellectual and moral life of the Nation will inevitably bear sad fruits. Just as domestic life, when observed according to the law of Christ, flourishes with true happiness, so, when the Gospel is rejected, it miserably perishes and is devastated by vices: "He who seeks the law shall be filled with good things; but he who acts with hypocrisy shall find in it occasion for stumbling" (Ecclesiasticus 32, 19). What could there be on earth more serene and joyful than the Christian family? Born near the altar of the Lord, where love has been proclaimed a holy and indissoluble bond, it solidifies and grows in the very love that nourishes it with heavenly grace. There, "marriage is honorable among all, and the marriage bed is undefiled" (Hebrews 13, 4); the peaceful walls do not resound with quarrels, nor are they witnesses to secret martyrdom caused by the revelation of cunning schemes of infidelity; solid trust banishes the thorn of suspicion; in mutual benevolence, sorrows are soothed, and joys are increased. There, children are not considered burdensome weights, but sweet pledges; nor does a reprehensible utilitarian motive or the pursuit of sterile pleasure prevent the gift of life, nor does it cause the sweet name of brother and sister to fall into disuse. With what care do parents strive to ensure that their children not only grow strong physically, but also, following the ways of their ancestors, who are often remembered, are adorned with the light that communicates the profession of the purest faith and moral integrity. Moved by so many benefits, their children consider it their greatest duty to honor their parents, to fulfill their desires, to support them in old age with their faithful help, and to gladden their old age with an affection that, not extinguished by death in the kingdom of Heaven, will be made more glorious and more complete. The members of the Christian family, not complaining in adversity, not ungrateful in prosperity, are always full of confidence in God, to whose empire they obey, in whose will they find peace, and whose help they do not expect in vain. It is through the establishment and maintenance of families according to

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the norm of the...

[*Latin ed. p. 663*]

Acts of Pope Pius XII, 663. The evangelical mission frequently urges the faithful, especially those who hold positions of leadership or teaching within the Church, to diligently strive to prepare the Lord a perfect people. For the same reason, it is also most important that the dogma of the unity and indissolubility of marriage be known in all its religious importance and be sacredly respected by all who enter into marriage. Many, even those distant from our faith, who are respected for their political acumen, recognize that this fundamental point of Catholic doctrine is essential for the stability of the family, for the progressive and prosperous development of civil society, for the well-being of the people, and for a civilization whose light is not false and fleeting. Oh! If your nation had experienced, through the example of others, the immense harm caused by the permissiveness of divorce! We urge energetic action to promote reverence for religion and piety towards the great American people, so that this unfortunately rampant disease may be radically cured. The consequences of this evil have been described by Pope Leo XIII in terms that ”strike at the truth”: ”Because of divorces, the marriage covenant is subject to change; the bond is weakened; pernicious incentives are given to marital infidelity; the care and education of children are harmed; easy opportunity is given to disrupt the domestic society; seeds of discord are sown among families; the dignity of woman is diminished, and she runs the risk of being abandoned after having served as an instrument of pleasure to her husband.” And since nothing so effectively ruins the family and undermines the power of kingdoms as the corruption of morals, it is easily understood that divorce is exceedingly harmful to the prosperity of families and states (Letter *Arcanum*). As for marriages in which one party or the other disagrees with Catholic dogma or has not received the sacrament of baptism, we are confident that you will strictly observe the prescriptions of the Code of Canon Law. Such marriages, as you well know from your extensive experience, are rarely happy and often cause serious harm to the Catholic Church. To prevent such grave harm, it is an effective means that individual faithful receive the full teaching of divine truths, and that the people have a clear understanding of the path that leads to salvation. We therefore urge priests to strive to make their knowledge of divine and human matters abundant; they should not be content with the intellectual knowledge acquired in their youth; with careful study, they should consider the law of the Lord, whose oracles are purer than silver; they should constantly...

[*Latin ed. p. 664*]

664 Acta Apostolicae Sedis - Let them taste and savor the exquisite delights of Holy Scripture; as the years pass, let them study with ever greater

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depth the history of the Church, the dogmas, the sacraments, the laws, the prescriptions, the liturgy, and the language thereof, so that in them, intellectual progress may proceed hand in hand with that of virtue. Let them also cultivate literary studies and secular disciplines, especially those most closely connected with religion, that with clear thought and eloquent speech, they may impart the teachings of grace and salvation, capable of bending even the most learned minds to the gentle yoke of the Gospel of Christ. Blessed be the Church, if it shall be "founded upon sapphires" (cf. Is. 54, 11). The demands of the present times also require that even the laity, especially those who assist in the exercise of the hierarchical apostolate, acquire a treasury of religious knowledge, not meager and superficial, but solid and rich, through libraries, discussions, and study groups; thus they will draw great benefit for themselves, be able to instruct the ignorant, refute stubborn opponents, and be useful to good friends. With great joy, we have learned that the press which champions Catholic principles is truly a valuable instrument, and that the Marconi radio – a marvelous invention, an eloquent image of the apostolic faith which embraces all of humankind – is often and usefully employed, so that ecclesiastical facts and teachings may have the widest possible resonance. We praise the good that is being done. But those who carry out this ministry, in proposing and promoting social doctrine, must take care to adhere to the directives of the Church's magisterium; forgetting their own self-interest, despising vain glory, and not being partisans, let them speak "as from God, in the presence of God, in Christ" (2 Cor. 2, 17). Desiring that scientific progress in its entirety may become ever more established, and now that a suitable opportunity presents itself, we also wish to express our cordial interest in the Catholic University of Washington. You know well with what ardent wishes Pope Leo XIII greeted this illustrious temple of learning when it was founded, and how many repeated testimonies of particular affection were given to it by the Roman Pontiff, Our immediate Predecessor, who was deeply convinced that if this great Institute, already pleasing in its results, should become even more solid and attain even greater renown, this will not only benefit the growth of the Church, but also the glory and prosperity of your countrymen. Sharing in this same hope, We address you with this Our Letter to commend the aforementioned University to you. Do your best, so that this, protected by your benevolence, may overcome its difficulties and make greater advances.

[*Latin ed. p. 665*]

During the pontificate of Pope Pius XII, 665 hopeful endeavors were undertaken, fulfilling the hopes placed in them. We also greatly appreciate your intention to make the premises of the Pontifical College more spacious and dignified, a college in Rome that welcomes, for ecclesiastical education, students from the United States. If it is beneficial for young men of excep-

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tional intellect to refine their knowledge by traveling to distant lands, a long and happy experience demonstrates that this advantage is greatest when those preparing for the priesthood are educated in the City, near the See of Peter, where the source of faith is purest, where so many monuments of Christian antiquity and so many relics of Saints inspire generous hearts to noble deeds. We wish to address another matter of great importance, the social question, which has long agitated states and sows seeds of hatred and mutual hostility among the classes of citizens. You are well aware of the form it takes, its harshness, and the disturbances it causes, and therefore it is unnecessary for us to elaborate on this topic. A fundamental principle of the social question is this: that the goods created by God for all men should flow equitably to all, according to the principles of justice and charity. The memories of every age testify that there have always been rich and poor; and that this will always be so, predicts the inflexible condition of human affairs. The poor who fear God are worthy of honor, for theirs is the kingdom of the heavens, and for them abound the spiritual graces. The rich, if they are righteous and upright, fulfill the office of dispensers and stewards of God's earthly gifts; as ministers of divine Providence, they help the needy, through whom they often receive gifts pertaining to the spirit, and whose hand—so they may hope—will lead them to the eternal tabernacles. God, who provides for all things with counsels of supreme goodness, has ordained that for the exercise of virtues and for the testing of merits, there should be rich and poor in the world; but He does not will that some should have excessive wealth, while others find themselves in such straits that they lack the necessities of life. Honest poverty, however, is a good mother and teacher of virtues, which sustains itself through daily labor, according to the scriptural saying: "Give not to me, O God, neither poverty nor riches: but only give me the sustenance necessary for my life" (Proverbs, 30:8). If those who are abundantly supplied with funds and means must, moved by easy mercy, help those in need, for an even more serious reason they must give them what is just. The wages of workers, as is fitting, should be such that they and their families may live comfortably. Grave are the words of Our Predecessor, Pope Pius XI, on this matter: "Therefore, everything must be done so that fathers of families receive a wage that is sufficient to provide for—

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - Commentarium Officiale, concerning the common domestic necessities. Oh, if, in the present circumstances of society, this cannot always be done, social justice requires that changes be introduced as soon as possible, which ensure that every adult worker receives such wages. Furthermore, all those who, with wise and useful foresight, have experimented and attempted ways whereby the reward for labor is commensurate with the burdens of the family, so that, as these burdens

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increase, the reward may also be increased, and indeed, if necessary, extraordinary needs may be met, are deserving of praise (Letter *Encyclica Quadragesimo anno*). May it be so that everyone who is able may obtain the just opportunity to work, to earn for themselves and for their loved ones their daily bread. We express our deepest compassion for the plight of those, who are very numerous, who, although strong, capable, and willing, cannot find the employment they earnestly seek. May the wisdom of rulers, a far-sighted generosity on the part of employers, together with the restoration of more favorable external conditions, whose implementation we earnestly desire, ensure that such just desires are fulfilled to the benefit of all. Since sociability is a natural need of man, and it is permissible, with united efforts, to promote what is honestly useful, it cannot, without injustice, be denied to producers, as well as to the working and agricultural classes, the free faculty of uniting in associations, through which they may defend their rights and acquire improvements concerning the well-being of mind and body, as well as concerning the honest comforts of life. But to such corporations, which in past centuries have brought immortal glory to Christianity and unfading splendor to the arts, it cannot be imposed in every place the same discipline and structure, which, therefore, due to the different nature of the peoples and the different circumstances of time, may vary; nevertheless, let these corporations draw their vital force from principles of sound freedom, be informed by the highest norms of justice and honesty, and, inspired by these, act in such a way that in the care of class interests, they do not infringe on the rights of others, preserve the purpose of concord, and respect the common good of civil society. We are pleased to know that the aforementioned Encyclical *Quadragesimo anno*, as well as that of the Supreme Pontiff Leo XIII, *Rerum Novarum*, in which the solution to the social question is indicated according to the postulates of the Gospel and of perennial philosophy, have been the subject of careful and prolonged consideration by some of high intellect, whose generous will impels them to social restoration and renewal.

[*Latin ed. p. 667*]

Acts of Pope Pius XII, 667, concerning the bonds of love between men, and that some employers themselves have, according to the norms of those [laws], sought to resolve disputes that are always tending to renew themselves with their workers, respecting the common good and the dignity of the human person. What glory will it be for the American people, naturally inclined to grand undertakings and generosity, if they fully and properly resolve this long-standing and difficult social question according to the sure paths illuminated by the light of the Gospel, and thus lay the foundations for a happier age! For this to happen in accordance with the desires, the forces must not be dissipated by disunity, but rather increased by concord. To this salutary conjunction of thoughts and consents, the source of

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magnificent actions, following an impulse of charity, we also invite those whom the Mother Church laments are separated from her. Many of them, when Our glorious Predecessor fell asleep in the sleep of the just, and We, after a short time from his death, by a secret disposition of divine mercy, ascended to the Throne of St. Peter, many of them – this has not escaped Us – have expressed, in speech or writing, sentiments full of reverence and of great elevation. From this attitude – we confess openly to you – we have conceived a hope, which time will not steal away, which sometimes transforms itself into a premonition, and which consoles us in the arduous and harsh labor of the universal ministry. Let the magnitude of the work, which you will undertake with fervor for the glory of the most benign Redeemer and for the salvation of souls, not dismay you, O most beloved, but rather encourage you, making you confident in divine help: great works generate more robust virtues, produce more splendid merits. Let the efforts, with which the enemies, in close ranks, seek to overthrow the scepter of Christ, be an encouragement, because with united intentions we care for the establishment and advancement of this kingdom. Nothing can be more blessed for individuals, families, and nations than to obey the Author of human salvation, to execute His commands, to accept His kingdom, in which we become free and rich in good works: "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, of love, and of peace" (Preface of Christ the King). Wishing from the heart that you and the spiritual flock, for whose well-being you provide as diligent pastors, may always progress towards better and higher goals, and that you may also gather fruitful fruits of virtue from this present solemn celebration, we impart the Apostolic Blessing, a testament of Our benevolence. From the Vatican, on the feast of All Saints, 1939, the first year of Our Pontificate.

PIUS PP. XII

ACTA, vol. V I, n. 15. - 25-11-1939.
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[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Commentarium Officiale.

CONSTITUTION APOSTOLICA BALTIMORENSIS (WASHINGTONENSIS).

A parte territorii Archidioecesis Baltimorensis, nova Archidioecesis erigitur, quae nuncupatur WASHINGTONENSIS, et ad Archidioecesim Baltimorensim principaliter coniungitur.

PIUS, Episcopus, Servus Servorum Dei, ad perpetuam rei memoriam:

Summa potestas ecclesiastica est, non solum novas dioeceses erigere,

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si rerum et locorum circumstantiae id exigant, sed etiam hierarchicum gradum illis tribuere civitatibus, quae, per incrementum religionis et dignitatem, praeexcellunt.

Intra limites Archidioecesis Baltimorensis, urbs Washington exsistit, sedes Gubernii Americae Septemtrionalis Foederatarum Civitatum, quae, cum pluribus catholicis institutis (inter quae praeclarae sunt Studiorum Universitates et collegia benevolens iuvenibus imbuenda), floreat, et, simul, frequentia incolarum in ultimis annis crescens, tam viribus atque opibus augescit in dies, ut iure meritoque Sedes Apostolica cathedrae archiepiscopalis splendore ipsam decorandam censuerit; et hoc libentius, quod iucunda perhibeatur occasio centesimi quinquagesimi recurrentis anni, ex quo et ipsa urbs Washington Foederatorum Statuum caput constituta et sedes episcopalis Baltimorensis primum condita sit.

Quapropter, auditis venerabilibus Fratribus Hamleto Ioanne Cicognani, Archiepiscopo titulari Laodicensi in Phrygia, Delegato Apostolico in Foederatis Americae Septemtrionalis Statibus, atque Michaele Iosepho Curley, Archiepiscopo Baltimorensi, suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, apostolicae potestatis plenitudine, urbem Washington et totum territorium intra fines Columbiae districtum contentum ab Archidioecesi Baltimorensi separamus, et novam Archidioecesim erigimus, ab ipsa urbe Washington, Washingtonensem nuncupandam.

Novae huic sedi omnia tribui iura, privilegia et praerogativas, quibus ceterae sedes archiepiscopales, ad iuris communis normam, fruuntur et gaudent, et eam iisdem obligationibus et oneribus astringimus, quibus ceterae adstringuntur.

Archiepiscopalem cathedram ipsius archidioecesis in ecclesia, in eadem...

[*Latin ed. p. 669*]

By the grace of God, Pope Pius XII.

Whereas, in the city of Washington, dedicated to the honor of Saint Matthew the Apostle, We have resolved to erect an Archdiocese; therefore, We elevate said city to the rank and dignity of an archiepiscopal see, and We grant it the rights, honors, and privileges pertaining to other archiepiscopal sees, according to the norms of sacred canons.

We decree that this new Archdiocese of Washington shall be united in the same manner as the metropolitan Church of Baltimore, under the common designation of Baltimore-Washington. Therefore, both Churches shall be under the jurisdiction, governance, and administration of one Archbishop for the time being, designated as the Archbishop of Baltimore-Washington. He shall, however, receive the canonical possession of both Archdioceses separately, with the honor of precedence remaining with

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the See of Baltimore, and he shall have his habitual residence in the city of Baltimore, with the proviso that, for a certain period of time, whether continuous or intermittent, he may also reside in the Archdiocese of Washington.

To further strengthen the unity of the governance of these Churches, We decree that there shall be a single archiepiscopal curia in the city of Baltimore, a single College of Diocesan Consultors, and a single Vicar Capitular, in the event of a vacancy.

With regard to the clergy in particular, We decree that, as soon as these Letters of Ours concerning the erection of the new Archdiocese are brought into effect, the clergy legitimately residing within its boundaries shall be considered to be incardinated in that Church, with the reservation that the Archbishop shall have the faculty of employing clergy for the benefit of both archdioceses, and of conferring ecclesiastical benefices indiscriminately.

Furthermore, to ensure the execution of all that has been stated and established above, We choose the Most Reverend Brother Hamlet John Cicognani, Our Apostolic Delegate to the United States of North America, and We grant him the necessary and appropriate powers for that purpose, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned tasks, with the obligation of sending to the Sacred Congregation for the Consistory a certified copy of the acts of execution as soon as possible.

These Letters, and all that they contain, even if some persons, or those who presume to have an interest, have not been heard, or have not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never be subject to any defect of surreptitiousness or fraud, or of nullity, or of Our intention, or of any other defect, whether substantial or unforeseen, but shall, as if made and issued with full knowledge and authority, always remain valid and effective, and shall have and obtain their full and complete effect, and shall be observed by all.

[*Latin ed. p. 670*]

Acts of the Apostolic See - Official Commentary 670, which must be observed inviolably, and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we wish and decree that they shall be entirely null and void: notwithstanding, as it may be necessary, the rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary things, even those worthy of special mention, to which we derogate entirely by these presents. We also wish that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given

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the very same credence as if these Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, statute, mandate, derogation, and Our will. If anyone should presumptuously dare to attempt this, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twenty-second day of the month of July, in the first year of Our Pontificate. ALOYSIUS Cardinal MAGLIONE, Fr. RAPHAEL C. Cardinal ROSSI, from the Secretariat of the Sacred Congregation of the Consistory, Alfonsus Carinci, Apostolic Protonotary, Carolus Respighi, Apostolic Protonotary, Reg. in Cane. Ap., vol. 62, n. Vt. - Al. Trussardi. APOSTOLIC LETTERS FROM THE ROMAN ARCHBASILICA LATERANENSIS, DEDICATED TO CHRIST THE SAVIOR AND IN HONOR OF SAINT JOHN THE BAPTIST AND SAINT JOHN THE APOSTLE AND EVANGELIST, AND TO WHICH IS ANNEXED THE BAPTISTERY, AND ACCORDING TO WHICH ALL PREVIOUS GRANTS ARE ABOLISHED, AND IT IS ENRICHED WITH PECULIAR SPIRITUAL GRACES AND PRIVILEGES. PIUS PP. XII "S, For the perpetual memory of the matter. — Already, Our Predecessor of blessed memory, Pope Pius XI, had decreed, in the sixtieth year after his priestly ordination in the Roman Archbasilica Lateranensis, and also in the twentieth year after his episcopal consecration, that the Archbasilica...

[*Latin ed. p. 671*]

The Acts of Pope Pius XII, 671, refer to the same "mother and head of all the churches of the City and the World," which is dedicated to Christ the Savior, as well as in honor of Saint John the Baptist, the Forerunner of the Lord, and Saint John the Apostle and Evangelist; then, to the patriarchal temple itself, the Baptistery is added, from the treasure of the Church, abolishing all other concessions, even those of a special nature, which had previously been granted by the Roman Pontiffs, as a testimony of our benevolence and affection, to adorn it with special spiritual graces and privileges. But since it has not been possible for Our Supreme Pontiff, Our Predecessor, due to his unexpected and almost sudden death, to issue the appropriate and solemn document on this matter, which was to be issued on the twelfth day of the month of February of this year, We, in this very first year of Our Pontificate, following with full heart the wishes of Our Predecessor, seize the opportunity to solemnly celebrate, with piety and devotion, the Dedication of the Archbasilica of the Most Holy Savior, to carry out or even expand upon what Our Predecessor had decreed, so that the will of Pope Pius XI may not be forgotten with the passage of time, and so that, as far as is in Our power, the splendor of Our Lateran Archbasilica Cathedral may be increased. And We are all the more eager to act in this way because, in fulfilling the apostolic mission entrusted to

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Us by the entire family of Christians, We have from the very beginning of Our Pontificate been concerned with providing suitable aids to the faithful to profitably edify their souls and to kindle in them charity towards Our Lord Jesus Christ, and with establishing anything salutary and useful for this purpose. Therefore, after consultations with Our beloved son, the Cardinal Penitentiary of the Holy Roman Church, and confident in the mercy of Almighty God and in the authority of His Blessed Apostles Peter and Paul, We grant, by these Apostolic Letters, to all the faithful of both sexes who have been duly confessed and have received the Holy Eucharist, whenever they devoutly visit the Lateran Archbasilica and there recite the prayer "Our Father, Hail Mary, Glory Be," as many times as they do so, a plenary indulgence, according to the Decree of the Sacred Penitentiary of the fifth day of July, 1930. Furthermore, We grant to all the faithful who, having likewise been absolved from their sins and strengthened by the Eucharistic repast, visit the chapel of Saint Francis of Assisi, located in the Lateran Basilica, on the second day of August, according to the Decrees of the Sacred Penitentiary of the tenth day of July, 1924, and the first day of May, 1939, and there recite the prayer "Our Father, Hail Mary, Glory Be," as many times as they do so, a plenary indulgence, which is called the Indulgence of the Porziuncula. And to the same faithful, We also grant a plenary indulgence if, likewise confessed and refreshed by the Holy Communion, they visit on the feast days of Our Lord.

[*Latin ed. p. 672*]

672 Acta Apostolicae Sedis - Official Commentary on the Holy Jesus Christ, and the Blessed Virgin Mary, on the feast of the Dedication of the Archbasilica, on the days of the Nativity and the Decollation of Saint John the Baptist, on the nineteenth day of March, and on the fourth day of the second week after Easter, dedicated in honor of Saint Joseph, Spouse of the Virgin, as well as on the feast days of the Apostles, according to canon 921 § 2 of the Code of Canon Law, and of the Evangelists Mark and Luke, and also of Saint Joachim and Saint Anne, and on any other obligatory feast day within the aforementioned number or in those not listed, who visit the Patriarchal Basilica of the Most Holy Savior and there, according to Our will, or that of the Supreme Pontiff for the time being, pray, We grant them also a Plenary Indulgence, provided that they visit the seven altars of the Lateran Archbasilica, namely the Altar of the Most Holy Sacrament, the Altar of the Most Holy Cross (which is near the entrance on the side of the temple), the Altar of the Blessed Virgin Mary Assumed into Heaven, the Altar of Saint John the Apostle and Evangelist, the Altar of Saint Hilary, the Altar of Saint Andrew Corsini, and the Altar of Saint Francis of Assisi, on any day of the year, provided that all the altars are visited on the same day, according to canon 923, and that some prayer is offered in honor of the titular saint of each altar; and also on the feast day of the titular saint of

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each altar, provided that before the altar, some prayers are offered in honor of the titular saint. Furthermore, to all and each of the faithful who, with at least a contrite heart, visit one of the aforementioned seven altars and there recite some prayers in honor of the titular saint, We remit seven years; to those who visit the chapel of the Blessed Virgin Assumed into Heaven, five years; and to those who visit the Archbasilica, three years of the penances prescribed to them or of any other debts of penance, in the usual form of the Church. We also grant to these faithful a partial Indulgence of five hundred days, if, with at least a contrite heart and remembering the institution of the Most Holy Eucharist with a grateful spirit, they pray for a time before the chapel of the august Sacrament, in which the relics of the Holy Table of the Lord's Supper are kept; and another Indulgence of one year, if, with a similar contrite heart, they recite the Creed of the Apostles before the Papal Altar, in which the Sacred Heads of the Apostles Peter and Paul are kept. We also grant this Indult to the Archbasilica itself, so that all the altars of the Sacred Aedifice of the same, as well as the chapels of the holy relics near the Sacrarium, are adorned with a special privilege, so that some secular or religious priest may offer the Mass for the soul of any faithful person who has departed this life united in charity with God, at any of these altars, so that the soul itself may obtain an Indulgence from the treasure of the Church by way of suffrage, so that the Lord Jesus Christ, the Blessed Virgin

[*Latin ed. p. 673*]

The acts of Pope Pius XII, 673: May she be delivered from the pains of Purgatory, if it pleases God, through the merits of the Blessed Virgin and all the saints who intercede for her. Furthermore, we grant another indulgence whereby the faithful who visit the Basilica of the Lateran may gain Station Indulgences, as prescribed by the Decree of the Sacred Penitentiary of April 12, 1932, even on the feast days of the Transfiguration of Our Lord Jesus Christ, the Dedication of the Archbasilica of the Lateran, the Nativity and the Decollation of Saint John the Baptist, the Apostles Peter and Paul, Saint John the Apostle and Evangelist, and on the feast of the Epiphany in the chapel of Saint Andrew Corsini, although on those same days, no Station is indicated in the Roman Missal for the Archbasilica of the Lateran. Since the Chapter of the Canons of the aforementioned Archbasilica enjoys, by virtue of an Indult granted by the Apostolic See and repeatedly confirmed by Our predecessors, and especially by Pope Benedict XIV in his Apostolic Constitution *Assiduae Sollicitudinis*, dated May 6, 1740, the perpetual faculty of aggregating chapels, churches, and basilicas wherever they may be located to the aforementioned Archbasilica, and therefore of granting them particular Indulgences, We decree that those faithful who celebrate the sacred rites in such aggregated churches may also, in a certain way, participate in the spiritual benefits with which Our Cathedral is adorned, and that in the future, in the aforementioned act of aggregation, the fol-

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lowing Indulgences may be granted: plenary Indulgences on the feast days of the Nativity, Circumcision, Epiphany, Transfiguration, Easter, Resurrection, and Ascension of Our Lord Jesus Christ; Pentecost; the Dedication of the Archbasilica of the Lateran; the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin Mary; the Nativity and Decollation of Saint John the Baptist; Saint Joseph, the Spouse of the Virgin (namely, on March 19th and on the Thursday of the second week after Easter); the Apostles Peter and Paul, as well as Saint John the Apostle and Evangelist, under the usual conditions; and Station Indulgences on the first Sunday of Lent, Palm Sunday, the fifth day of the Holy Week, Holy Saturday, and the Saturday after Easter, to be acquired in the established manner; and finally, a partial Indulgence of three years, which the faithful, whether chaplains or visitors, may obtain by piously visiting the chapel or church, as previously aggregated, at least with a contrite heart. Furthermore, by Our Apostolic authority, and by the force of the present document, We also adorn, with a special Indult, the ancient Baptistery of the Archbasilica of the Most Holy Savior, which is adjacent to it, so that all the altars therein may be illuminated with this special grace, so that if any secular or religious priest should approach any of these altars...

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis — Official Commentary: A Mass shall be celebrated for the soul of any Christian faithful person who has departed this life, joined to God in charity, so that the soul itself, through the intercession of the Church, may obtain an Indulgence, as if the same Mass had been celebrated at a privileged altar. Finally, We grant that even in the same Lateran Baptistery, on the feast day of the Epiphany of Our Lord Jesus Christ, Stational Indulgences, of which mention has already been made in the aforementioned Decree, may be obtained, even though, according to the Roman Missal, that solemnity does not have a Station in the same Baptistery. We generously grant all of these things, abolishing all other privileges of this kind previously granted, as a clear testimony of Our affection for the Most Holy Archbasilica of the Lateran, mother and head of all the churches and basilicas of the City and the World, which, as Our Predecessor, Pope Eugene IV, said, We gladly call "Our Cathedral and most beloved Spouse"; notwithstanding anything to the contrary; We decree that these present Letters shall always remain valid and effective; and shall produce and obtain their full and complete effects: fully and completely benefiting the Archbasilica of the Lateran now and in the future; and that it shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of November, in the year 1939, in the first year of Our Pontificate.

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A. Card. MAGLIONE, Secretary of State.

ADDRESS: Most Blessed Father, on the tenth day of the month of November in the year 1939, in response to the most kind words with which the Most Reverend Monsieur Abel Nicolas Léger, Envoy of the Republic of Haiti, presented public Letters with special instructions, He responded: "Monsieur le Ministre, From a nation distant in location, but close to Us in its devotion to the Church; from an island small in size, but renowned throughout history for being the first, among the lands of a new world, to receive from the illustrious Genoese navigator and his Spanish crew the elements of Latin civilization and Roman faith, Your Excellency comes today, with the authority of an official mission, to affirm..."

[*Latin ed. p. 675*]

Acta Pii PP. XII, 67S, and further affirms the traditional devotion of the Haitian people to the religion of Christ. As Your Excellency noted, the soul of this people is deeply imbued with the Christian spirit. Therefore, the government which it has established wisely considers it its duty to recognize to the Church, in the preaching of the evangelical doctrine, in the education of the youth, in the exercise of its benevolent activity for the religious, moral, and social progress of all classes of the nation, that freedom of action which ultimately benefits society, no less than the Church itself. With the joy that We feel in welcoming You, there forms a painful contrast the external events, a universal source of anxieties, the economic consequences of which are felt even beyond continents and seas. The unity of the great human family, especially that of the faithful in Christ, obliges those peoples fortunately preserved from war to be concerned for those who suffer, and to multiply their appeals to the mercy of God, so that His almighty hand may restore order and peace to the world. But, as We have often said, this desired peace and the order which is its indispensable condition, the world will only enjoy if those men who are responsible for the government of peoples and for their mutual relations renounce the worship of force employed against justice; if, recognizing as insufficient and precarious a morality based solely on human foundations, they accept the supreme authority of the Creator as the basis of all individual or collective morality; if they render to that Father, who is in Heaven, the homage that He desires, namely, fraternal concord among His sons of every nation and tongue. Only then will they be able to achieve and perfect a stable and fruitful international organization, as desired by men of good will: an organization which, because it will respect the rights of God, can ensure the mutual independence of both great and small peoples, impose fidelity to agreements loyally agreed upon, and safeguard, in the effort of each towards the prosperity of all, sound freedom and the dignity of the human person. May these thoughts be Yours, Mr. Minister; may they inspire Your diplomatic action, We are assured of this in the Letters by which His Excel-

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lency, the President of the Republic, has kindly accredited You to the Holy See. Furthermore, the personality of Your Excellency, which was already known to Us through the high offices that she has held, gives Us...

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - Commentarium Officiale, for the sake of fostering good relations between this Apostolic See and the Republic of Haiti, we hold the most confident hope. The Church, as the most tender mother of all souls redeemed by the blood of Jesus Christ, and as a vigilant guardian of the spiritual life among peoples and individuals, has on several occasions already demonstrated the particular interest it bears towards the Nation, of which Your Excellency is here the worthy representative. We shall be pleased to always show the same benevolent dispositions. Therefore, it is pleasing to Us to declare that We will facilitate, by all means in Our power, the fulfillment of the mission entrusted to you. We pray you, Mr. Minister, to assure His Excellency, Mr. the President of the Republic, of this, and also to convey the very cordial wishes that We hold for the happiness of His person and for the prosperity of the Haitian Republic. Finally, We invoke, from the depths of Our heart, upon the entire Nation, upon its leaders, and especially upon Your Excellency, the abundance of divine blessings.

NUNTIUS RADIOPHONICUS

FROM THE MOST BLESSED FATHER, ON THE THIRTEENTH DAY OF THE MONTH OF NOVEMBER, IN THE YEAR OF OUR LORD NINETEEN THIRTY-NINE, GIVEN TO THE FAITHFUL OF THE UNITED STATES OF NORTH AMERICA: ON THE OCCASION OF THE ANNIVERSARY OF THE FOUNDATION OF THE CATHOLIC UNIVERSITY OF WASHINGTON.

It is from a heart full of paternal affection, beloved sons of the United States of America, that We address this message to you, expressing Our desire to participate in the Golden Jubilee celebrations of your magnificent Catholic University. Our pleasure is all the more profound and intimate because We have had the good fortune to see with Our own eyes – although for only a short time – the great work that you have accomplished for the glory of God and the welfare of your country. Founded in 1889 by the Bishops of the United States, during the Pontificate of that great patron of studies, Pope Leo XIII, your young University, full of vigor and promise, took its place in that long line of the most distinguished and venerable Universities of the past. And, following their example, in its adherence to the purest traditions of Christian thought, it attained such remarkable

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success that it was justly...

[*Latin ed. p. 678*]

678 Acta Apostolicae Sedis - Official Commentary (from the English text, translated into Italian) Our lips open towards you, O beloved children of the United States of America; Our heart expands, to tell you with how much paternal affection We desire to be present at the fiftieth anniversary celebrations of your beautiful Cattolica University. Our satisfaction is all the more profound and personal, because We had the good fortune to see with Our own eyes – albeit for a short time – the wonderful work that you have built for the glory of God and the benefit of your country. Since, in 1889, it was founded by the Bishops of the United States, under the pontificate of that great patron of studies who was Pope Leo XIII, your young University joined, full of vigor and promise, the long series of the most glorious and ancient academies, and, following their example, happily adhering to the pure traditions of Christian thought, it produced such abundant fruits as to merit the praise of Our immediate Predecessor of blessed memory, as a fertile center of Catholic culture in the United States. We are truly pleased to adopt that praise, so that it may be a worthy encouragement, in these so turbulent times, to continue with dedication the honorable but arduous mission that is within the aims of the University. Never as today has Christian youth education assumed such a decisive and vital importance, being confronted with the bewildering errors of a naturalism and a materialism that are precipitating the world into terrifying wars, a proof of the fallacy of a philosophy based on purely human foundations. Considering the aggravation of so many evils, one would despair, were it not for the beloved Providence of God, which is all the more certain and consoling the less confidence there is in the world. But after God, Our hope is largely placed in the ancient and recent institutions of Christian culture, among which your Cattolica University holds an exemplary place, as one that, entirely dedicated to the service of truth, rightly includes in its teaching physics and metaphysics, intelligence and heart, past and present, reason and revelation. In this way, in the austere atmosphere of your classrooms, alternating the silence of meditation and study with the voices of prayer, you will be preparing the young people of tomorrow to be – against false science and its disastrous consequences – generous defenders of those prin-

[*Latin ed. p. 679*]

From the Acts of Pope Pius XII, page 679: These are the fruits of civilization, which, guarded in the Gospel of Christ and infallibly taught by the Church, are truly spirit and life. Faced with these flourishing promises, the Catholics of the United States, and all who are of upright spirit, cannot but feel the singular significance that their already highly meritorious University holds today, nor can they but think that it is entrusted, for its greatest

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successes, to their hearts, their prayers, and their aid. It—as also the other renowned Catholic Universities of the United States of America—is their glory in the present, their safeguard for the future. As for Us, while We form the warmest wishes of Our paternal heart for its greatest increase, invoking upon it the abundance of divine favors, We heartily bless the Episcopate of the United States—of whose enlightened zeal this University is a beautiful fruit—to the Professors, the students, and to the entire faithful people, and particularly to those who, in any way, will contribute to the stable and fruitful flourishing of this providentially established Institution.

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE

TWO BOOKS WRITTEN BY PETER UBALDI ARE CONDEMNED

Thursday, November 8, 1939

In the general session of the Supreme Holy Congregation of the Holy Office, the Most Reverend and Reverend Cardinals, entrusted with the safeguarding of faith and morals, having heard the opinion of the Most Reverend Consultors, condemned and ordered that two books written by Peter Ubaldi be placed in the Index of Prohibited Books, with these titles: *Ascesis Mistica, La grande sintesi*.

And on the following Friday, November 9th of the same month and year, His Holiness, Pope Pius XII, by the Divine Providence, in his customary audience granted to the Most Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers.

Given in Rome, from the Offices of the Holy Office, on November 10, 1939.

Romulus Pantanetti, Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 681*]

The Sacred Consistorial Congregation 681. THE SACRED CONSISTORIAL CONGREGATION OF MILAN AND COMO. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF THE DIOCESES. Recently, it was requested from the Apostolic See that, for the better care of souls, the boundaries between the archdiocese of Milan and the diocese of

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Como be somewhat altered. Indeed, Our Most Holy Lord Pope Pius XII, with divine Providence, having received the favorable opinion of the Ordinaries of both dioceses, and graciously granting their prayers, has deigned to decree the following: The territories of Paltanedo and Campore, in the parish of Cucciago and Martelletto; Gottardo and Toppi, in the parish of Carimate, belonging to the archdiocese of Milan, shall be separated from those parishes and added to the parishes of Saint Joseph in the diocese of Como; and, reciprocally, the territory of the station of Cucciago, from the territory of Molinetto in the Valley of the Mills, up to the territory of Bernardelli, shall be separated from the diocese of Como and attributed to the aforementioned parish of Cucciago, in the archdiocese of Milan, thus altering the boundaries of both dioceses in this manner. Furthermore, to ensure the execution of this, the same Holiness has graciously appointed His Eminence, Father Dom Alaphridus Ildefonsus Schuster, Archbishop of Milan, granting him the necessary and appropriate powers, including the power to delegate anyone constituted in ecclesiastical dignity, to carry out the aforementioned purpose; and, having received this charge, he is to send, as soon as possible, an authentic copy of the completed execution to the Sacred Consistorial Congregation. All contrary opinions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 15th of July, 1939. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS FOR CHURCHES

Our Lord Pope Pius XI, through divine Providence, by successive decrees of the Sacred Congregation Consistorial, has provided for the following churches with new pastors:

On November 10, 1989:

— He appointed the Most Reverend Father Luke Castillo, formerly Bishop of Coro, as the titular archbishop of the Church of Rhizaena, and he established him as Coadjutor with the right of succession to the Most Reverend Father Philip Rincón Gonzales, Archbishop of Saint James in Venezuela.

— He appointed the Most Reverend Father Raphael Arias, formerly the titular Bishop of Attalensis in Pamphylia, as the rector of the Cathedral Church of Saint Christopher in Venezuela.

— He appointed the Reverend Father Francis Joseph Iturriza Guillen, of the Society of Saint Francis of Sales, as the rector of the Cathedral Church of Coro.

— He appointed the Reverend Father Peter Paul Tenreiro, a parish priest

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of Saint Rosalia in the city of Caracas, as the titular bishop of the Church of Orthosiensis in Phoenicia, and he designated him as an Auxiliary to the Most Reverend Father Xisti Sosa, Bishop of Cumaná.

SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISION FOR A CHURCH

Our Lord Pope Pius XII, through divine Providence, by decree of the Sacred Congregation for the Eastern Church dated November 16, 1939, appointed the Most Reverend Father Nicholas Cadi, formerly Archbishop of Bosrense and Auranense of the Melkite rite, as the titular archbishop of the Church of Mocissena.

[*Latin ed. p. 683*]

Year and Volume XXXI, December 22, 1939 (Series II, Volume VI) - No. 16

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

SACRED CONGREGATION

Tuesday, the tenth day of December in the year 1939, in the customary hall of the Apostolic Palace at the Vatican, a secret Consistory was held, the acts of which are reported in order.

I. – SECRETARY OF THE SACRED COLLEGE

The Most Blessed Father delivered the seal of the Sacred College, which He Himself possessed while exercising the dignity of Cardinal, to the Reverend Cardinal Rossi, appointed for this year as the Secretary of the Sacred College of His Holiness.

II. – REPORT ON CAUSES

The Reverend Cardinal Charles Salotti, Prefect of the Congregation of Sacred Rites, with the permission of the Most Blessed Father, delivered a discourse on the life and miracles of Blessed Mary by Saint Euphrasia

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Pelletier, a professed religious virgin of the Order of Our Lady of Charity, foundress of the Institute of the Sisters of the Good Shepherd, as well as on the life of Blessed Gemma Galgani, a secular virgin, and furthermore, he recounted all that the Sacred Congregation, after a careful examination, considered worthy to be admitted and approved in the cause of the Beatification and Canonization of these Blessed ones.

The report concluded.

His Holiness then inquired individually of the Reverend Fathers Cardinals, and each Cardinal declared his opinion.

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[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis - Official Commentary III - CHAMBERLAIN OF THE HOLY ROMAN CHURCH. Then, the Most Reverend Cardinal Lauri, having left the consistorial hall, the Blessed Father appointed the same Reverend Father Lawrence, Cardinal of the Holy Roman Church, to the office of Chamberlain of the Holy Roman Church, who afterwards entered the consistorial hall again. IV - CHOICE OF CHURCHES. Then the Most Reverend Cardinal Salotti, having relinquished the title of Saint Bartholomew in the Island, chose the suburbicarian Church of Praeneste. Upon this, the Blessed Father, intending to favorably follow the declared choice, provided for the Church of Praeneste with the Most Reverend Charles, Reverend Father, Cardinal Salotti, appointing him as Bishop and Pastor, as will be stated in the forthcoming decree. Having entered the consistorial hall again, the Most Reverend Cardinal Salotti requested his place, second to last, among the Cardinals of the Episcopal Order. Also, the Most Reverend Cardinal of Seville, having relinquished the title of Saint Mary of the New, chose the suburbicarian Churches of Sabina and Mandeleto, which the Blessed Father provided for with the Most Reverend Henry, Reverend Father, Cardinal of Seville. Who, having entered the consistorial hall again, sat last among the Cardinals of the Episcopal Order. V - APPOINTMENTS TO CHURCHES. Then the Supreme Pontiff proposed the following appointments to Churches: To the Metropolitan Church of Adelaide, he appointed the Reverend Matthew Beovich, from the archdiocese of Melbourne. To the titular archbishopric of Carelle, he appointed the Reverend Father Gabriel Breynat, hitherto Bishop titular of Adramyttium. To the titular archbishopric of Maximianopolis in Rhodope, he appointed the Reverend Father Adam Hefter, hitherto titular Bishop of Marciana. To the titular archbishopric of Achrida, he appointed the Reverend Father Alexander Vachon, Urban Antistite and General Vicar of the archdiocese of Quebec, whom he established as Coadjutor with the right of succession to the Most Reverend Father William Forbes, Archbishop of Ottawa-Cornwall. To the cathedral Church of Matagalpa, he appointed the Reverend Isidore August Oviedo Reyes, from the diocese

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of Leon in Central America.

[*Latin ed. p. 685*]

The acts of Pope Pius XII, page 685, concerning titular Episcopal sees:

To the Reverend Father Vincent Wehrle, until now Bishop of Bismarck, the titular Episcopal see of T.

To the Reverend Father Albert Fletcher, General Vicar of the diocese of Petrieula, appointed as Auxiliary to the Most Reverend Father John Baptist Morris, Bishop of Petricula, the titular Episcopal see of Samos.

To the Reverend Father Joseph Lah, professor of sacred theology at the University of Agram, appointed as Auxiliary to the Most Reverend Father Aloysius Stepinac, Archbishop of Agram, the titular Episcopal see of Dodonaea.

To the Reverend Father Arcturus Douville, professor of canon law at the University of Quebec, appointed as Auxiliary to the Most Reverend Father Fabian Zoelli Decelles, Bishop of Saint-Hyacinthe, the titular Episcopal see of Viten.

To the Reverend Father Gerard Herrero Garrote, of the Order of the Brothers Eremites of Saint Augustine, appointed Apostolic Vicar of Changteh, the titular Episcopal see of Zorolus.

To the Reverend Father Henry Belleau, of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, appointed Apostolic Vicar of Sinus Iacobi, the titular Episcopal see of Perrhe.

To the Reverend Father Joseph Kelly, of the Missionaries of Africa, appointed Apostolic Vicar of Western Nigeria, the titular Episcopal see of Thignica.

To the Reverend Father John O'Hara, member of the Congregation of the Holy Cross, the titular Episcopal see of Mylasa.

Furthermore, the following sacred ministers, already announced by the Apostolic Letters under the seal of my predecessor, the blessed Pope Pius XI, are now publicly declared:

Archbishop of Rhodes, Floridus Ambrose Acciari.

Archbishop of Odessa, Alexander Gonzales, Coadjutor with right of succession to the Most Reverend Father Joseph Anthony Lezcano y Ortega, Archbishop of Managua, who is now Bishop of Matagalpa.

Archbishop of Selimbria, Joseph Lucian Giray, who was already Bishop of Leopoldville, but has now passed away.

Archbishop of Nicopolis, Joseph Butt, who is now Bishop of Alessandria.

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Official Commentary of the Metropolitan Sees: Gustavus Carolus de Majláth, already Bishop of Karlsburg. Rhegi-

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nensem, Henricus of Uzes. Montalbetti, already Archbishop of Columbus, Ioannes Maria Masson. Philippensem, Leo Ioannes Baptista Nigris, Apostolic Delegate in Albania. Nicaenum, Aldus Laghi, Apostolic Nuncio in Chile. Sancti Salvatoris in America, Aloysius Cha vez. Sehnaeensem of the Chaldaeans, Abraham Elias. Melitenaeum, Hector Fronzi, already Archbishop of Camerin. Samosatensem, Franciscus D'Errico, already Bishop of Algares. Sergiopolitanum, Basilius Khoury, already Archbishop of Hemese of the Melchites. Hemesensem of the Melchites, Athanasius Toutoundgi. Misthiensem, Georgius de Ionghe d'Ardoye, Apostolic Delegate in Iraq, already Bishop of Amathus in Cyprus. Pompeiopolitanum in Paphlagonia, Gerardus Sanctus Menegazzi, already Bishop of Dorylaeum. Platensem, Ioannes Chimento, already Bishop of Merced. Arborensem, Iosephus Cogoni, already Bishop of Nuoro. Camerinensem, Humbertus Malchiodi. Cianum, Gulielmus Godfrey, Apostolic Delegate in Britannia. Amorianum, Hugo Mac Sherry, already Bishop of Acilis. Guatimalensem, Marianus Rossell.

BISHOPS: Metensem, Iosephus Heintz, already Bishop of Troyes. Adrasenum, Melchisedech del Canto, already Bishop of San Felipe. Sancti Philippi, Bernardinus Berrios Gainza.

[*Latin ed. p. 687*]

687 From the Acts of Pope Pius XII:

* Darwin, Francis Xavier Gsell.

* Trinitaria, Johannes Reesinck, Apostolic Vicar of Upper Nile.

* Citharizena, Peter Massa, Apostolic Vicar of Nanyang.

* Risitanum, Ubald Langlois, Apostolic Vicar of Grouard.

* Limata, Napoleon Alexander La Brie, Apostolic Vicar of the Bay of Saint Lawrence.

* Botucatu, Anthony Colturato, who is now the Bishop of Uberaba.

* Geritana, Hilary James Felder.

* Leptis Magna, Alphonse Ferrandina, Auxiliary Bishop to the Most Reverend and Eminent Alexius, Cardinal Ascalesi, Archbishop of Naples.

* Liepai, Anthony Urbss, for the newly established diocese.

* Thubun, in Numidia, Emmanuel Larrain Errazuriz, Coadjutor with right of succession to the Most Reverend Charles Silva Cotapos, Bishop of Talca, who has now succeeded him.

* Nicoletana, Albin Lafortune.

* Matanzena, Albert Martin y Villaverde.

* Trieste and Justinopolitan, Anthony Santin, who is now the Bishop of Fiume.

* Gacerena, Peter Santos.

* Hermonthita, Lwangwa.

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* Henry Horst, Apostolic Vicar of Ara.

* Ludovic Morel, Apostolic Vicar of Suiyüan.

* Opuntia, John Henry King, Auxiliary Bishop to the Most Reverend William Timothy Cotter, Bishop of Portsmouth.

* Lebessena, George Rossi, Apostolic Vicar of Napo.

* Kielce, Ceslaus Kaczmarek.

* Garanhuns, Mary de Miranda Villas Boas.

* Appia, Bernard Griflin, Auxiliary Bishop to the Most Reverend Thomas Williams, Archbishop of Birmingham.

* Olbiata, Tihamer Tóth, Coadjutor with right of succession.

[*Latin ed. p. 688*]

Acts of the Apostolic See - Official Commentary 688. The Most Reverend Ferdinand Rott, Bishop of Veszprém, recently deceased. Nisen in Lycia, Francis Joseph Tief, now Bishop of Concordia in America. Sophenensis, Edward O'Rourke, now Bishop of Danzig. Gedanensis, Charles Mary Splett. Gueburnensis, Terence Bernard McGuire, now Bishop of Townsville. Cuttackensis, Florentius Sanz Esparza. Sebelienensis, Louis Prosper Durand, Apostolic Vicar of Chefoo. Philitanus, Alphonsus van den Bosche, Apostolic Vicar of Matadi. Acropolitanus, Henry Piérard, Apostolic Vicar of Beni in the Belgian Congo. Vitesensis, Timothy Corbett, recently deceased, formerly Bishop of Crookston. Sebastus in Palestine, Francis Mary Berti, now Bishop of Amerinuni. Dorylaeum, Gerard Sanctem Menegazzi, now Bishop of Comacchio (-Pomposa). Hermopolitanus of the Copts, George Baraka. Rancaguensis, Edward Larrain Cordovez. Bargalaensis, Joseph Marcadè, now Bishop of Valleguidon. Toowoomba, Basil Roper. Of Townsville, Hugh Edward Ryan. Ocusenum, Zephyrus Constantine Gomez Villa, Apostolic Vicar of Caroni. Alexandrinus minor, Pius Maturinus Le Ruyet, now Bishop of Ajmer. Ilcinensis, Ireneus Chelucci.

[*Latin ed. p. 689*]

Acts of Pope Pius XII, 689: Valleguidonensem, Paul Richaud, already Bishop of Irenopolis in Isauria. Trecensem, Joseph Lefebvre. Lingonensem, Firmin Lamy. Phaenesiensem, Charles Massé, Auxiliary to the Most Reverend Father Gustav Lazari Garnier, Bishop of Lucion. Burlingtonensem, Matthew Brady. Caratingensem, John Cavati. Carianensem, Thaddeus Zakrzewski, Auxiliary to the Most Reverend Father Stanislaus Kostka Lukomski, Bishop of Lomza. Melocnsem in Isauria, Vladislav Gozal, Auxiliary to the Most Reverend Father Marian Leon Fulman, Bishop of Lublin. Fluminensem, Hugh Camozzo. Amerinum, Vincent Lojali. Neritonensem, January Fenizia. Concordiensem in America, Francis Thill. Ingelinum, Joseph Valakuzhyil (Severios), Apostolic Administrator of

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Tiruvalla. Crookstoniensem, John Peschges. Comaclensem, Paul Babini. Adiacensem, John Baptist Llosa. Tarantasiensem, Leon Terrier. Sancti Calli, Joseph Meile. Bathnensem, Gabriel Naamo, Apostolic Administrator for the Chaldeans of Syria, Lebanon, Upper Jazira, and Hatay. Tiniensem, Aloysius Guizar, Coadjutor with right of succession to the Most Reverend Father Jesus Maria Echavarria, Bishop of Saltillo, now Bishop of Campeche. Valentinum in Brazil, Renato Pontes. Leopolitanum, Paul Rush, Apostolic Administrator of Oenipont.

[*Latin ed. p. 690*]

Acts of the Apostolic See - Official Commentary 690. Coman, in Armenia, Suleiman Kutchuk Gusta, Auxiliary to the Most Reverend Father Joseph Emmanuel Thomas, Patriarch of the Chaldean Babylonensis, for the Chaldean patriarchal diocese of Mausiliensi, recently deceased. Lemovicensem, Aloisium Rastouil. Arsinoita, in Arcadia, Henricum Andrain, Auxiliary to the Most Reverend Father Benjamin Roland-Gosselin, Bishop of Versaliensis. Ascalonita, Paulum Mazè, Apostolic Vicar of the Islands of Tahiti. Benogalliensem, Humbertum Ravetta. Rusicadensem, Gulielmum Rice, Apostolic Vicar of Belizensem. Aeliensem, David Mathew, Auxiliary to the Most Reverend and Most Eminent Cardinal Hinsley, Archbishop of Westmonasteriensis. Ostracinensem, Fridericum Hiinermann, Auxiliary to the Most Reverend Father Hermann Joseph Sträter, Apostolic Administrator of Aquisgranensis. Brigantiensem, Abilium Vaz des Neves, now Bishop of Coccinensem. Fernensem, Iacobum Staunton. Portaugustanum, Thomam Me Cabe. Betsuadensem, Dominicum Grassi. Irenopolitanum, in Isauria, Ioannem Germanum Mousset, Apostolic Vicar of Taiku. Amathusium, in Cypro, Patricium Cleary, Apostolic Vicar of Nanchang. Baleeiensem, Ioannem Theodorum Suhr, Apostolic Vicar of Daniae. Tymbriadensem, Gualterium Fitzgerald, Coadjutor with right of succession to the Most Reverend Father Raphael Crimont, Apostolic Vicar of Alaskensis. Albae Iuliensis, Aaron Marton. Kottarensem, Rochum Agniswami. Chilawensem, Aloisium Perera, recently deceased. Pertensem, Iob Tchenn, Apostolic Vicar of Chengtingfu.

[*Latin ed. p. 691*]

The acts of Pope Pius XII, page 691, contain the following appointments:

Paractoniensem, Franciscus Bruis, Coadjutor with right of succession to the Most Reverend Father Joseph Guiot, Apostolic Vicar of Planorum Sancti Martini.

Dorylaënsem, Laurentius Zeller.

Myricenum, Carolus Silva Cotapos, already Bishop of Talca.

Suessanum, Caietanus De Cicco.

Cavensem et Sarnensem, Franciscus Marchesani.

ABBOT: Of the Abbey of the Most Holy Mary of the Crypt, Isidorus

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Croce.

Furthermore, the following sacred prelates, whose names are listed below, publicly renounced their positions through Apostolic Letters sealed with the papal seal:

ARCHBISHOPS:

Neo-Eboracensem, Franciscus Spellman, already Bishop of Silens.

Milesiensem, Eduardus Tonna, already Archbishop of Garella.

Babylonensem Latinorum, Stephanus Blanquet du Chayla.

Serenensem, Iosephus Caro Rodríguez, by elevation of the see to the metropolitan rank.

Sanctissimae Conceptionis, Alaphridus Silva Santiago, by elevation of the see to the metropolitan rank.

Tranensem, Nazarenus et Barolensem, with perpetual administration of the diocese of Vigiliensis, Franciscus Petronelli, already Bishop of Abellinum.

Lancianensem, with perpetual administration of the diocese of Ortonensis, Petrus Tesauri, already Bishop of Aesernia and Venafranum.

Aprensem, Iosephus Lojacono, already Bishop of Arianum.

Washingtonensem, recently established archdiocese, also united primarily with the Archdiocese of Baltimore, Michael Iosephus Curley, Archbishop of Baltimore.

Larissensem in Thessalia, Horatius Campillo, already Archbishop of Sancti Iacobi in Chile.

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Official Commentary:

São Paulo, Joseph Gaspard de Affbnseca y Silva, formerly Bishop of Barceaus.

Selymbria, John de Miches, formerly Bishop of Helenopolis in Palestine.

Maceió, Ranulf da Silva Farias, formerly Bishop of Guaxupé.

Hierapolis in Phrygia, Lawrence Balconi, formerly Bishop of Mylasa.

Santiago de Chile, Joseph Caro Rodríguez, formerly Archbishop of La Serena.

San Juan de Cuyo, Audin Rodríguez y Olmos, formerly Bishop of Santiago del Estero.

Rhizaeum, Luke Castillo, Coadjutor with right of succession to the Most Reverend Philip Rincón Gonzalez, Archbishop of Santiago in Venezuela, now Bishop of Coro.

Mocissenum, Nicholas Cadi, formerly Archbishop of Bosra and Auranus of the Melkite Rite.

BISHOPS:

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Concepción, Alaphrid Silva Santiago, formerly Bishop of Temuco.

Caesena, Benjamin Socche.

Nuoro, Felix Beccaro.

Ozieri, Francis Cogoni.

Algar, Adolph Ciuchini.

Danj, Aloysius Andrade, Auxiliary to the Most Reverend Ismael Perdomo, Archbishop of Bogotá.

Thubun in Numidia, Anthony Everard Albers, Apostolic Vicar of Malang.

Thagaste, Attilius Constantine Barneschi, Apostolic Vicar of Swaziland.

Onuphitanum, John Baptist Boivin, Apostolic Vicar of the Ivory Coast.

[*Latin ed. p. 693*]

Acts of Pope Pius XII, 693. Aomoniensis, Peter Rogan, Apostolic Vicar of Buea. Mercedensis, Annunciata Serafini, already Bishop of Arycanda. Kansanopolitan, Edwin O'Hara, already Bishop of Great-Or-Hajdúdorog. Nicolaus Dudas. Portus Montt, in the newly established diocese, Raymond Munita Eyzaguirre, already Bishop of San Carlos de Ancud. Algiza, Ignatius de Alba, Coadjutor with right of succession to the Most Reverend Joseph Amator Velasco, Bishop of Colima. Marciana, Adam Hefter, already Bishop of Gurk. Eporedia, Paul Rostagno, already Bishop of Andria. Krishnagar, Aloysius La Ravoire Morrow. Thiava, Ignatius Ramarosandratana, Apostolic Vicar of Miarinarivo. Thibica, Ignatius Kiwanuka, Apostolic Vicar. Masa-Eypselitanum, Alan Le Breton, Apostolic Vicar of Tamatave. Pharbaethitanum, Francis Cékada, Auxiliary to the Most Reverend John Saric, Archbishop of Vrhbosna. Lanoastre, Thomas Flynn. Sioux-Orm, William Brady. Melo, Richard Cushing, Auxiliary to the Most Reverend William S. R. E. Cardinal O'Connell, Archbishop of Boston. Ionopolitan, Mauritius Foin, Auxiliary to the Most Reverend George Grente, Bishop of Le Mans. Heusen, Thomas Connolly, Auxiliary to the Most Reverend John Joseph Mitty, Archbishop of San Francisco. Lappa, Michael Kozal, Auxiliary to the Most Reverend Charles Radónski, Bishop of Włocławek. Ajmer, Leander Guidon Le Floch.

[*Latin ed. p. 694*]

Acts of the Apostolic See – Official Commentary of Olbita, James Colbert, Apostolic Vicar of Port Elizabeth. Arycadensis, John Larregain, Apostolic Vicar of Yünnanfu. Mostene, Isidore Leo Scharmach, Apostolic Vicar of Rabaul. Ardjisch, Orestes Rauzi, Auxiliary to the Most Reverend Celestin Endrici, Archbishop of Trent. Amos, to the newly erected diocese, Aldeanu Desmarais, already Bishop of Ruspae. Eearst, to the newly erected diocese, Joseph Oharbonneau. Yerbian, Joseph Manriquez y Zarate, already Bishop of Huejutla. liJcMn, Felix Hedde, Apostolic Vicar of Langson and Caobang.

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Terenuthita, Blaise Sigibald Kurz, Apostolic Vicar of Kokstad. Archelaides, Julius Halbert, Apostolic Vicar of the New Hebrides Islands. Athyra, Henry Martin Mekkelholt, Apostolic Vicar of Palembang. Ruspae, Thomas Tien, Apostolic Vicar of Yangku. Naissita, William O'Shea, Apostolic Vicar of Heijoen. Otroë, Charles Lemaire, Coadjutor with right of succession to the Most Reverend August Gaspais, Apostolic Vicar of Kirin. Taras in Numidia, Urban Morlion, Coadjutor with right of succession to the Most Reverend Victor Roelens, Apostolic Vicar of Balduinopolis. Campeche, Albert Mendoza. Rosname, Michael Bubnic, already Bishop of Scilit. ñabari, Joseph Grösz, already Bishop of Orthos in Phoenicia.

[*Latin ed. p. 695*]

Acta Pii PP. XII 695:

Veszprém, Iulium Czapik.

Kaschau, Stephanum Madaráz.

Setea, Fridericum Antonium Donaghy, Apostolic Vicarius of Yuchow.

Rhascia, Franciscum Solanum Muente y Campos, now Bishop of Ayacucho.

Avellino, Guidonem Aloisium Bentivoglio.

Multan, Franciscum Benedictum Cialeo.

Salford, Henricum Vincentium Marshall.

Great-Orme, Gulielmum Condón.

Derna, Nigellum Farren.

Uberaba, Alexandrum Gonçalves do Amaral.

Scyria, Andream Skrábik, Auxiliary to the Most Reverend Charles Kmetko, Bishop of Neutra.

Ariano, Ioachinum Pedicini.

Gallia and Perugia, Raphaelem Campelli.

Temuco, Augustum Salinas.

Tigias, Ioannem Lucalo, Apostolic Vicarius of Derna.

Argyll and The Isles, Donaldum Campbell.

Illies, Iacobum Maguire, Coadjutor with right of succession to the Most Reverend John Toner, Bishop of Dunkeld.

Langres, Aloisium Chiron.

Bayonne, Edmundum Vansteenberghe.

Veracruz, Emmanuelem Pium Lopez, now Bishop of Tacámbaro.

Saint Christopher in Venezuela, Raphaelem Arias, now Bishop of Attalea in Pamphylia.

Coro, Franciscum Iosephum Iturriza Guillen.

Orthosia in Phoenicia, Petrum Paulum Tenreiro, Auxiliary to the Most

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Reverend Sixtus Sosa, Bishop of Cumaná.

[*Latin ed. p. 696*]

696 Acta Apostolicae Sedis - Official Commentary, Tingitanum, Frederick Osterrath, Abbot of "Nullius" of Pietersburg, Scilitanum, Joseph Sak, Apostolic Vicar of Sakanien. Corvopolitanum, Francis Henschke, now Bishop of Praenetus.

VI - CHOICE OF TITLE

Then the Reverend Cardinal Tisserant, having relinquished the titles (for this occasion) of Saints Vitus, Modestus, and Crescentia, chose the title of Saint Mary above Minerva. This choice was received with benevolent favor by the Most Blessed Father.

VII - TAKING OF THE OATH

After the appointment of the churches was completed, the Reverend Cardinals Salotti, Bishop of Praenetus and Sibilia, Bishop of Sabina and Mandelensis, took the oath in the customary manner.

VIII - REQUEST FOR THE PALLIUM

Then, in person, the bishops of the metropolitan churches requested the Pallium: Tranensis and Barolensis, Lancianensis, as well as the archdiocesan Church of Camerinensis. Through their representatives, the request for the Pallium was made for the metropolitan churches: Rhegensi, Columbensis of San Salvador in America, Piatensi, Arborensi, Gaatimalensi, ConcepciÃ³n (by elevation of the see), SÃ£o Paulo, MaceiÃ³, Santiago de Chile, San Juan de Cuyo, MontrÃ©al (by succession), Adelaide; also for the archdiocesan churches: Rhodes, the Latin "Sui Iuris" Mission of Baghdad, Carthage (by succession), and for the episcopal see of develan-densi (by privilege ad personam).

APOSTOLIC EXHORTATION TO PRIESTS AND CLERICS IN THE MILITARY ORDERS

Moved by the grievous anxieties and concerns of the war, which we have striven with all our might, but in vain, to prevent, we deeply lament the fate and condition of you, our beloved priests and clerics, who, suddenly caught in the storm, have abandoned the sacred ministry and the tranquil dwellings of teaching, and have been led to military standards and to arms.

Unaccustomed to the way of He is like A lion, the strongest of beasts,

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who hath no fear of any thing he meeteth.

[*Latin ed. p. 697*]

The Acts of Pope Pius XII, page 697, state that you, who deserve stipends for your service in military camps, in hospitals, and in field hospitals, even amidst the battlefield, as priests providing spiritual care to soldiers, are, for the most part, engaged in duties that are contrary to your vocation. Wherever you may be, military vicars or chaplains diligently, vigilantly, and paternally follow you. We confidently place our trust in their work, because it is a wise and temperate discipline, because it is necessary, and because it is based on salutary counsel. Therefore, there is no doubt that they strive in every country to be highly valued and to bear abundant fruits, because moved by a sense of duty, they are prepared to undertake any task. We honor this commendable dedication with our confirmed trust and gladly remind you to be grateful to them and to obey them with a willing spirit: for those in charge are able to quickly fulfill the duties entrusted to them, if those subject to them willingly comply with their precepts. So that neither you nor those entrusted to your spiritual care may lack comfort, we intend to grant, in addition to what has already been granted, special faculties to military vicars or chaplains of nations or regions where war has broken out or is about to break out. From this, you will see more clearly the ardent affection of paternal charity with which we love you, even in your troubles and anxieties. The care entrusted to these military vicars or chaplains by Us does not exempt Us from Our duty, but rather, it opens the direct expression of Our sentiments to you, and encourages you all the more to diligently consider and fulfill what the new way of life demands, spurred on by the consideration and inspiration of your vocation.

1. The Spirit that presided over your accustomed activity is not taken away from you, even though your attire changes. Let it inspire you amidst the dangers, just as it did when you performed the duties of your priesthood at home. The Heavenly Father, who has called you to the altar, is the same One who has allowed your accustomed studies and labors to be interrupted. Remember that He has called you not only to be dedicated to divine worship, the completion of which never terminates the priesthood of the Catholic Church, but also for this reason, that you may be heralds of the Word of God, sowers of the Gospel, fulfilling a mission for Christ, Whose knowledge you ought to spread as much as possible, to awaken desire, and to kindle love. Let the purpose of the most blessed Apostle Paul be yours, who boasted that he knew nothing among the Gentiles except Christ and Him crucified. Christ, no less, through the testimony of life, p. 710.

[*Latin ed. p. 698*]

693 Acta Apostolicae Sedis - The official record, which he carried with him to all places, at all times, privately and publicly, whether he could

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behold the azure expanse of the heavens, or whether he was held in chains. Imprisoned, where he received those who came to him and freely proclaimed the Kingdom of God, he wrote to Philippi: "I wish you to know, brethren, that what has happened to me has really advanced the cause of the Gospel" (Philipp., I, 12). He permitted it, that, having relinquished worldly pursuits, he might add to the ranks of those who strive to benefit men, namely, those who, with diverse customs, morals, doctrines, and arts, are often of a mind averse to God, to Jesus Christ, and to the Gospel, ignorant of the very rudiments of faith, and more concerned with worldly matters than with the things that pertain to their souls and their eternal blessedness. The mercy of God has sent you to them, who perhaps despise you, who refuse to receive from you the word of salvation and the grace of Jesus Christ our Savior; these He draws to you, to share in your labors and your dangers, in your hardships and your sorrows. Let us rightly estimate the value of what flows from each hour. Do not judge the present harshness of circumstances by the standards of men, from which this present adversity has arisen, but rather, in these things, perceive the will of the Heavenly Father, who always and wonderfully draws good from evil, and who, through you, called to the military ranks, desires to lead many, lost and wandering among ruins, to the path of true faith and to the ways of Christian discipline. Since everything can be of benefit to you, because the more a priest burns with apostolic zeal to work diligently, the more frequent are the opportunities he finds, and the more open are the avenues he discovers. Moreover, those who serve under the banners of the Church also serve in such a way that they shine forth as a living example of the form of Christ's apostleship. Thus, even in silence, you will be effective, if you have faithfully guarded the duties of your office and have offered honor to your vocation through absolute integrity of conduct. Therefore, we exhort you with the words with which the Apostle Paul urged the Philippians, that they, living among the Gentiles, might, by the beauty of their virtues, adorn the faith they professed: "Conduct yourselves worthily of the Gospel of Christ" (Philipp., I, 27). And again: "Let all things be done without murmuring and arguing, that you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation: among whom you shine as lights in the world" (ibid., II, 14-15). Let the character of servants of God always shine forth in you. If you are such, then be most diligent in your office, obey your superiors in all things, within the bounds of God's law, endure hardships with cheerfulness; but in no way and at no time tolerate those things which you see around you that are frivolous, corrupt, and reprehensible. Being instructed in virtue, do not seek to compromise with evil, nor to accommodate it.

[*Latin ed. p. 699*]

From the Acts of Pope Pius XII, page 699: "By your very examples, you

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must at least correct the vices of others. However, this strictness of conduct does not prevent you, accompanied by evangelical meekness, from doing everything for everyone, so that all may profit from Jesus Christ. This severity of morals, moreover, is in harmony with military discipline, whose singular characteristic is the fortitude of an undaunted spirit. You must, therefore, excel in firmness of spirit among others, so that everywhere you may openly and freely demonstrate yourselves as priests or candidates for the priesthood. If, born of the spirit of the Gospel, which is indeed the spirit of liberty, you make yourselves servants of all, while yourselves being free, that you may gain more (1 Corinthians 9:19), you must frequently recall the salutary advice, full of wisdom, of that same Apostle, which will guide you in your actions: "All things are lawful to me, but not all things are helpful; all things are lawful to me, but not all things edify" (1 Corinthians 10:22-23). If you consider this, you will move those who surround you with salutary authority, and, whether knowingly or unknowingly, you will plant a seed of good in the depths of their hearts, which, when cast into the earth, as the Lord testifies, will germinate and grow, even if the sower should fail (Mark 4:26 and following). You will be convinced that you have not neglected the duties entrusted to your faith, and that you have confessed Jesus Christ, your divine teacher, to various classes of people, as far as you are able. You, as citizens of each order, engaged in liberal and industrious arts, among the learned and the unlearned, among those endowed with talent, the tractable, and those of harsh character, will make known the evangelical message of redemption and salvation, and you will not harm your comrades by leading them to believe that, in the followers of Christ, or even in those who are guides leading others to eternal life, words do not correspond with deeds. You will gather the goodwill and grace of many, and, serving with honor in the national army, you will gain many friends, whom you will easily lead to the path of faith, or make your helpers. Never let the encouragement given by the Apostle Paul to the faithful in that glorious age, when the triumph of the Church was ripening through torments and sufferings, ever leave your hearts: "Be not overcome by evil: but overcome evil by good" (Romans 12:21). Therefore, beloved sons, see how vast a field the generous Providence of God assigns to you to cultivate with virtue, through the tranquil exercise of your priestly ministry and from the sacred seminaries. Rejoice sincerely in these things, drawing pure solace from them, which, even if they cannot extinguish, will nevertheless diminish all the adversities and hardships that war has brought upon you."

ACTS, vol. VI, no. 16. - December 22, 939. 48

[*Latin ed. p. 700*]

700 Acta Apostolicae Sedis - Official Commentary. Moreover, are not the pains which we endure, which we teach, and which we perform, fruitful? For by suffering, certainly more than by action, we give testimony to the

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good of the truth. Furthermore, many things are to be acquired by you in these circumstances, which will benefit your souls. For from the various and arduous distinctions of military life, as much as you can, draw lessons about men and things, so that wisdom may be added to your actions, and that your virtue, and also your apostolic labor, may receive a certain manly strength. It is not expenses, but advantages, that this time, which seems a pernicious interval in the course of your life, brings to your priesthood, if you are prudent, if you walk before the Lord, if you never turn away from His hand, which in the desert and on the rough and barren roads, in Lodi and in Sursee, and towards better things, leads you. But to walk before God, and never to abandon the guiding hand of God, is the same thing—this is not hidden from you—as diligently cultivating Christian piety, by whose aid the mind alone ascends to the sublime, and is inflamed by constant desires for righteous action. Can it be that amidst swords and shields, the fragrance of the Gospel piety may be perceived? Indeed, it can. Setting aside all other documents, recall the memory of those men, shining with the light of sanctity, who came from the military order. Who, while subject to restraints not dissimilar to yours, lived most closely with God and for God, because they sought one thing above all else, namely, to fulfill the divine will by fulfilling all their duties. You yourselves, wherever and always, strive to discern the will of God and to adhere to it with all your strength, even when nature resists: let this be your daily labor, let this be the easy and safe summary of the way to that piety, which in your present state and condition, will be a faithful safeguard for your priestly vocation, and throughout the course of your life, a powerful encouragement and stimulus for achieving all that is best. But in order that you may be filled with a constant desire and great longing to fulfill the divine will, it is necessary—who doubts it?—that the spirit of prayer, held by you who perform new duties, does not languish and become dull, but is expanded with an inner, burning flame. Let it be nourished constantly by the devoutly performed Eucharistic Sacrifice, or by the fervently consumed Bread of the Strong, and by all those things which, through the long use of the faithful, and with the inspiring grace of the Holy Spirit, are most conducive to it, so that the minds of men may abstain from sins and constantly desire more solid virtues. It is difficult for the faithful, and especially for priests, to experience such burdens of affairs that they are prevented from, in some way turning inward, frequently engaging in pious meditations.

[*Latin ed. p. 701*]

The acts and failings of the past should be carefully examined, and with fervent zeal, the Divine Master and Lord should be frequently adored before the sacred Tabernacles, alas, so often deserted. For it is there that He is wont to infuse grace upon those who come to Him, and to strengthen them. Endeavor, most beloved, to the greatest extent possible, to cultivate and

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enrich this piety within yourselves. With this as your companion, wherever you may be, if it pleases God, you will find that you yourselves attain the fruit of merit, and that your fellow soldiers in the faith will gather abundant fruits of salvation, for the minister of the Gospel is always ready to give to his neighbors, whether through the work he performs, or through the kindness of his spirit. Be mindful that your honorable priesthood and the Church, to which you have undertaken so much, are observed by all with diligent scrutiny. You will merit great things from your homeland, whose citizens will witness the excellence of your example in this difficult time, calming their spirits and also inspiring them to act courageously and to fulfill the greater duties entrusted to them. Mothers and brides will compete to offer you their thanks, for you will have brought them much comfort by helping their loved ones. Your reward will be the awareness of a task well done, which will whisper to you even in this time of trial that your priesthood has not diminished, but has been increased by the grace of the Holy Spirit, by the effectiveness of your actions, and by the fervor of your devotion. Above all else—and this is of the utmost importance—be aware that you are not deceiving God, and that you yourselves are humble, bearing true joy as if it were a foretaste of the evangelical promise that Jesus Himself made: "Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven" (Matthew 10:32). Finally, confident in the fulfillment of our desires, we follow you, our beloved sons, with paternal prayers, and we earnestly desire that you may be in good health of body and mind, and always free from danger. We pray to God, and while we pray that this calamitous time of war may pass quickly, and that the peace of the nations may be restored swiftly, returning you to the tranquil seats of your priestly ministry or to the studies of sacred disciplines that you desire, we impart to you, with a willing and devoted heart, our Apostolic Blessing, a testament to our paternal benevolence. Given in Rome, at St. Peter's, on the eighth day of December, in the year 1939, in the first year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 702*]

702 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER: A NEW APOSTOLIC NUNTIATURE IS ESTABLISHED IN URUGUAY by Pope Pius XII, for the perpetual memory of the event. — Because Our Predecessors, the Roman Pontiffs, mindful of the care for souls entrusted to them by Christ the Lord throughout the world, have always been accustomed to establish Legations in regions distant from this center of the Catholic Church and among the governments of nations, with ecclesiastical men of piety and talent, worthy of all praise, who diligently offer their services among those same regions or nations, promoting the

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spiritual welfare of the faithful with suitable and appropriate means, and fostering Christian matters of great importance. It is the concern not only of this Holy See, but of every well-ordered republic, to seek, to do, and to accomplish that which benefits and promotes the welfare of its citizens, especially those matters pertaining to religion, and which clearly demonstrate the unity and catholicity of the Church established by Our Divine Redeemer. Therefore, having been brought to this Chair of Saint Peter by the inscrutable disposition of God, following in the footsteps of Our Predecessors, We turn Our attention to the needs of these faithful, and We readily seize the opportunity, without any delay, to demonstrate Our concern and Our zeal for the Christian people and nations. Wherefore, since the Governors and people of the Republic of Uruguay have shown Us their devotion to the Catholic Faith, and their respect for Us and for this Roman Church, worthy of all praise, We now wish to manifest a special sign of Our benevolence to that Catholic nation and its government. We are all the more moved to take this action, because a certain hope shines forth that this testimony of Our intention will be beneficial both for the promotion of religion and for strengthening the bonds between the people of Uruguay and this Holy See. Therefore, by Our Apostolic authority, by the tenor of these present Letters, We establish and constitute the Apostolic Nunciature in Uruguay perpetually, and We grant to it all and each of the rights, privileges, honors, and prerogatives which are proper to such Legations; and the seat of the Apostolic Nunciature in Uruguay shall be in Montevideo. We decree that these present Letters shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that the Nunciature established by Us now and forever shall remain.

[*Latin ed. p. 703*]

Acts of Pope Pius XII, 703, it is to be understood that this must be judged and defined correctly, and that anything contrary to this, by anyone, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Contrary opinions notwithstanding. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of November, 1939, in the first year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. LETTER TO THE MOST REVEREND AND HOLY FATHER, SEBASTIAN, TITULAR ARCHBISHOP OF THE HOLY SEE OF BONIFACE AND ALEXIUS, ARCHBISHOP OF SÃO SEBASTIÃO DO RIO DE JANEIRO, TO WHOM WE SEND AS OUR LEGATE TO THE EUCHARISTIC CONGRESS OF THE ENTIRE NATION OF BRAZIL, TO BE HELD IN THE CITY OF RECIFE. PIUS PP. XII, Beloved Son, greetings and Apostolic Benediction. — With joy and pleasure, We have recently received news that the third Eucharistic Congress of the entire nation of Brazil is to be held next September in the city of Recife. For it has been clearly demonstrated, through public

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testimonies of faith and piety towards the Most Holy Sacrament, that the faithful are increasingly strengthened in Christian virtues, and that even those who, through long neglect of religion, are dull, impious, and wicked, may be drawn and attracted to Christ hidden under the veils of the Eucharist, and that, having been corrupted by indifference or errors and vices, they may happily return to the bosom of the merciful Father and seek refuge in Him. Therefore, We have no doubt that the upcoming Eucharistic Congress will bring abundant benefits to the people of Brazil, benefits that have been observed to result from similar gatherings held in the past, with God's help. Therefore, in order to enhance the splendor of this Congress, and in accordance with the wishes of the esteemed Archbishop of Olinda and Recife, We, Beloved Son, who govern the most noble Metropolitan See of São Sebastião do Rio de Janeiro, and who, chosen by Our Senate, adorn yourself with the Roman purple, We choose and appoint you as Our Legate, to preside over the third Eucharistic Congress of the entire nation of Brazil, to be held in the city of Recife next September, in Our name and with Our authority. We are certain that, as you have done in previous national Eucharistic gatherings, both in Bahia and in the city of Belo Horizonte, you will...

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - The official commentary indicates that this matter will be of great and useful service. In the meantime, under the auspices of heavenly protection, and as a pledge of Our deepest affection, We impart the Apostolic Blessing to you, Our beloved Son, and to the Bishop of Olinda and Recife, and to all those who are present at the Congress, with the greatest love in the Lord. Given in Rome, at Saint Peter's, on the twenty-first day of the month of July, in the year 1939, the first of Our Pontificate. PIUS PP. XII

ALLOCUTIONS

I. The Most Blessed Father, on the seventh day of the month of December, in the year 1939, in response to the most noble words with which the Most Reverend Signor Dino Alfieri, as Envoy of Italy *extra ordinem*, presented public credentials with full powers, replied: "Signor Ambassador, the solemn presentation of the credentials with which Your Majesty the King Emperor accredits Your Excellency before Us as Extraordinary and Plenipotentiary Ambassador, succeeding in this high mission illustrious individuals, whose excellent qualities and whose fruitful activity will always remain gratefully remembered here, takes place at a moment of singular historical importance, the various aspects of which have also been excellently highlighted in the words just pronounced by Your Excellency.

Above all other considerations, there is the fortunate circumstance that this year marks the tenth anniversary of the conclusion of those Lateran Agreements, which, in the conscience of the Italian people, signified and

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brought about the providential attainment of a peace anxiously awaited for many years of painful discord, which troubled the minds and hindered the work of many of the best sons of this glorious and privileged land of Italy; while, in the conscience of the Catholic world, the same hoped-for Agreements represented the new and solemn and open recognition of the real and effective sovereignty and independence of the Supreme Head of the Church. Therefore, as it pleases Our heart, the vote, or rather the joyful certainty, expressed by Your Excellency, that the relations of cordial and trusting understanding between the Church and the State in Italy, founded on the work of peace of..."

[*Latin ed. p. 705*]

Acts of Pope Pius XII, 705, Lateran Palace: These endeavors will continue in a spirit of faithful observance, and We shall, on Our part, give all benevolent support to these lofty intentions of Your August Sovereign and Your Government, as befits the importance of such a purpose and its beneficial effects for the peaceful development and prosperity of the Italian people. In this difficult present hour, when the Authorities of the States, within the scope of their internal and external activities, are confronted with tasks that demand extraordinary efforts from their powers of decision and action; when the fulfillment of such grave duties of governance, due to the weight of the exceptional sacrifices that are inextricably linked to them, makes it more necessary than ever the intimate trust and loyal adherence of the masses of the people, those masses which, today as always, are primarily composed of those who bear the cross on the painful path that humanity must once again traverse; in such circumstances, We say, the harmony between the two Powers and the internal peace that results therefrom are the most effective remedy for alleviating difficulties, and at the same time, the best gift that the State can offer to itself and its citizens. At this time when Your Excellency begins Your honorable mission, the work of the Apostolic See in favor of peace and understanding among peoples also appears, as it is both necessary and urgent, equally difficult and thorny. Difficult, above all, because the fundamental concepts of justice and love, which create not only the happiness of individuals, but also the nobility and advancement of social life, – through a false process of thought and action that humanizes the divine and divinizes the human – have, in many respects, fallen into oblivion or contempt, which in some places manifests itself in an increasingly alarming manner. Such a fallacious development, indeed, a perversion of the principles of justice and moral duties, has aimed to and sought to replace the Christian conception of life, community, and the State with doctrines and practices that are disruptive and destructive, which place civil and human progress in separation from the bonds of natural law and divine revelation, whose bright light shines forth from this Holy See throughout the world. Each of these errors, as in general every

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error, has its time: its time of growth and its time of decline; its noon and its twilight or precipitous sunset. Two times: the time when the intoxicating poison of seductive doctrines overwhelms and infatuates the masses, and binds them to itself; and the time when the bitter fruits ripen, and the eyes of the masses, or at least of the more discerning and thoughtful men, look upon them with horror, reflecting on the calculations and promises.

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - An Official Commentary, which have proven to be fallacious, with which many have been drawn into error. Today, how many eyes are opened and reopened, which had previously remained closed! But, especially, the consent, which Your Excellency has manifested with elevated expressions, to the fundamental ideas of Our recent Encyclical, for the tranquil and fraternal union of minds and for peace in justice, instills in Us the joyful hope that Our further endeavors for so high a purpose will always find a faithful echo in the valiant, strong, and industrious Italian people, which, through the wisdom of its Governors and its own innermost impulse, has thus far been happily preserved from being involved in war, and is thus placed in the most favorable position to better cooperate in the coming and restoration of a true peace, founded on the noble principles of justice and humanity. While, therefore, from the depths of Our heart We implore the Almighty, that He may assist Italy and its Rulers with His light and His protection, We impart with all Our heart the implored Apostolic Benediction to His Majesty the King Emperor and to the entire Royal Family, to Your Excellency the Head of Government, to all the Italian people so close and so dear to Us, and in particular to Your Excellency.

On the 8th day of December, in the year 1939, on the feast of the Immaculate Conception of the Blessed Virgin Mary, having first entered the Patriarchal Basilica of Saint Mary Major, and seated on the throne in the chapel of Saint Catherine, We benignly responded to the most reverent discourse which was read to Us by His Eminence, the Cardinal Archpriest, in the name of the attending Chapter: "We give You great thanks, beloved Son, who received Us entering the Liberian temple with such high office and greeted Us with such a pious address; and We also express Our gratitude to the Venerable Fathers and to Our other beloved Sons, who have rendered this hour more solemn with the majesty of their own Roman purple; and We also repay the due thanks to the esteemed College of Canons and the clergy of this Patriarchal Basilica, as well as to all the faithful present, whose beloved presence and attendance is a cause of no small delight to Us. And to You in particular, We signify Our will, that you wished to give Us the image of the Most Holy Virgin, so skillfully painted with minium, and so dear to Us, and a memento of the first Eucharistic Sacrifice celebrated by

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Us.

[*Latin ed. p. 707*]

The Acts of Pope Pius XII, 707. Always joyful, the day of the Immaculate Conception, the Virgin Mother, free from all stain of original sin, shines upon us; for she, through the wondrous mystery of her conception, brings forth the dawn of human redemption and offers to us the first fruits of hope filled with joy. This year, however, brings even greater joy, for here, with you, we celebrate the eightieth anniversary of our own ordination to the priesthood, an event initiated by Us. This most blessed sanctuary of the Virgin has been dear to Us since childhood; it has pleased Us, for it stands in our native city as a maternal haven, and as the Queen of Heaven and of all mankind, she reigns with mercy, governs gently, forgives sins, and provides assistance; it has pleased Us because it protects the beloved altar, in which, as is piously reported, the infancy of the wandering Savior was sheltered, because it preserves the relics of the fifth Pope, bearing Our name, for veneration; because it excels in religious fervor, magnificence, beauty, and grace. Therefore, this temple, to which we are attached as members of the priesthood and to which we first ministered, we commend to you, and here, in the Burgundian chapel, with joy shared by parents, relatives, and friends, we perform the sacred rites, and the memory of that auspicious event always brings a sweet feeling to our minds. With a sincere and heartfelt testimony, we declare that our priesthood, which received its blessing from the Mother of God, has progressed under Her protection. Indeed, if we have accomplished anything good, anything righteous, anything beneficial to the Catholic faith during the long course of our lives, we give glory not to ourselves, but to God and to Our Lady; and therefore, we rightfully enjoy the joys of this celebration. Entrusted to the faith and protection of Mary, in doubtful and anxious matters, in which we have often found ourselves, we have called upon Her, the most loving Mother, and, having placed our trust securely in Her, we have never been abandoned, but have received from Her light, protection, and consolation. May the most faithful Guardian continue to nurture Her disciple, burdened with the duties of the apostolic ministry, in need of Her assistance, with kindness and gentleness. Loving Mother of God, to whose altar the Divine Infant Himself first offered sacrifice, and to whom, for the abundant gifts received, we now sing praises, may She be present through our prayers. May She grant to Her devoted servant the prudence of counsel, the diligence of work, and that love of God and of men, which no adversity may diminish, as well as unwavering faith, which, persevering in the struggle, does not weaken, and, victorious, does not cool. May She, who is called the Safeguard of the Roman People, deign to look upon this beloved City, which has attained so much splendor and beauty through Her; may the budding talents of the young shine with purity and innocence, like snow,

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which, as is said, defined the boundaries of Her dwelling when summer was at its height; may, under Her protection, the endeavors of the Romans be firm, bright, and pure, like the marble columns of this temple; and may they be a constant example to others.

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis — Commentarium Officiale. May charity shine forth, like a mosaic work that adorns the apse with intricate artistry, and like the splendor of gilded ceilings; and may all-embracing prosperity cause their domestic and public affairs to flourish. But Our heart, presently lifted by joy, is drawn away when, in Christian lands, war rages, causing so much suffering to young people and bringing ruin and tears. We are deeply grieved by these conflicts and are overwhelmed by immense sorrow. The annals of Christian history recount how, often, whatever harm had befallen the children of the most merciful and most clement Mother, was averted. Therefore, with merciful eyes looking upon them, may bitter animosities be restored, and may, with hatred laid aside and concord begun, peace be restored, which unites men with mutual and solid bonds, and which, subject to God, is strengthened by faithful observance of heavenly commandments. Hail, O Sea, O Star of the Sea! Among the pontifical solemnities, we will earnestly offer these prayers to God, that, through the intercession of the most blessed Virgin, the clouds may be dispelled and that the happiness of a better age may quickly dawn. We promise this with ardent zeal; and to you, who, adorned with a joyful and festive crown, now surround Us, we ask for the indulgence and favor of the Immaculate Virgin, that justice, confidence, and joy may abound among you. "May the soul of each one magnify the Lord; may the spirit of each one rejoice in God" (St. Ambrose, Expos. in S. Lucam, lib. II, 26). III The Most Blessed Father, on December 21, 1939, when His Majesties, Victor Emmanuel III, King of Italy and Albania, and Emperor of Ethiopia, and the August Queen Empress, his consort, along with their noble retinue, were solemnly received before Him, spoke as follows: The solemn visit that His Majesty the King Emperor, with His August Consort the Queen Empress, a shining example of goodness to Italian women, wished to pay to Our person, as they did ten years ago to Our incomparable Predecessor, a wise conciliator with His Majesty of the Church and the State in Italy, was all the more welcome to Our heart, because illuminated by the splendor of the approaching Solemnity of the Holy Nativity, a feast of peace, a feast of the redeeming and transforming charity of the world. This visit takes place at a time when, while other peoples are engulfed or threatened by war, and the tran-

[*Latin ed. p. 709*]

Acta Pii PP. XII 709: Qualità et pace sunt exules factae ex multorum

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cordibus; Italia autem, semper vigilans et fortis, sub augusta et sapienti manu Regis Imperatoris, et per perspicacem directionem eius Gubernatorum, requiescit in vita civili, in concordia spirituum, in cultu litterarum, scientiarum et artium, in operibus agrorum et industriarum, in viis caeli et maris, in solennis ritibus religionis catholicae. Fides, quae saeculis illustrem domum Sabaudiae animavit et eam etiam ad altaria eleavit, hodie coram Nobis testatur quantum intensa in re et imperiale Dynastia vivat, cui gloria sublimatur in emblemate candidae crucis. Super Majestates Eorum, super totam dilectissimam Regalem Familiam, super Principem et memores Guberni, super viros hic presentes, invocamus, in imminenti festo natalis, benedictiones caelestes plenas. Potest omnipotens manus Dei ducere res populi Italici, Nobis tam prope et tam carae, et decisiones eius Regitatorum, ut eis daretur servire, in providenti vigilantia et in concilianti sapientia, non solum ad pacem internam et externam eius, sed etiam ad restitutionem pacis honorabilis et durabilis inter populos!

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION CONSISTORY

INDEX OF FACULTIES which are granted by the Most Holy Lord, our Pope Pius XII, by Divine Providence, to Vicars of Castrum, or Chaplains major, whatever name they may be called by, in all nations or regions in which there is a state of war or the calling up of soldiers to arms, or may possibly be, habitually to be delegated to their military chaplains and other priests of both orders, insofar as they are subject to military service, provided that they are suitable and worthy, for the benefit of both the aforementioned priests and clerics, and of the military and other faithful accompanying them on land, sea, and in the air, and valid only during the present war:

1. The Sacred Office of celebrating Mass twice on Sundays or other obligatory feasts, and, in cases of urgent necessity, for the proper completion of the Holy Eucharist for the common good, even on weekdays, observing the rubrics and fast, as appropriate.

2. To celebrate the Sacred Office in a place that is honest and fitting, even outdoors and on a ship, removing any danger of irreverence, and for just cause, observing the necessary precautions; whenever Mass is celebrated outdoors, to prevent the dispersion of fragments of the Holy Eucharist by the wind, a tent should be erected on three sides of the altar.

3. To grant a personal dispensation to use an altar of privilege, whenever the sacrifice of Mass is offered in suffrage for the souls of those who have

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died in battle.

4. On Sundays and feast days, to read the Mass of the Holy Trinity; during the Octave of Easter, the Mass of the Lord's Resurrection; and on other feasts, the Mass of the Blessed Virgin Mary, of the first or second class, as assigned for the diversity of the time; in each case, with the Gloria and the Creed, with a prayer appropriate to the time of war; on other days, either the recited Mass of the Blessed Virgin Mary with the prayer appropriate to the time of war, or the Mass appropriate to the time of war with the prayer of Saint Mary, or the Mass for the Dead.

If they should prefer to celebrate Mass on a feast day or weekday, the following is permitted:

[*Latin ed. p. 711*]

The Sacred Consistorial Congregation: 711. If vestments of a color corresponding to the liturgical season are not available, it is permissible to use vestments of white color. 5. To bless the vestments, as well as the utensils necessary for the Sacrifice of the Mass, when sacred unction is not required. 6. To use a shorter formula when the consecration of a portable altar is to be renewed. 7. To celebrate Mass without a serving minister, if one cannot be found. 8. To omit the "Passion" on days when it is appropriate to read, reciting only the final part of the Passion instead of the Gospel, and on Palm Sunday, the Gospel of the Blessing of Palms. 9. To use a shorter formula for the Blessing of Palms, namely, to recite the prayers "Petimus," "Deus qui dispersa," "Deus qui olivae ramum" (here the branches are blessed and distributed), and finally, the prayer "Omnipotens." 10. To celebrate Mass on the feast day of the Lord's Supper. 11. To perform the sacred rites on Holy Saturday, beginning with the uncovering of the Cross, and after the Holy Species have been brought to the altar, to proceed with Mass, omitting the incense. 12. It is permitted that in military chapels, even on ships, in a suitable and decent place, under the special vigilance of a military chaplain, the Sacrament of the Most Holy Eucharist be kept, provided that the altar on which the ciborium is placed is properly arranged and sufficiently provided with sacred furnishings, and that the Sacrifice of the Mass be celebrated there at least once a week; that the key to the ciborium be carefully guarded; that a lamp always shine before the Most Holy; and that the Sacred Species be renewed frequently according to the rubrics. 13. To grant sacramental confessions to all the faithful who are serving in the military or are in any way attached to the military, to prisoners, if they are also detained in captivity, and, in areas of the military territory, to all the faithful who come to them, and to absolve them from all sins and censures, except those reserved by law, with the obligation of returning to the Sacrament of Penance within six months after the end of the war, for the purpose of fulfilling the mandates, under penalty of incurring the same censures, especially those reserved to the Apostolic See, and that

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concerning which is mentioned in the Decree of the Holy Penitentiary Congregation, "Lex sacri caelibatus," of April 18, 1936. These provisions shall also apply to absolution given, as mentioned below in n. 14. 14. In the event of an impending or ongoing battle: a) Let the priests remember that, even for those who are not approved for confession,

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis - The official commentary states that all soldiers, whether immediately before battle or fighting in battle, who are in mortal danger, ought to be absolved, indeed, with a particular absolution, from all sins and censures, including those that are imposed by law; b) it is permissible for the same priests to absolve from any sins and censures, even those reserved and notorious, with a general formula or common absolution, without prior oral confession, but with due expression of sorrow, when either because of the multitude of soldiers or because of the urgency of time, individuals cannot be heard; and those thus absolved should be admitted to the Holy Eucharist, as Viaticum. Furthermore, let those who are contrite be taught that the absolution thus received will not be beneficial unless they are properly disposed, and that they remain fully obligated to perform their confession in due time; c) finally, it is permissible to impart the Apostolic Blessing with a plenary Indulgence, using this formula: "I, with the authority granted to me by the Apostolic See, grant you a plenary Indulgence and remission of all sins, in the name of the Father, and of the Son, and of the Holy Spirit. Amen." Because, moreover, during times of war, even those cities that are called free or open are exposed to enemy incursions, so that the faithful may not be deprived of the sacraments of religion in a matter of life and death, it is permissible for priests, when the aforementioned incursions are taking place and there is imminent danger of death, to absolve them from any reserved and notorious sins and censures, even with the same general formula, for the same reason as mentioned in paragraph 14, and to impart to them the Apostolic Blessing with a plenary Indulgence, as mentioned above. 15. To use the formula assigned for infants in administering Baptism to adults. 16. To grant to the sick the ability to receive the Holy Eucharist daily, even if they have previously taken some medicine or something in the form of a drink. 17. To reduce or change the Divine Office, when it cannot be recited due to some legitimate impediment, to other pious prayers, according to what is prescribed by the circumstances. 18. To grant dispensations from the law of fasting and abstinence. 19. To grant that the Paschal precept may be fulfilled throughout the year. 20. To bless with a single sign of the cross and freely, whatever the title: a) objects of piety are to be applied to them, and Apostolic Indulgences, as well as those crowns that are called those of St. Bridget, are to be granted; b) crowns made according to the model of the Holy Rosary of the B.V.M. are to be attached to them, and Indulgences

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are to be granted, called those of the Fathers Cruciferi.

[*Latin ed. p. 713*]

The Sacred Consistorial Congregation, 713 c): Concerning the granting of Indulgences for those legitimately unable to visit the Stations of the Way of the Cross, or a plenary Indulgence for any of the faithful who are in the article of death, to be applied to crucifixes. 21. Coins are to be distributed for this purpose with each blessing of the scapular, so that those who receive it may give thanks and obtain the Indulgences pertaining to the scapular, after having first received it. Furthermore, in order that assistance and comfort may be provided to the faithful who are held captive, either in the army or in foreign lands, as Pope Benedict XV, of blessed memory, appropriately decreed during the recent great war, the following are prescribed by the Supreme Pontiff and are to be faithfully observed:

1. Ordinary diocesan officials and military chaplains (Vicarii castrenses), under whose jurisdiction captives are found, shall, as soon as possible, select priests to care for the captives, one or more as needed, who are sufficiently proficient in their language; and if they have none within their own diocese (fines), they shall borrow them from other Ordinaries. These latter shall readily provide suitable individuals.

2. The priests chosen for this task shall spare no effort to provide for the benefit of the captives, both in matters of the soul and of the body; they shall console them, attend to them, and relieve them from various necessities – sometimes the most grievous.

3. They shall especially inquire and ascertain whether the captives have informed their families of their situation, either by letter or by some other means. If they deny having done so, they shall urge them to send at least open letters or postcards (commonly called "caries postales," "Postkarten," "Post cards") immediately, in which they may inform their loved ones of their condition.

4. However, if the captives are prevented from writing, either through lack of skill, or through illness, or through wounds, or through any other cause, from engaging in such correspondence, the priests themselves, chosen by the captives, and acting in their name, moved by charity, shall write on their behalf, and shall diligently strive – seeking assistance, if the circumstances permit, from the Legates of the Apostolic See – to ensure that the letters reach their intended recipients safely.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the tenth day of December, in the year 1939.

Fr. R. C. Card. Rossi, Secretary.

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L.œs. V. Santoro, Assistant.

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS REGARDING CHURCHES

With the decrees, as detailed below, given by the Sacred Council for the propagation of the Christian name, Our Most Holy Lord, Pope Pius XII, moved by divine Providence, has deigned to provide for the following Churches, namely:

November 14, 1939. – To the titular episcopal Church of Scilitana, he appointed the Reverend Joseph Sak, a member of the Society of St. Francis of Sales, formerly Apostolic Prefect of Luapula Superior, whom he established as Apostolic Vicar of Sakanien.

November 16. – To the titular episcopal Church of Tingitana, he appointed the Reverend Father Frederick Osterrath, of the Cassinese Congregation, observing the ancient rule, whom he confirmed as Abbot of Pietersburg.

November. – To the cathedral episcopal Church of Corvopolitanae, he appointed the Most Reverend Father Francis Henschke, formerly titular Bishop of Praenetus.

II. NOMINATIONS

By decrees, as detailed below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has announced the following:

November 10, 1939. – The Reverend Thomas McGettrick, Apostolic Prefect of Ogoja.

November 17. – The Reverend Father John Wember, of the Missionaries of the Holy Family of Grave, as ecclesiastical superior of the northern district of Norway.

III. DESIGNATIONS FOR APPEAL

According to canon 1594 § 2 of the Code of Canon Law, for the purpose of appeal, the Apostolic Vicar of Caqueta has designated the Metropolitan Tribunal of the Church of Popayanensis. This designation was approved by

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Our Most Holy Lord, Pope Pius XII, in an audience on October 19, 1939.

[*Latin ed. p. 715*]

715 The Sacred Congregation of Rites, and also the Ordinary of Albania, to whom, by pontifical concession, the faculty had been granted to establish a single interdiocesan tribunal of first instance for the diocese of Seodra, designated the Metropolitan Tribunal of the Church of Bari for appeals. This designation was approved by the Most Holy Father in an audience on the 14th day of the month of November in the year 1939.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, LEON DUPONT, A LAYMAN.

REGARDING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED IN THIS CASE AND FOR THIS PURPOSE.

The Blessed Scripture proclaims the man who fears the Lord, who is found without blemish, who has not turned aside from gold, who understands those who are in need and the poor; indeed, even our Lord Himself deigned to say with His own mouth: "Blessed are the merciful," and: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength," and: "You shall love your neighbor as yourself" (Mark, XII, 30-31). It is testified by those who knew him that Leo Dupont was adorned with these virtues above all others, even the best, who lived in Tours in the past century, and his fame of virtue grows even now, so that he is commonly called "The Saintly Man of Tours." And it is evident that this fame is not without a solid foundation, as his life itself clearly shows.

Leo was born on January 24th, 1797, in the island of Martinica, to Nicholas Leone Papin-Dupont, of noble and distinguished lineage, and to Maria Ludovica Philippina Gaigneron-Jolimont de Marolles; he was baptized on the same day, and on March 6th, the ceremonies of baptism that had been omitted were duly completed. In the year 1803, Nicholas died, and Leo diligently pursued his studies in the humanities for two years in the United States of America, and then for four years in the College of Pontlevoy in France. In the year 1815, he returned to the island of Martinica. When he was about to enter public office...

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - He, together with his brother, went to Paris. In that city, he indulged somewhat in the vanities of the world, but he did not stray far from the right path. However, when he began to associate with some who were living according to Christian morals, and he followed their example, he generously embraced the path of Christian perfection.

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He held a position of authority from the year 1821, and then returned to his homeland. Six years later, with the consent of his mother, he married Caroline d'Audiffredy, by whom he had a daughter. On August 1st of the year 1883, Caroline died piously. The following year, Leo, together with his daughter and mother, left his homeland and went to Tours, where for more than forty years he devoted himself entirely to the service of God and his neighbor, spending lavishly his abundant wealth on holy works.

Although Leo led a very active life, on July 22nd of the year 1837, he felt a strong inner impulse to embark on an even more fervent path; and in this, he persevered admirably until his death, as is evidenced by the many acts of piety and charity that he performed. He instituted nocturnal adoration of the Most Holy Eucharist for men, and shortly thereafter, daily adoration for women. By his example, his voice, and his authority, he encouraged frequent attendance at the Holy Mass among the Christian people. He worked diligently to ensure that feast days were not profaned by servile labor. He founded an association to eradicate blasphemy and curses. To atone for the injuries inflicted upon our Lord Jesus Christ, he so generously promoted the devotion to the holy image of His face that his own home became like a sanctuary, to which not only people from Tours, but also many from distant regions, came and still come on pilgrimage. He considered himself called by God to carry out this very beneficial work, and he proudly called himself "a restorer of reparation and a servant of the Sacred Face." He wrote numerous religious works and published countless pages to be distributed to the people. Impelled by the same zeal for souls, he organized games for adults and gatherings for the young. He promoted pilgrimages to the most famous sanctuaries of France. He assisted the conferences, which were attended by Saint Vincent de Paul, with his constant efforts. He brought several, not insignificant in number, heretics to embrace the Catholic faith, through his words and his example. He worked diligently to rebuild the Basilica of Saint Martin, which had been completely destroyed by the impious. He also instituted the "Work of Saint Martin for collecting and providing clothing for the poor." Through his generosity, he brought the Little Sisters of the Poor of Tours, and he delighted in their intimacy with the poor. He consoled the imprisoned with pious conversation. In short, he was always present in times of public calamity or private need, generously offering his help and resources. On the 18th...

[*Latin ed. p. 717*]

In March of the year 1876, the Sacred Congregation of Rites, having been refreshed by the sacraments, peacefully attained the most holy death, at the age of eighty. The entire order of citizens paid great honors to the deceased Servant of God, and the fame of his sanctity was widely spread. Therefore, scarcely seven years later, the Ordinary of Tours, with infor-

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mative investigations, completed the inquiry, both concerning the fame of his sanctity and concerning writings and services never rendered. On February 3rd of the year 1937, it was decreed that nothing in the records stood in the way of proceeding further. In the meantime, letters from the Postulators were presented to the Most Holy Pope Pius XI, received by five Cardinals, twelve Archbishops, thirty-four Bishops, two Abbots, and the General of the Congregation of Missions of Saint Vincent, Vincent de Paul. Also of the greatest importance is the petitioning letter from the Professors of the Catholic University of Potters. Therefore, after all things were duly compared, and with the insistence of the Reverend Father Henry Rondet, General Procurator of the Congregation of Priests of Saint Mary of Tinchebray, and Postulator of the Cause, on June 20th of this year, the undersigned Cardinal, Prefect of the Cause, presented a question for discussion in the assembly of the Ordinary of this Sacred Congregation: Whether a Commission for the Introduction of the Cause should be appointed in this case and to the effect of which it is concerned. The Eminent and Reverend Fathers, having heard the report of the Cardinal, and also having read the written votes of the Officials, and having also heard the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, after thoroughly considering all things, it was decided to respond: Affirmative, that is, that the Commission for the Introduction of the Cause of Leo Dupont should be appointed, if it pleases the Most Holy [Pope]. After the Most Holy Pope Pius XII, on the aforementioned date, having received the report signed by the undersigned Cardinal Prefect, His Holiness, considering the response of the Eminent Fathers to be valid, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Leo Dupont with his own hand. Given at Rome, on June 21st of the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L.©S. A. Carinci, Secretary.

[*Latin ed. p. 718*]

718 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the matter of the NULLITY OF MARRIAGE (TRICOMI-SCIACCHITANO).

Since the actual place of residence of Antonia Sciacchitano, the defendant in this case, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on March 6, 1940, at 10 o'clock, to discuss the matter in question, or to affix her signature to the following, and to set a date for the hearing of the case before the Rota: Does a nullity of marriage exist in this case?

Those ordinaries of the places, parish priests, priests, and faithful who

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have knowledge of the aforementioned place of residence of Antonia Sciacchitano, are to take care that she is informed of this edictal summons.

* Albertus Canestri, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 14, 1939.

Aegidius Del Corpo, Notary.

The place of current residence of Madame Antonine Sciacchitano, the defendant in this case, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on March 6, 1940, at 10 o'clock, to agree upon or sign the doubt mentioned above, and to set the date for the decision of the case before the Rota.

Does a nullity of marriage exist in this case?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Antonine Sciacchitano, must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 719*]

719 DIARY OF THE ROMAN CURIA. Thursday, December 7, 1939, the Holy Father received in a solemn Audience His Excellency, Mr. Doctor DINO ALFIEBI, Extraordinary and Plenipotentiary Ambassador of Italy, for the presentation of his Credentials. Thursday, December 21, 1939, the Holy Father received in a solemn Audience Their Majesties VICTOR EMANUEL III, King of Italy and of Albania, Emperor of Ethiopia, and the Queen Empress.

SACRED CONGREGATION "DE PROPAGANDA FIDE." The Sacred Congregation "de Propaganda Fide" has appointed:

October 20, 1939. The Reverend Father Guglielmo T. Davis, President of the Pontifical Missionary Society for the Propagation of the Faith for the central and western region of Canada.

October 28. The Reverend Father Giuseppe Lavarenne, President of the Central Council of Lyons of the Society for the Propagation of the Faith.

November 10. The Reverend Father Agostino Wolf, President of the Pontifical Missionary Society for the Propagation of the Faith for Yugoslavia.

November 29. The Reverend Father Patrick Walsh, President of the Pontifical Missionary Society for the Propagation of the Faith for Ireland.

SACRED CONGREGATION OF RITES. Tuesday, November 21, 1939, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, with the participation of the Eminent and Reverend Cardinals and the Reverend Prelate Officials, to discuss:

a) Concerning the introduction of the cause for beatification and canon-

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ization of the Handmaids of God Gertrude Comensoli, foundress of the Sisters of the Most Holy Sacrament, and Maria of the Sacred Heart of Jesus, foundress of the Congregation of the Handmaids of the Sacred Heart of Jesus.

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Official Commentary

b) Concerning the writings of the Servants of God:

1) Michael Carcano, a professed priest of the Order of Friars Minor;

2) Arnold Jansenn, a priest, founder of the Society of the Divine Word;

3) Francis Spinelli, a priest of the diocese of Cremona;

4) John Philip Roothan, a professed priest of the Society of Jesus;

5) Joseph Mary Cassant, a professed priest of the Order of Cîteaux Reformed;

6) Clement Marchisio, a priest of the archdiocese of Turin;

7) Mary Elena Bettini, foundress of the Daughters of Divine Providence;

8) Sister Mary Agostina, foundress of the Sisters of the Most Blessed Virgin Mary of Good and Perpetual Help.

On Tuesday, November 28, 1939, in the Palace of Congregations at Saint Callisto, in the presence of the Most Eminent and Reverend Cardinal Carlo Salotti, Prefect of the Holy Congregation of Rites and Promoter or Relator of the Cause of the Servant of God, Mary of Jesus Deluil Martiny, foundress of the Congregation of the Daughters of the Heart of Jesus, the Holy Congregation of Rites, in its preparatory session, was assembled to discuss the heroic nature of the virtues exercised by the aforementioned Servant of God.

On Tuesday, December 12, 1939, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Holy Congregation of Rites was assembled, with the participation of the Most Eminent and Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors, who gave their votes on two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Filippina Duchesne, of the Society of the Sisters of the Sacred Heart of Jesus.

On Tuesday, December 19, 1939, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was assembled, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed three miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Ignatius of Laconi, a lay professed of the Order of Friars Minor Capuchin.

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SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

November 17, 1939.

The Most Eminent and Reverend Cardinal Frederick Tedeschini, Member of the Sacred Congregation of Rites.

His Excellency, Reverend Monsignor Adriano Smets, Consultor of the Sacred Congregation for the Eastern Church.

[*Latin ed. p. 721*]

From the *Diarium Romanae Curiae*, 721, November 23, 1939. The Reverend Father Angelico of Alexandria, of the Order of the Friars Minor Capuchins, Consultor to the Sacred Congregation for Seminaries and Universities. December 1st. His Excellency, Prince Don Francesco Chigi della Rovere, Captain Commander of the Pontifical Noble Guard. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint: November 11, 1939. The Illustrious and Reverend Monsignor Cesare Federici, Canonist of the Sacred Apostolic Penitentiary. December 12th. His Excellency, Reverend Monsignor Alberto Levarne, titular Archbishop of Chersonesus in Zechia, Apostolic Nuncio in Paraguay. December 12th. His Excellency, Reverend Monsignor Alberto Levarne, titular Archbishop of Chersonesus in Zechia, Apostolic Nuncio in Paraguay. December 22nd. His Excellency, Reverend Monsignor Tito Trocchi, titular Archbishop of Lacedaemonia, Vice-Camerlengo of the Holy Roman Church. December 9th. His Excellency, Reverend Monsignor Federico Vallega, titular Archbishop of Mcopoli of Epirus, General Auditor of the Reverend Apostolic Chamber. December 11th. The Eminent and Reverend Cardinal Giacomo Luigi Coppa, Protector of the Institute of the Daughters of the Divine Savior, of Buenos Aires. Assistant to the Papal See; September 15, 1939. His Excellency, Reverend Monsignor Giuseppe Le Gouaze, Archbishop of Porto Principe. Apostolic Protonotaries *ad instar participantium*: October 5, 1939. Monsignor Giuseppe Lebeau, of the archdiocese of Ottawa. November 13th. Monsignor Giuseppe Terraciano, of the archdiocese of Naples. Monsignor Salvatore De Angelis, of the same archdiocese. Monsignor Gaspare Dalia, of the same archdiocese. Monsignor Giuseppe Andrea Marx, of the diocese of Green Bay. December 2nd. Monsignor Matteo Kooplicat, of the diocese of Kottayam.

[*Latin ed. p. 722*]

Acts of the Apostolic See – Official Commentary of the Domestic Prelates of His Holiness: Monsignor Giovanni Mrakovèic, of the diocese of Veglia. Monsignor Giovanni Harris, of the archdiocese of Toronto. Monsignor

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Paolo Gaillard, of the archdiocese of Besançon. Monsignor Paolo Bringard, of the same archdiocese. Monsignor Ferdinando Genêt, of the diocese of Poitiers. Monsignor Carlo Pennier, of the same diocese. Monsignor Dionisio Mac Daid, of the diocese of Derry. Monsignor Umberto Maruti, of the diocese of Cremona. Monsignor Bartolomeo Ayrolo, of the archdiocese of La Plata. Monsignor Ireneo R. Calabrese, of the diocese of Mercedes. Monsignor Pietro Pacati, of the diocese of Bergamo. Monsignor Cesare Ross, of the diocese of Montenascone. Monsignor Raffaele Cafiero, of the archdiocese of Sorrento. Monsignor Michele Casey, of the diocese of Rosario. Monsignor Nicola Grenon, of the same diocese. Monsignor Nario Bertolo, of the same diocese. Monsignor Domenico Pugliese, of the same diocese. Monsignor Ambrogio Mollaret, of the same diocese. Monsignor Giovanni Sheehy, of the same diocese. Monsignor Augusto Anthony Romào, of the diocese of Portalegre. Monsignor Anthony Mary de Matos, of the same diocese. Monsignor Potito Rosario, of the diocese of Ascoli Satriano. Monsignor Bartolomeo Capoduro, of the diocese of Ventimiglia. Monsignor Alfred F. Giovannoni, of the diocese of Salt Lake. Monsignor Giuseppe Wurm, of the diocese of Crookston. Monsignor Michele J. Owens, of the archdiocese of Boston. Monsignor Gualtiero H. Gill, of the same archdiocese. Monsignor Richard J. Quinlan, of the same archdiocese. Monsignor Robert P. Barry, of the same archdiocese. Monsignor Charles A. Finn, of the same archdiocese. Monsignor Thomas J. Mac Cormack, of the same archdiocese. Monsignor Giuseppe Pecora, of the archdiocese of Milan. Monsignor Giovanni O'Rourke, of the apostolic vicariate of Capetown. Monsignor Vincenzo Gallicchio, of the diocese of S. Angelo dei Lombardi. Monsignor Francesco Vistalli, of the diocese of Bergamo. Monsignor Alessandro Thea, of the diocese of Acqui.

[*Latin ed. p. 723*]

Diarium Romanae Curiae, November 16, 1939.

Most Reverend Bernard Schmidt, of the apostolic vicariate of Port Elizabeth.

Most Reverend Martin Lawrence Brassil, of the same apostolic vicariate.

Most Reverend Hugo Boyle, of the same apostolic vicariate.

Most Reverend Cesare Laghi, of the diocese of Modigliana.

Most Reverend Ferdinand Prosperini, of the diocese of Verona.

Most Reverend Joseph Szymanski, of the archdiocese of Santo Antonio.

Most Reverend James Joseph Sweeney, of the archdiocese of San Francisco.

Most Reverend Martin T. Anderegg, of the diocese of Green Bay.

Most Reverend Daniel J. O'Beirne, of the diocese of Natchez.

Most Reverend Louis Di Lazzari, of the diocese of Tarquinia.

Most Reverend Joseph Rachello, of the patriarchate of Venice.

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Most Reverend Emilio Valeri, of the diocese of Tivoli.

Most Reverend Joseph Cassidy, of the diocese of Galway.

December 1.

Most Reverend Louis Eloni, of the diocese of Brzesc.

With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to appoint:

Honorary Chamberlain, number 8.

March 7, 1939.

Most Reverend James D. Scanlan, of the archdiocese of Westminster.

Most Reverend Joseph Faria de Castro, of the diocese of Guaxupé.

Most Reverend Joachim Soarez, of the diocese of Campanha.

Most Reverend Joseph Umbelino dos Reis, of the same diocese.

Most Reverend Joseph Eckert, of the diocese of Tarbes and Lourdes.

Most Reverend Vincent Burakowski, of the diocese of Lodz.

Most Reverend John Cesarz, of the same diocese.

Most Reverend Dominic Kaczyiiski, of the same diocese.

Most Reverend Stephen Gostkowski, of the same diocese.

Most Reverend Hippolytus Pyszynski, of the same diocese.

Most Reverend Stephen Suchanski, of the same diocese.

Most Reverend Stanislaus Szabelski, of the same diocese.

Most Reverend Boleslaus Gumowski, of the diocese of Lomza.

Most Reverend Joseph Roginski, of the same diocese.

[*Latin ed. p. 724*]

7. *Acta Apostolicae Sedis* - Official Commentary, June 15, 1939. Monsignor Simone Karski, of the diocese of Sandomierz.

July 5: Monsignor Daniele Molony, of the archdiocese of Dublin.

Monsignor Bronislao Ekiert, of the diocese of Sandomierz.

Monsignor Enrico Gierycz, of the same diocese.

Monsignor Andrea Glibowski, of the same diocese.

Monsignor Giovanni Klimkiewicz, of the same diocese.

Monsignor Giuseppe Pastuszka, of the same diocese.

Monsignor Antonio Reçzajski, of the same diocese.

Monsignor Domenico Sciskala, of the same diocese.

Monsignor Stefano Swietlicki, of the same diocese.

Monsignor Casimiro Sykulski, of the same diocese.

Monsignor Teofilo Zdzieblowski, of the same diocese.

Monsignor Stanislao Cieslinski, of the archdiocese of Warsaw.

Monsignor Giovanni Humpola, of the same archdiocese.

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Monsignor Giovanni Kroczek, of the same archdiocese.

Monsignor Giovanni Mauersberger, of the same archdiocese.

Monsignor Antonio Matejkiewicz, of the same archdiocese.

Monsignor Bronislao Michalski, of the same archdiocese.

Monsignor Giovanni Podbielski, of the same archdiocese.

Monsignor Stanislao Sinkowski, of the same archdiocese.

Monsignor Casimiro Suchcicki, of the same archdiocese.

Monsignor Ceslao Wojtyniak, of the same archdiocese.

Monsignor Antonio Zapala, of the same archdiocese.

Monsignor Camillo Aldrìghetti, of the diocese of Verona.

August 3: Monsignor Francesco Saverio da Piedade Rebello, of the archdiocese of Goa.

Monsignor Guglielmo Uberto Cloots, of the diocese of Ruremonda.

Monsignor Pietro Giuseppe Maria van Gils, of the same diocese.

Monsignor Antonio Giovanni Martino Uberto van de Venne, of the same diocese.

Monsignor Enrico Irmici, of the diocese of San Severo.

Monsignor Guido Paolucci, of the archdiocese of Urbino.

Monsignor Giovanni Ubaldi, of the same archdiocese.

August 24: Monsignor Francesco Baleani, of the diocese of Gubbio.

Monsignor Antonio José da Moita, of the patriarchate of Lisbon.

[*Latin ed. p. 725*]

Diarium Romanae Curiae, August 24, 1939, page 725.

Most Reverend Anthony Fernandez Duarte, of the same patriarchal diocese.

September 13: Most Reverend Anthony Corbridge, of the diocese of León (Mexico).

Most Reverend Nunzio Cavalieri, of the diocese of Noto.

Most Reverend Anthony OccMpinti, of the same diocese.

Most Reverend Joseph Ruffino, of the same diocese.

September 28: Most Reverend Fortunato Giavarini, of the diocese of Atri.

Most Reverend Victor Bellemo, of the diocese of CMoggia.

Most Reverend Nicholas Mollino, of the archdiocese of Genoa.

Most Reverend Venantius Novo y Paleo, of the diocese of Matan.

October 5: Most Reverend Pompeo Duarte Diniz, of the archdiocese of Olinda and Recife.

Most Reverend Francis Apollonio Giorgio Salles, of the same archdiocese.

Most Reverend Pacificus Brozzi, of the diocese of Orvieto.

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Most Reverend Vincent Fumi, of the same diocese.
Most Reverend Dante Giorgetti, of the same diocese.
Most Reverend John Pacetti, of the same diocese.
Most Reverend Julius Vannini, of the same diocese.
Most Reverend Michael Blandino, of the diocese of Susa.
Most Reverend Joseph Borello, of the same diocese.
Most Reverend Spiritus Rocci, of the same diocese.
Most Reverend Francis Giardinieri, of the diocese of Todi.
Most Reverend Anthony Longo, of the archdiocese of Trento.
Most Reverend Damian Tcheng, of the apostolic prefecture of Chaotung.
Most Reverend Louis Dilda, of the diocese of Luni.
Most Reverend Gregory Zolezzi, of the same diocese.
Most Reverend John Bresciani, of the archdiocese of Trento.
Most Reverend Alphonsus Gentilini, of the same archdiocese.
Most Reverend Julius Posch, of the same archdiocese.
Most Reverend Edward León Ortiz, of the archdiocese of Bogotá.
Most Reverend Joseph D'Angelo, of the diocese of Andria.
Most Reverend Guy Miroglio, of the diocese of Acqui.
Most Reverend Julius Donati, of the diocese of Brzesc.
Most Reverend Robert Coburn, of the diocese of Columbus.
Most Reverend Dorace V. Foley, of the archdiocese of Dubuque.
Most Reverend John Baptist Tarella, of the diocese of Ivrea.
Most Reverend John Tos, of the same diocese.
Most Reverend Joseph L. Zryd, of the diocese of Marquette.
Most Reverend Charles Calchi Novati, of the archdiocese of Milan.
Most Reverend Louis Ghezzi, of the same archdiocese.

[*Latin ed. p. 726*]

726, October 19, 1939. Monsignor Giuseppe Torre, of the Archdiocese of Naples.

Monsignor Concetto Fiamingo, of the Diocese of Nicastro.
Monsignor Aristide Conti, of the Diocese of Piacenza.
Monsignor Luigi Longinotti, of the same diocese.
Monsignor Horneo Dalmonte, of the Archdiocese of Ravenna.
Monsignor Angelo Strani, of the same archdiocese.
Monsignor Cesare Spallanzani, of the Diocese of Reggio Emilia.
Monsignor Carlo Niedermann, of the Diocese of San Gallo.
Monsignor Ambrogio Scherrer, of the same diocese.
Monsignor Giuseppe Lesellier, of the Diocese of Séez.

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Monsignor Giuseppe Biocca, of the Archdiocese of Spoleto.

Monsignor Marco Degani, of the same archdiocese.

Monsignor Marco Gradassi, of the same archdiocese.

Monsignor Cesare Marroni, of the same archdiocese.

Monsignor Bonaventura Pirri, of the same archdiocese.

Monsignor Filippo Pompei, of the same archdiocese.

Monsignor Ladislao Serinaldi Pontani, of the same archdiocese.

Monsignor Howard C. McDowell, of the Diocese of Syracuse.

Monsignor Gioacchino Mangone, of the Diocese of Muro Lucano.

Monsignor Giuseppe Masi-Nobile, of the same diocese.

Monsignor Guglielmo Sansone, of the same diocese.

Monsignor Esquilio Calvari, of the Diocese of Tivoli.

Monsignor Sigismondo D'Alessio, of the same diocese.

Monsignor Igino Del Mirani, of the same diocese.

Monsignor Angelo Lanciotti, of the same diocese.

Monsignor Eugenio Mazzarosa, of the same diocese.

Monsignor Vincenzo Santolamazza, of the same diocese.

Monsignor Salvatore Sarrocco, of the same diocese.

Monsignor Ennio Scheri, of the same diocese.

November 9.

Monsignor Francesco Bernardo Giuseppe Frencken, of the Diocese of Bois-le-Due.

Monsignor Pietro Rodolfo Adriano Sweere, of the same diocese.

Monsignor Leonardo van Gils, of the same diocese.

Monsignor Francesco Di Dio, of the Archdiocese of Catania.

Monsignor Teodoro Beijsens, of the Diocese of Haarlem.

Monsignor Giuliano Teodoro Lagerweij, of the same diocese.

Monsignor Nicola Loffredo, of the Diocese of Potenza.

Monsignor Fedele Perfetti, of the same diocese.

[*Latin ed. p. 727*]

From the Roman Curial Diary, November 9, 1939. Monsignor Cosimo Fiorino, of the archdiocese of Taranto.

December 8. Monsignor Ugo Mori, of the diocese of Pescia.

December. Monsignor Enrico Bossi, of the suburbicarian diocese of Palestrina.

Monsignor Eugenio Tornassi, of the same diocese.

Monsignor Giuseppe Sebastiani, of the same diocese.

Monsignor Enrico Lena, of the same diocese.

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Monsignor Guido Roscioli, of the same diocese.

Monsignor Guarino Nini, of the same diocese.

Monsignor Camillo Pesciotti, of the same diocese.

Monsignor Giovanni Terenzi, of the same diocese.

Secret Chamberlains of Sword and Cape, extraordinary, of His Holiness: March, April, 1939.

Mr. Enrico Pietro Galeazzi (Rome).

Mr. Camillo Salvi, of the archdiocese of Milan.

March 13. Mr. Guido Palagi of the Palagio, a nobleman from Torremaggiore, of the archdiocese of Florence.

Mr. Ermanno Carlo Buffer, of the archdiocese of New York.

May 22. Mr. Jongles De Ligne, Count Paul, of the diocese of Versailles.

Prince Erwin Lobkowicz, of the diocese of Djakovo.

June 8. Mr. Giuseppe Antonio Szczunka, of the diocese of Lomza.

Mr. Stanislao Dzierzykraj Morawski, of the diocese of Sandomierz.

Mr. Augusto Leone Kenny, of the archdiocese of Melluglio bourne.

Mr. Apollonio De Arólas y de Joval, of the diocese of Barcelona.

August 3. Mr. Giacomo de Gruijter, of the diocese of Bois-le-Duc.

August 31. Mr. Giorgio, Count Otto, of the archdiocese of Geneva.

Mr. Sydney Martino Vanheems, of the archdiocese of Westminster.

Honorary Chamberlains, in peacock blue attire, of His Holiness: August 3, 1939.

Monsignor Felice Canelli, of the diocese of San Severo.

Monsignor Luigi Battelli, of the archdiocese of Urbino.

September 28. Monsignor Francesco Fournier, of the diocese of Limoges.

October 5. Monsignor Giovanni Jacobelli, of the diocese of Sant'Agata de' Goti.

Monsignor Domenico Moggia, of the diocese of Luni.

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Official Commentary, October 5th, 1939.

Most Reverend Eligio Putti, of the same diocese.

Most Reverend Gerard Chirichella, of the diocese of Campagna.

Most Reverend Giovanni Kunsic, of the archdiocese of Gorizia.

Most Reverend Guglielmo Arrighi, of the diocese of Pescia.

Most Reverend Giuseppe Pennini, of the diocese of Imola.

Honorary Chaplains of the Sword and Cape, extraordinary, to His Holiness:

May 22nd, June 15th, July 20th, 1939.

Mr. Giacomo Enrico Lenglart, of the archdiocese of Paris.

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August 3rd, September 7th, October 5th, October 19th, October 26th, December 7th.

Mr. Michele Fatta, of the archdiocese of Palermo.

Mr. Michele Boniecki, of the diocese of Sandomierz.

Mr. Vladislao Jelski, of the same diocese.

Mr. Augusto Lempicki, of the same diocese.

Mr. Antonio Marini d'Armenia, of the archdiocese of Naples.

Mr. Stefano Arnts, of the diocese of Bois-le-Duc.

Mr. Leopoldo Leonardi (Rome).

Mr. Tiberio Tonini, of the archdiocese of Trento.

Mr. Pietro Panighi, of the archdiocese of Milan.

Mr. Nicola Rocco, of the archdiocese of Naples.

Mr. Francesco Ferrata, of the diocese of Acireale.

Secret Honorary Chaplains to His Holiness:

September 13th, 1939.

Most Reverend Pietro Benavides, of the archdiocese of Mexico.

October 5th, Most Reverend Filippo Ercolani, of the archdiocese of Bologna.

Most Reverend Vincenzo Roncallo, of the diocese of Luni.

November, Most Reverend Giuseppe De Luca, of the diocese of Marsico Nuovo.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, has deigned to bestow:

The Order of Saint Gregory the Great, civil class:

July 18th, 1939.

Upon Mr. Enrico Vaes-Dupret, of the archdiocese of Malines.

October 16th, November 9th.

Upon Mr. Salvatore Salvatori (Rome).

Upon Mr. Romolo Etcheverry Boneo (Strasbourg).

The Order of Saint Gregory the Great, military class:

October 11th, 1939.

Upon Mr. Major Mario dei Conti Acquarone, of the archdiocese of Genoa.

[*Latin ed. p. 729*]

The Roman Curia Diary, including the Knighthood of the Order of Saint Gregory the Great, civil class: July 1939. To Mr. Dr. Andrea Ranglaert, of the diocese of Moulins. To Mr. Leone Marrel, of the archdiocese of Lyons. September 19. To Mr. Dr. Corrado Kleipool, of the diocese of Haarlem. Oc-

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tober 25. To Mr. Dr. Cesare Cinotti (Rome). October 13. To Mr. Bruno Buso, of the diocese of Vicenza. To Mr. Francesco Lucchiari, of the same diocese. To Mr. Ermenegildo Magrin, of the same diocese. To Mr. Professor Pietro Galletto, of the same diocese. To Mr. Giovanni Giuliari, of the same diocese. To Mr. Luigi Favero, of the same diocese. To Mr. Plinio Frigo, of the same diocese. To Mr. Enrico Scanagatta, of the same diocese. October 20. To Mr. Dr. Enrico Soverini, of the archdiocese of Bologna. October 25. To Mr. Luigi G. Bustos, of the archdiocese of Mexico. October 27. To Mr. Renato Gérard (China). The Commandery of the Order of Saint Sylvester: November 12, 1939. To Mr. Lawyer Antonio Paguaga (Spain). To Mr. Lawyer Giuliano Lojendio (Spain). November 21. To Mr. Michele Rosolia, of the archdiocese of Catania. The Knighthood of the Order of Saint Sylvester: 1939. To Mr. Carlo van der Cruyssen, of the archdiocese of Ma Unes. To Mr. Dr. Vitaliano Morace, of the archdiocese of Caltanissetta. To Mr. Francesco Rwabutogo, of the apostolic vicariate of Ruanda. To Mr. Giuseppe Kiraranganya, of the apostolic vicariate of Urundi. November 16. To Mr. Dr. Vincenzo Svilokos, of the diocese of Dubrovnik. July 18.

[*Latin ed. p. 730*]

730 Acta Apostolicae Sedis - Official Commentary. NECROLOGY. November 14, 1939. The Most Reverend Lorenzo Youens, Bishop of Northampton.

23. The Most Reverend Gastone Anthony Rasneur, Bishop of Tournai.

25. The Most Reverend Giuseppe A. Murphy, titular Bishop of Birta.

28. The Most Reverend Augusto Declerq, titular Bishop of Tignica.

December 2. The Most Reverend Carlo Sica, titular Archbishop of Damascus.

4. The Most Reverend Souleiman Kutchuk Ousta, titular Bishop of Comana of Armenia.

7. The Most Reverend Giovanni Pietro Alessandro Marcou, titular Bishop of Lisiade.

12. The Most Reverend Giuseppe Anthony Ferdinand Bussolari, Archbishop of Modena.

14. The Most Reverend Otto Raphael Castro, Archbishop of San Giuseppe of Costa Rica.

[*Latin ed. p. 731*]

3 December 1939, Anno Domini and Volume XXXI (Series II, Volume VI) - Number 17.

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[*Latin ed. p. 733*]

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I. APOSTOLIC CONSTITUTIONS

Page 1938

January 8. Concerning Malunga and others (of Morondava). – A portion is separated from the Apostolic Vicariates of Maiunga, Tananarive, Fianarantsoa, and Antsirabè, from which a new Apostolic Prefecture is erected, "of Morondava."

August 24. Aveiro. – The Diocese of Aveiro, formerly suppressed, is re-

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stored.

December 3. Haileyburg and of Northern Ontario (Hearst). – Concerning the division of the Diocese of Haileyburg and the Apostolic Vicariate of Northern Ontario, and the erection of the new Diocese of Hearst, a suffragan of the Metropolitan Church of Ottawa-Cornwall.

Haileyburg and the Apostolic Vicariate of Northern Ontario (James Bay). – A new Apostolic Vicariate is erected, "of James Bay," from a portion separated from the Diocese of Haileyburg and from the remaining, already diminished, territory of the Apostolic Vicariate of Northern Ontario.

Haileyburg (Amos). – A portion is separated from the territory of the Diocese of Haileyburg, from which a new Diocese is erected, to be called "of Amos," a suffragan of the Metropolitan Church of Quebec.

January 5, 1939. Yokohama. – A portion is separated from the territory of the Diocese of Yokohama, and a new Apostolic Prefecture is erected, "of Urawa," to be entrusted to the Order of the Friars Minor.

[*Latin ed. p. 734*]

734 Index of documents arranged in chronological order. 1939. January.

156. In Columbensis (Chilawensis). – A portion of the territory of the Archdiocese of Columbensis is separated, and a new diocese, "Chilawensis," is established, a suffragan of the metropolitan Church of Columbensis.

161. Northern Burma (de Bhamo). – The Apostolic Vicariate of Northern Burma is divided, and a new Apostolic Prefecture, "de Bhamo," is established; the Vicariate changes its name.

II. APOTOLIC LETTERS. 1938.

May 30. Albae Regalensis. – The cathedral church of the diocese of Albae Regalensis is raised to the dignity and title of a minor basilica.

September 20. As above. – The church dedicated to Saint Bartholomew the Apostle, located in "Meerssen," within the territory of the diocese of Ruremondensis, is raised to the dignity of a minor basilica.

November 13. Benignus Deus. – The Venerable Servant of God, Francisca Xaveria Cabrini, Foundress of the Institute of Missionary Sisters of the Sacred Heart of Jesus, is declared Blessed.

20. In the year nineteen hundred and thirty-four. – The Venerable Servant of God, Maria Dominica Mazzarello, Co-foundress of the Institute of the Daughters of Mary Help of Christians, is declared Blessed.

21. A new Apostolic Delegation is established in Britain.

III. LETTERS. 1938.

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September 13. Already long ago. – To His Eminence, Father George, titular of Saint Mary of the People, Cardinal Mundelein, Archbishop of Chicagiensem, whom the Most Holy Pontiff sends as legate to the Eucharistic Congress to be held in Novus Aurelius, in the United States of America.

12. Five years ago. – To the Reverend Ildephonsus M. Clerici, Superior General of the Congregation of Regular Clerics of Saint Paul, on the occasion of the fourth centenary of the death of Saint Anthony Mary Zaccaria, the founder of that Society.

[*Latin ed. p. 735*]

Index documentorum chronologico ordine digestus II - ACTA IN MORTE PII PP. 735 XI PA6.

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II. Oratio de Pontifice defuncto.

III. Testimonia moeroris.

III - ACTA 38 43 52 59.

I. CONCLAVIS.

II. Commissiones conclavis.

III. Oratio de eligendo Pontifice.

IV. Formula iurisiurandi conclavistarum.

V. Rogitus recognitionis conclavis.

VI. Rogitus clausurae internae.

VII. Rogitus clausurae externae.

I. Ordo conclavis.

II. Actus acceptationis Summi Pontificis Pii Pp. XII.

III. Actus reserationis conclavis.

101 103 113 114 115 116 119 122 123.

[*Latin ed. p. 736*]

736 Index of documents arranged in chronological order IV - ACTS OF POPE PIUS XII

I - ENCYCLICAL LETTERS

PAO 1930 Oct. 20 On the Supreme Pontificate. - To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who have peace and communion with the Apostolic See:

From the Latin text, the Italian version.

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From the Latin text, the French version.

From the Latin text, the Spanish version.

From the Latin text, the English version.

From the Latin text, the German version.

413 454 481 51.0 538 565

II - ENCYCLICAL LETTER

1939 Nov. 1 *Sertum laetitiae* (A Garland of Joy). - To the beloved sons, William, Reverend Priest, Cardinal O'Connell, Archbishop of Boston; Dionysius, Reverend Priest, Cardinal Dougherty, Archbishop of Philadelphia; and other Venerable Brothers, Archbishops and Bishops, and other local Ordinaries, who have peace and communion with the Apostolic See, in the United States of America: in the 150th year since the ecclesiastical hierarchy was established in the United States of America.

685 From the Latin text, the English version.

645 From the Latin text, the Italian version.

657

III - APOSTOLIC EXHORTATION

1939 Dec. 8 To priests and clerics assigned to military service.

696

IV - APOSTOLIC CONSTITUTIONS

1939 March 15 Concerning Malang. - The Apostolic Prefecture of Malang in the Netherlands Indies is erected into an Apostolic Vicariate of the same name.

Concerning Buea. - The Apostolic Prefecture of Buea in English West Africa is raised to an Apostolic Vicariate of the same name.

Concerning Swaziland. - The Apostolic Prefecture of Swaziland is raised to the rank and dignity of an Apostolic Vicariate, retaining the same name and boundaries.

Apr. 25 Concerning Sienhsien (Kinghsien). - The Apostolic Vicariate of Sienhsien is divided, and a new Apostolic Prefecture of Kinghsien is erected.

213 214 216 293

[*Latin ed. p. 737*]

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April 7

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From Seoul (Sunsenensis). – The Apostolic Vicariate of Seoul in Korea is divided, and a new Apostolic Prefecture of Sunsenensis is established.

295

From Dakar (Ziguinchor). – A portion of the territory of the Apostolic Vicariate of Dakar, in French West Africa, is separated, from which a new Apostolic Prefecture, "Ziguinchor," is established, to be entrusted to the care of the Congregation of the Holy Spirit.

336

May 20

In Chile, at the Shrine of Saint James (Serenensis-Concepción). – Certain dioceses are separated from the ecclesiastical province of Saint James in Chile, from which two new provinces are established, named "Serenensis" and "Concepción."

338

December 25

From Miarinarivo. – The mission sui iuris of Miarinarivo on the island of Madagascar is raised to the rank of Apostolic Vicariate, and certain territories previously belonging to the Apostolic Vicariates of Tananarive and Majunga are added to it.

365

From Vatomandry (De Tamatave). – The Apostolic Prefecture of Vatomandry on the island of "Madagascar" is raised to the rank and dignity of an Apostolic Vicariate, under the title "de Tamatave," and certain territories previously belonging to the Apostolic Vicariates of Tananarive and Diego Suarez are added to it.

381

Ugandan (Masaka). – The territory of the Ugandan Apostolic Vicariate is divided, and a new Apostolic Vicariate, "Masaka," is established.

383

June 3

Cagayan (Surigao). – A portion of the territory of the diocese of Cagayan, in the Philippine Islands, is separated, from which a new diocese is established, named "Surigao," a suffragan of the Metropolitan Church of the Most Holy Name of Jesus.

384

Of the Holy Faith in Strasbourg (Resistencia). – A portion of the territory of the archdiocese of the Holy Faith in Strasbourg is separated, from which a new diocese is established, named "Resistencia."

599

Tripolitanian (Misurata). – A portion of the territory of the Apostolic Vicariate of Tripolitania is separated, and a new Apostolic Prefecture is

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established from it, named "Misurata," which is entrusted to secular clergy.

602

Of Cyrenaica (Derna). – From the Apostolic Vicariate of Cyrenaica, the civil province, named "Derna," is separated, and a new Apostolic Vicariate, "Derna," is established.

603

July 11

From Lang Son and Cao Bang. – The Apostolic Prefecture of Lang Son and Cao Bang is raised to the rank of Apostolic Vicariate, with the same boundaries and designation.

604

Baltimorensis (Washingtonensis). – A portion of the territory of the Archdiocese of Baltimore is separated, and a new Archdiocese, "Washingtonensis," is established, equally united to the Baltimore Archdiocese as its principal see.

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Argentina. - The church of the Sacred Heart of Jesus in the archdiocese and city of Buenos Aires is declared a Minor Basilica. 606 From the Bononiensis Minorite province. - The church in Bologna, dedicated to Saint Anthony of Padua, is adorned with the honors of a Minor Basilica. . . 607 By common decree. - Saint Francis of Assisi and Saint Catherine of Siena are declared the primary patrons of Italy. 256 With great and excellent spirit. - The Venerable Servant of God, Emilia de Vialar, foundress of the Institute of the Sisters of Saint Joseph of the Apparition, is declared blessed. . . 252

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June 25: By Divine benevolence. – The Venerable Servant of God, Justin de Jacobis, of the Congregation of the Missions of Saint Vincent de Paul, Bishop of Nilopolis, the first Apostolic Vicar of Abyssinia, is beatified, July 29th, in the city of Prato.

August 15th: The Sanctuary of the Blessed Virgin Mary, located in the city of Prato, is adorned with the dignity and title of a Minor Basilica.

November 9th: The title and privileges of the Minor Basilica of Our Lady of the Vineyard, in the place called "Evron," in the diocese of Valleguidon, are granted.

Roman Archbasilica of the Lateran, dedicated to Christ the Savior and in honor of Saint John the Baptist and Saint John the Apostle and Evangelist, and the Baptistery annexed to it, are enriched with special spiritual graces and privileges, abolishing all other privileges previously granted.

August 10th: Concerning the care of souls. – The new Apostolic Nunciature of Uruguay is established.

April 9th: With singular affection. – To His Eminence, Father Aloysius, Cardinal Priest of Saint Sylvester in Capite, of the Holy Roman Church, Archbishop of Palermo, and also Apostolic Administrator of the Greek Eparchy of Plan, who has happily completed five years of his episcopate.

April 16th: It is opportune. – To His Eminence, Father John, Cardinal Priest of Saint Balbina, of the Holy Roman Church, Archbishop of Paris, to whom the Holy See sends a legate to attend the Twelfth Eucharistic Congress, representing the entire nation of Gaul, to be held in the city of Algiers.

April 20th: Since it is so. – To His Eminence, Father Ferdinand Cento, titular Archbishop of Seleucia and Apostolic Nuncio in the Republic of Peru, to whom the Holy See sends a legate to attend the Second Eucharistic Congress, representing the entire nation of Bolivia, to be held in the city of Badajoz.

May 12th: With singular affection. – To His Eminence, Father Eugene, Cardinal Priest of Saints Vitus, Modestus, and Crescentia, of the Holy Roman Church, Secretary of the Sacred Congregation for the Oriental Church:

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concerning the solemnities after 1450.

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1939, January 15. Decree concerning the introduction of the cause of beatification of the Servant of God, Aloysius Guanella, Priest, and Founder of the Congregation of the Servants of Charity and of the Daughters of St.

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[*Latin ed. p. 789*]

The thirty-first volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirty-first day of December, 1939, by the Poly-

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glott Presses of the Vatican.

[*Latin ed. p. 790*]

In the eleventh year, in the City of the Vatican, on Saturday, the eighteenth of February, in the year nineteen hundred and thirty-nine. Number 1.

CONCERNING THE LAWS AND REGULATIONS OF THE STATE OF THE CITY OF THE VATICAN, DURING THE VACANT SEE, IN THE YEAR NINETEEN HUNDRED AND THIRTY-NINE. Number 1. – CONCERNING THE POSTAL SERVICE DURING THE VACANT SEE.

Governatore Cobolli, nineteen hundred and thirty-nine.

The State, concerning: Ordinance regarding the overprinting of postage stamps.

February eighteenth, nineteen hundred and thirty-nine.

THE GOVERNOR OF THE STATE,

Having considered Article 5, Chapter 1, of the fundamental law of the City of the Vatican, dated June 7th, 1929, number 1; as well as Articles 2 and 20, letter c), number 5, of the law concerning the sources of law, dated June 7th, 1929, number 2;

Having considered the ordinance of the Governor of the State of the City of the Vatican concerning the postal service, dated July 30th, 1929, number 8;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The overprinting of postage stamps of the series issued in 1929, with denominations of 5, 10, 20, 25, 30, 50, and 75 centesimi, is authorized, to be used during the Vacant See, for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 791*]

3. *Acta Apostolicae Sedis* – Supplement. The official document shall be printed in black and shall bear, at the top, the insignia with the crossed keys; in the center, the inscription *SEDE VACANTE*; and at the bottom, the year MCMXXXIX (1939).

Article 2. – This ordinance shall take effect immediately and shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the courtyard of St. Damasus.

Vatican City, eighteenth of February, nineteen hundred and thirty-nine.

I, THE GOVERNATOR,

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C. SERAFINI.

[*Latin ed. p. 792*]

In the year 1939, in the City of the Vatican, on Wednesday, February 2nd, 1939, Number 2. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the State of the City of the Vatican, Vacant See, 1939. N. H. - SEDEVACANTEM, 1939. - Law by which the Governor of the State of the City of the Vatican is granted legislative power in monetary matters during the Vacant See, 1939. February 22nd, 1939. THE HOLY COLLEGE OF CARDINALS OF THE HOLY ROMAN CHURCH, Having considered it opportune to proceed with the manufacture and issuance of coins during the Vacant See, 1939; Delegates to the Governor of the State of the City of the Vatican the power to issue, during the Vacant See, 1939, legislative regulations concerning this matter. The present law shall take effect on the same day of its publication. The original of the present law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of the Vatican.

[*Latin ed. p. 793*]

6. *Acta Apostolicae Sedis* – Supplement. The corresponding text will be published in the Supplement of the *Acta Apostolicae Sedis*, and it is to be observed and enforced by all to whom it pertains. Given from the Apostolic Palace at the Vatican, on the twenty-second of February, in the year nineteen hundred and thirty-nine.

For the SACRED COLLEGE,

G. Card. GRANITODIBBLMONTE, Dean of the Holy College.

Vincenzo Santoro, Secretary of the Holy College.

No. III. – VACANT SEE, MCMXXXIX. – Law delegated concerning the manufacture and issuance of coins during the Vacant See, MCMXXXIX.

February 25, 1939.

THE GOVERNOR OF THE STATE.

By virtue of the powers delegated to him by the Sacred College of Cardinals of the Holy Roman Church by the law of February 22, 1939, No. II – Vacant See, MCMXXXIX;

Having considered the Monetary Convention between the State of the Vatican City and the Kingdom of Italia, signed on August 2, 1930;

Having considered the Monetary Law of December 31, 1930, No. XXI, and the regulations for its execution, approved by the decree of the Governor of the State of July 15, 1931, No. XXII;

Having heard the opinion of the General Counselor of the State;

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He has issued the following:

[*Latin ed. p. 794*]

7. Laws and regulations of the State of the City of Vatican. LAW ON THE FABRICATION AND ISSUANCE OF COINS DURING THE VACANT SEE, 1939. Article 1. - The fabrication and issuance of silver coins for the period of the Vacant See, 1939, shall be carried out in the amount of five hundred thousand lire, distributed as follows: L. 300,000 in silver coins of 10 lire each; L. 200,000 in silver coins of 5 lire each.

Legal Title. Millesimal Fineness. Millimeters. Legal Weight. Tolerance above or below.

CUT. WEIGHT. TITLE. Tolerance above or below. METAL. DIAMETER.

Article 2. - The coins referred to in the preceding article shall have the following characteristics: Tolerance for wear, in addition to the manufacturing tolerance. Grams. Millesimal Fineness. Millesimal. - 050, limited to L. 500. 025 between private individuals.

10 lire: 27. 835. 3. 10. 5. 23. 835. 3. 5. SILVER. lire. REDEMPTIVE POWER.

The coins bear: 1) Those of silver, 10 lire: on the obverse - The coat of arms of His Eminence, the Most Reverend Cardinal Eugenio Pacelli, Chamberlain of the Holy Roman Church, superimposed on the Cross of Malta, surmounted by a cross with double arms, a cardinal's hat with tassels, and a pavilion with crossed keys; below, the heraldic motto: OPUS IUSTITIAE PAX, on *benda*. - Legend: SEDE VACANTE MCMXXXIX. On the reverse - A radiant dove. - Legend in the rim: INFUNDE AMOREM CORDIBUS. - Legend at the exergue: STATE OF THE CITY OF VATICAN - L. 10. At the bottom, below the indication of the value: MISTRUZZI (author of the design). Smooth edge. 2) Those of silver, 5 lire: on the obverse - In all respects, as the preceding ones.

[*Latin ed. p. 795*]

Acts of the Apostolic See - Supplement. On the reverse: A radiant dove. - Legend around the edge: "INFLAME CHARITY IN HEARTS." - Legend at the bottom: "STATE OF THE VATICAN CITY." - L. 5. Below the indication of the value: MISTRUZZI. Smooth border. Article 3. - The designs of both types of coins, conforming to the description of Article 2, are hereby approved. The impressions, executed in accordance with the aforementioned description, shall be reproduced in lead and deposited in the Archive of the Governatorate. Article 4. - This law shall enter into force on the same day as its publication. The original of this law, bearing the seal of the State, shall be deposited in the Archive of Laws of the Vatican City State, and the corresponding text shall be published in the Supplement to the Acts of the Apostolic See, and all are commanded to observe it and to ensure its observance. Vatican City, twenty-fifth of February, nineteen hundred and

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thirty-nine. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 796*]

Year XI, Vatican City, Friday, June 2, 1939, No. 3.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State.

Pontificate of His Holiness Pope Pius XII – Year I, No. 1.

Decree of the Governor of the State concerning the issuance of a series of commemorative postage stamps of the Coronation of the Supreme Pontiff, Pope Pius XII.

June 2, 1939.

THE GOVERNOR OF THE STATE,

Having considered Article 5, Chapter 1, of the fundamental law of the Vatican City, June 7, 1929, No. 1, as well as Articles 2 and 20, letter c), No. 5, of the law on the sources of law, June 7, 1929, No. 11;

Having considered the Decree of the Governor of the Vatican City State concerning the postal service, July 30, 1929, No. VIII;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of four types of commemorative postage stamps of the Coronation of the Supreme Pontiff, Pope Pius XII, is authorized, to be used for the payment of taxes relating to correspondence originating from the Vatican City.

Article 2. – The value of the individual postage stamps referred to in the preceding article shall be, respectively, 25, 75, 80 centesimi, and 1.25 lire.

[*Latin ed. p. 797*]

10 Acta Apostolicae Sedis - Supplemento, Article 3. - The postage stamps shall be printed in rotogravure with the following characteristics: a) The four denominations, with dimensions of 21 x 37 mm, excluding margins, shall depict the Coronation of the reigning Supreme Pontiff, Pope Pius XII; b) The vignette shall bear at the top the inscription: POSTE VATICANE, and at the bottom, on two lines, the inscription: 11 MARCH MCMXXXIX; c) To the left of the inscription mentioned in paragraph b), for the denominations of 25, 75, and 80 centesimi, the indication "CENT." shall be placed, and for the denomination of 1.25 Lire, the indication "LIRE" shall be placed; to the right of the same inscription, the value of each postage stamp shall be indicated in numerals. The four postage stamps shall have the following colors: 25 centesimi, green; 75 centesimi, red; 80 centesimi, violet; 1.25 Lire, blue. Article 4. - The postage stamps referred to in the preceding articles shall be valid from the date of entry into force of this ordinance. Article

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5. - This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the Courtyard of St. Damasus, and shall enter into force on the same day as its publication. Vatican City, June 2, 1939. THE GOVERNOR C. SERAFINI.

[*Latin ed. p. 798*]

In the eleventh year, in the City of the Vatican, on Wednesday, the second of August, in the year 1939, Number 4. ACTA APOSTOLICAE SEDIS, SUPPLEMENT to the Laws and Regulations: of the City State of the Vatican. Pontificate of His Holiness Pope Pius XII – Year I, Number II. Decree of the Governor of the State, concerning modifications to the secretarial fees for the introduction of goods or provisions, established by Decree of the 20th of December, 1933, No. XLV. August 2, 1939. THE GOVERNOR OF THE STATE. In virtue of the powers delegated to him by the law of May 31, 1930, No. XIII; Having considered the Decree of December 20, 1933, No. XLV, by which secretarial fees for the introduction of goods or provisions are established and determined; Having heard the opinion of the General Counselor of the State; DECREES: 1. – The table of secretarial fees, as contained in Article 1 of the Decree of the Governor of the State of December 20, 1933, No. XLV, is modified as follows: a) For each certificate of exemption from customs duties or manufacturing tax, Lira 15.00.

[*Latin ed. p. 799*]

14 Acta Apostolicae Sedis - Supplemento d) For each certificate of exemption from consumption tax, Lira 10.00; c) For each postal package introduced with exemption from duties, Lira 5.00. 2. This decree shall enter into force on the same day of its publication and shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the Courtyard of St. Damasus. Vatican City, August 2, 1939. THE GOVERNOR C. SERAFINI.

[*Latin ed. p. 800*]

A. N. et Vol. XXXI, 25 Septembris 1939 (Ser. II, y. VI) - Num. 11

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

CONSTITUTIO APOSTOLICA

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DE MIAR IN ARI VO MISSIO SUI IURIS

DE MIARINARIVO IN INSULA DE MADAGASCAR

IN APOSTOLICUM VICARIATUM EVEHITUR

EIQUE ALIQUA ADNECTUNTUR TERRITORIA

AD VICARIATUS APOSTOLICOS DE TANANARIVE ET DE MAJUNGA HUCUSQUE PERTINENTIA.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI,

AD PERPETUAM REI MEMORIAM:

Cum, ut accepimus, in Missione sui iuris de Miarinarivo, in insula Madagascar, sollerti studio et industria Missionariorum Sodalium Ordinis Sanctissimae Trinitatis Redemptionis Captivorum, novissimis hisce temporibus christiana res uberiores ac praestantiores fructus consecuta sit, opportunum visum est, ut illic fidei propagationi melius consuli possit, ad maioris dignitatis gradum Missionem illam evehere eiusque territorii fines aptius circumscribere, eamque cleri saecularis eiusdem regionis curis committere.

Quapropter, de venerabilium Fratrum Nostrorum S. R. E. Cardinalium, Sacrae Congregationi de Propaganda Fide praepositorum consilio, re mature perpensa, ac suppleto, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, de apostolicae Nostrae potestatis plenitudine, Missionem sui iuris de Miarinarivo in Vicariatum Apostolicum evehimus et constituimus, eadem illi de Miarinarivo appellatione servata; et ei territorium adnectimus, quod e Vicariatu Apostolico de Tananarive subtrahimus, nempe districtum civilem de Ankazobe et partem districtus civilis de Arivoni.

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